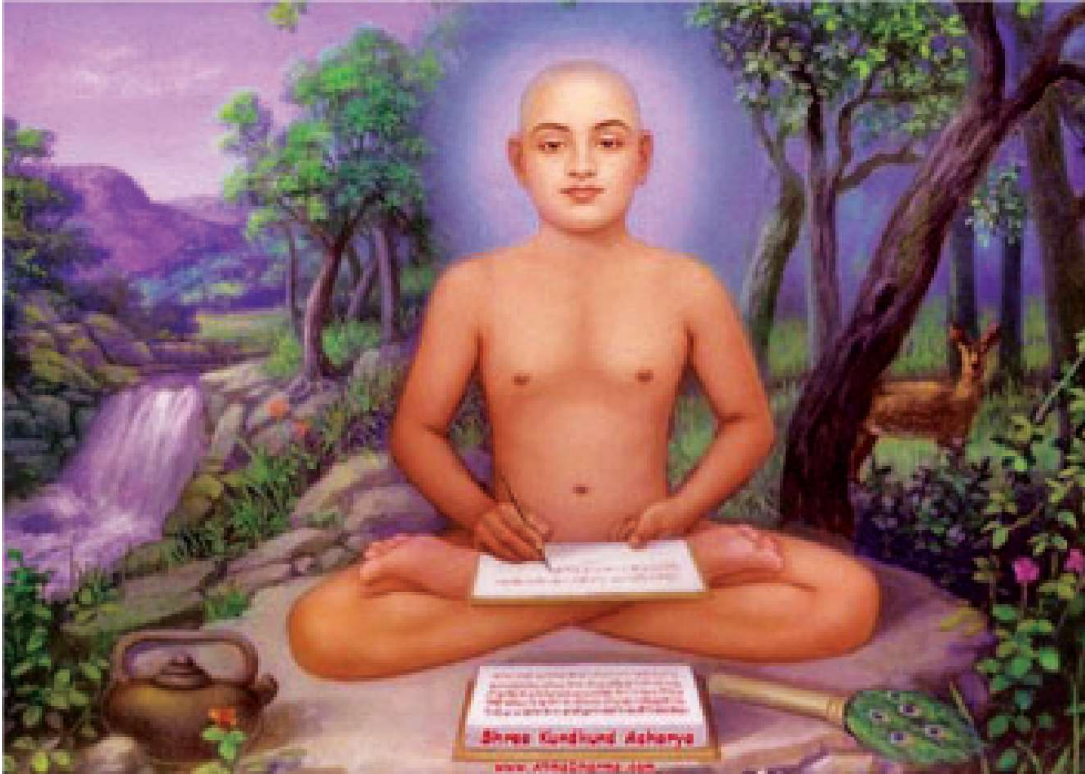
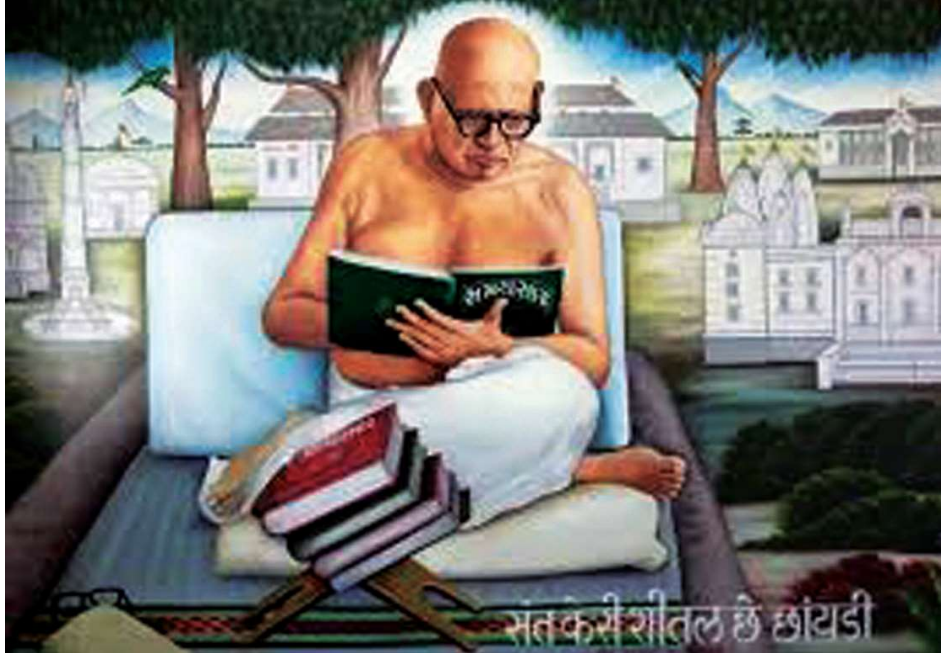


PRAVACHANSÂR
(Divyadhvani Sâr)



Pragyâsindhu adhyâtma pranetâ Shrimad Bhagvat Kundkund Âchârya Dev
Ocean of wisdom and master mind of spirituality Bhagvat Shri Kundkund Âchârya Dev



Adhyâtmik krântishrushta yugpurush Shri Kanji Swami
Revolutionary spiritual leader Rev. Shri Kanji Swami

PRAVACHANSÂR

(Divyadhvani Sâr)

Jnân Tattva Pragnâpan

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FOREWORD

मंगलम् भगवान् वीरो मंगलम् गौतमो गणी।
मंगलम् कुंदकुंदार्यो जैनधर्मोस्तु मंगलम्॥

The above mentioned lines are recited by Digambar Jains at the beginning of any auspicious work. In these lines, a devotee says that *Lord Mahavir*, *Gautam Gandhar*, and *Âchârya Kundkund*, etc. are auspicious. This shows the auspicious significance of *Âchârya Kundkund*'s name which is enumerated next only to that of *Lord Mahavir* and his chief disciple *Gautam Gandhar*.

Pravachansâr is one of the best works of *Âchârya Kundkund*. It contains the essence of *Pravachan* (discourses) of *Tirthankars* in 275 stanzas in Prâkrit. Nearly 1000 years after *Âchârya Kundkund*, *Âchârya Amritchandra* provided this world the translation together with the explanation of each stanza in Sanskrit, known as ***Tattvapradipikâ***. In 20th century, again nearly 1000 years after *Âchârya Amritchandra*, *Adhyâtmamurti Kanji Swami* has been kind enough to provide us a detailed explanation of all these stanzas in Gujarati/Hindi through his well-preserved lectures (***Divyadhwanisâr***). Now, my friend *Pandit Shri Hemchandji Jain 'Hem'* together with his team (*Shri Rajesh C. Gandhi*, *Smt. Bhairavi Daftary*, and *Dr. Suhas Doshi*) has taken a lead to provide the English translation of the first 92 stanzas of *Pravachansâr* as well as the related writings of *Âchârya Amritchandra* and discourses of *Shri Kanji Swami*.

In my opinion it is a great literary work in the field of spirituality that could not have been possible without the long experience and expertise of Pt. *Hemchandji*. In him one finds a mini encyclopedia containing hundreds of stanzas of Jain scriptures. I am very pleased with the devotion of his team for this gigantic task. I express my hearty congratulations to them and look forward to seeing the completion of all 275 stanzas in the near future.

Before closing this foreword note, I am tempted to underline the message conveyed in stanza 80 of this scripture; here *Âchârya* describes a method of achieving enlightenment: By knowing the three aspects of Lord *Arhant* – (i) His soul substance, (ii) His eternal attributes, and (iii) His present, past, and future modes – one can have self realization that leads to the annihilation of delusion. I believe and hope that this book will prove valuable to all seekers of the east and west in the annihilation of delusion.

Dr. Paras Mal Agrawal

Retd. Professor of Physics, Ujjain;
Emeritus Visiting professor and Research Professional,
Oklahoma State University, USA)

EDITORIAL

Pravachansâr is a rare piece of Jain literature and one of the best and well-known works of *Âchârya Kundkund*. Along with *Samayasâr*, these two texts occupy the topmost place and are like the crown of the literature and represent ultimate in the theory of knowledge and spiritualism in terms of state of omniscience and its characteristics. *Samayasâr*'s statement that 'I am real pure (soul)', *gâthâ* (verse) 38 and *Pravachansâr*'s declaration that 'conduct is real dharma' and it is a 'modification soul', *gâthâ* 7 together with *Niyamasâr* stipulation of the eternal rule (three jewels)- the path to liberation do provide a great break through to the intricate, sacred and secret path of liberation. For generations of people, more prominently scholars among these have been continuously searching and pondering on the ways to attain salvation or happiness. *Âchârya Kundkund* has shown the royal highway for the same. His works together constitute the revelations of the secrets of the Universe.

In modern times, there is greater awareness about theory of knowledge, knowledge industry, knowledge management, knowledge storage, knowledge retrieval, knowledge communication, artificial intelligence and so on. *Pravachansâr* deals with the theory of knowledge as it talks about knowledge and small knowledgeable and the reference to knower is implied. In view of this, this text is very popular in the academic world and taught in many Universities all over world. It is an excellent idea to bring about this all over work in English along with the lectures/interpretations given by *Pujya Kanji Swami*. It is great coincidence that scientific interest in theory of knowledge is fast developing at present and on the other hand, a superb explanation of the same is provided by *Pujya Kanji Swami* which if used can promote better understanding of the eternal theory of knowledge. The ultimate development of theory of knowledge must lead to knowing the omniscient – 'Those who know *Arihant*', *gatha* 80 will be able to resolve all questions on knowledge.

Those who have known *Pujya Kanji Swami* would agree that he was an epoch-making person in the field of revealing and resolving many dilemmas in terms of *nischay-vyvahâr*, nature of pure soul, time-bound sequential transformation of soul, independence of substances in their operations, secrets of qualitative stages in spiritual development and so on. For more than forty-five years in twentieth century, he enlightened people, specially, Jain followers on the depth of precepts taught by *Tirthankar Mahavir* and in that tradition by *Âchârya Kundkund*. The true path to liberation has been abundantly made clear by him in several thousand lectures which are available today in recorded audio and video. It is quite pertinent to think that such wealth of knowledge be made available to English readers. In this context, *Br. HemChand Jain 'Hem'*, *Shri Rajesh Gandhi* and *Smt. Bhairavi A. Daftary* deserve special thanks to have visualized the same and undertook this stupendous work.

The present work in English is based on *Divyadhvani Sâr* Part I and II where *Shri Kanji Swami*'s lectures are published (in Hindi) on *Pravachansâr* of *Kundkund Âchârya* along with the commentary of *Âchârya Amritchandra*, known as *Tattvapradipikâ*. These two parts together cover lectures on 92 verses. This is the first chapter in the *Pravachanasâr* entitled as *jnân* (knowledge) Verses 1-92 with subtopics covering

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areas such as *shuddhopayoga* (engrossment in pure Soul), *jnân* (knowledge), *sukh* (Happiness) and *shubh* (auspicious). *Âchârya Jaysen* in his commentary named as *Tâtparavyavrutti* has termed this first chapter as that of right knowledge, the second one as that of right faith and the third one as right conduct. The essence of these verses is that right conduct is always accompanied by right faith and right knowledge. The real right conduct lies in engrossment in pure soul and this aspect has been dealt with in verses from 13 to 20. Auspicious orientation of conduct reflects attachment and causes numerous births. This chapter also provides the proof of existence of omniscience and an exemplary description given in verses 21 to 52. The concept of happiness has been discussed in verses 53 to 68 distinguishing between sensory knowledge and super-sensory knowledge; as also sensory happiness and super-sensory happiness. It is maintained that sensory knowledge and sensory happiness are illusionary and eternal knowledge and eternal happiness are attained through engrossment in pure soul. Auspicious orientation of soul is enunciated in verses 69 to 92. Those who do not treat auspicious and inauspicious dispositions as the same as both being cause of one's bondage, do not get liberation. The army of delusion can only be defeated by knowing one's own soul and knowing *Arihant*. Thus, it can be summarized that infinite knowledge and infinite happiness are attained through engrossment in pure soul by renunciation of auspicious and inauspicious dispositions. This is indeed an excellent exposition of the path to liberation.

Writing this great ancient work in English along with lectures by *Shri Kanji Swami* is a challenge in itself. There is no standard vocabulary available; each word has to be carefully used. Standardisation of vocabulary in English, used in Jain literature is taking place by several writings but being done in their own individual ways. Hence selection of English words to convey the appropriate meaning to the readers becomes an extremely difficult task. Conveying correct meaning is important in all walks of life but assumes special significance in Philosophy. The greatest difficulty is to choose between probable words as philosophy is a serious subject and any false understanding may result in transmigration of soul in many or infinite births. Another onerous responsibility is to decide how much of original words to be used so that the reader does not get lost when people may use some standard words in its original forms. One has to strike a reasonable balance between these considerations. In this text, we have tried to make efforts to ensure that reading remains smooth in spite of numerous difficulties encountered in translation.

It is expected that standard English words - terminology used in Jain literature will develop over a period of time. It is necessitated by the fact that new generation of most Jain youth (except some scholars getting special education/training in Hindi etc.) lack good knowledge of Hindi, Sanskrit or Prakrit. There is an increasingly large number of Jains settled abroad and other non-Jains who have keen interest in learning Jain Philosophy. Such texts will be quite useful to them and will also become familiar with *pravachans* of *Shri Kanji Swami*.

Br. *HemChand Jain* 'Hem' is a well respected and eminent Jain scholar who has done yeoman service for promoting the cause Jain Literature in English with several English publications to his credit. This work of translation has been ably assisted by the strenuous efforts made by *Shri Rajesh Gandhi*, Ahmedabad and *Smt. Bhairavi A. Daftary*, Mumbai and is highly praiseworthy. It is a herculean task to undertake such a work, keep the interest sustain in the work, grapple with the work of translation, searching with the suitable words. From my personal experience of editing the same and also attempting a simple text book on *Pravachansâr* for students, I know how difficult it is to complete such a task. They deserve all the appreciation for the same. The work has been done with a lot of dedication and discretion having good knowledge of English and an excellent knowledge /command on the subject matter of *Pravachansâr* and in-depth understanding of lectures of *Shri Kanji Swami*.

Professor Jayanti Lal Jain

Dean, Mangalayatan University,
Beswan, Aligarh

December, 2019

PREFACE

Shri Kundkund Âchârya's Pravachansâr is the first and foremost text of Jain canon on real metaphysics. Its *Tattvapradipikâ* tikâ-commentary by *Amritchandra Âchârya* is incomparable. It contains the essence of OM sound – divine speech of omniscient *Tirthankars*. *Shri Kanji Swami, Songadh*, called this text *Divyadhvani ka sâr*. It deals with the characteristic nature of knowledge (*jnân*) and knowable (*jneya*) and the conduct of Jain monk. It being my most favourite book, I had a deep desire to translate into English; mean while Shri Rajesh C. Gandhi of Ahmedabad and his sister Smt. Bhairavi A. Daftary of Mumbai, who were encouraged by Shri Br. Sumatprakashji Jain, Khaniyadhan, MP, to take up this work, visited me in July 2013 seeking my help and guidance for translations of Shri Kanji Swami's *pravachans* on this text.

Seeing their enthusiasm, I immediately consented to help and guide them to the best of my capacity. Then we discussed in details how to do it, so we decided to translate the *pravachans* from Hindi book *Divyadhvani Sâr* which has been edited by eminent scholar Dr, Uttamchandji Jain, Seoni, MP.

Thereafter Shri Rajesh Gandhi met me in Songadh during *Vidwad Sangoshthi* in February 2014 and he showed translations of Shri Kanji Swami's *pravachans* of first five *gâthâs*. I having general knowledge of Sanskrit decided to translate the original Prâkrit *gâthâs* (stanzas) and Sanskrit Tikâ (exposition) *Tattvapradipikâ Tikâ* based on which they would be able to translate *pravachans* of *Divyadhvani sâr*, faster.

I approached my learned friends Prof. Shri Jayantilalji Jain, Chennai, dean Manglayatan University, Aligarh, (ex GM Indian Bank, Chennai), who has written 'Pure soul and its infinite treasure' and many other books and Prof. physicist Shri Dr. Parasmalji Agrawal, Udaipur, Rajasthan, who has written 'Soul Science' (scientific annotation on Samayasâr), for reviewing this translation critically and giving their valuable suggestions. I am very thankful to Shri Jayantilalji for writing the editorial and Dr. Parasmalji for writing the Forward of this book along with their suggestions.

Also, I am thankful to Shri Rajesh C. Gandhi, and Smt. Bhairavi A. Daftary, who besides translating the *pravachans* of *Divyadhvani sâr*, wholeheartedly and devotedly fed all the changes advised by me in preparing the glossory of technical words. Dr. Suhas Doshi, MD (Psychiatry), Ahmedabad has also helped us in this pursuit, so I am thankful to him also. But primarily, we all are highly indebted to Shri Kanji Swami, Songadh, whose forthright interpretation of Jain philosophy has made us think impartially and understand the eternal truth from real stand point of view. Undoubtedly his dawn in the 20th century has been a great boon for the whole of mankind. We salute him for his selfless benediction on all of us.

About this translation:-

Pravachansâr text along with *pravachans* of Rev celibate Shri Kanji Swami is translated into English for the first time as near to original as possible. It has three "Shrut-Skandhas" – chapters (1) *Jnân Tattva Prajnâpan* (exposition of knowledge reality), (2) *Jneya Tattva Prajnâpan* (exposition of knowable reality) and (3) *Charanânuyog Suchikâ Chulikaâ* (exposition of true monk's conduct). We have, at present, translated

the first chapter on “*Jnân Tattva Prajnâpan*” complete 92 Prâkrit *gâthâs*/stanzas with Tattvapradipikâ Sanskrit commentary of Amritchandra Âchârya and the discourses given by Shri Kanji Swami, Songadh.

Earlier, I had seen Prof. Faddegon’s translation of this text in 1966 A.D. in Songadh, which was available with respected Shri Ramjibhai M. Doshi, advocate. When I came to know that Faddegon’s book is available in USA so I tried to get it from there. Smt. Hinaben Shah’s son Shri. Heeraj Shah, Er., Westerville, Ohio, sent it to me in 2016. Then I got Prof. A.N. Upadhyay’s translation of *gâthâs* only. From these translations I got a little help. However, it is my sole responsibility when using English equivalents for Jain technical words and I have adopted other words that appeared to me to be more significant and connotative. I hope that this humble contribution of mine can be of some help in the study of Kundkunda’s scriptures.

I am grateful to Shri Vasantbhai M. Doshi (General Secretary) Kundkund Kahan Digambar Jain Tirth Surksha Trust, Mumbai, for kindly consenting to publish this English version of “*Divyadhvani Sâr-Part-1*” from their esteemed trust.

I am grateful to Reliable Publishing House for printing of this book.

Two more parts of the text, Part-2, *Jneya Adhikâr* and Part-3 *Charânuyog Suchikâ Chulikâ* will also be translated in due course of time.

The study of Jain scriptures is called a great penance and *dharma dhyân*, this has been endorsed by Shri Kundkund Âchârya in Rayansâr as below:

अञ्जयणमेव ज्ञाणं पंचेदियणिग्गहं कसायं पि।
तत्तो पंचमयाले पवयणसारब्भासमेव कुञ्जा हो॥१९॥

Meaning: Study of scriptures, indeed, bears the fruit of meditation and that of subjugation of senses and passions; so, in the fifth era Pravachansâr (the essence of doctrines) should be studied.

HISTORY OF JINVÂNI

According to ‘*Shrutavatar*’ of *Indranandi* (10th C.A.D. 939), after the Nirvâna of the last 24th Tirthankar *Mahâvir Swami* (599-527 B.C.), there had been 3 *kevalis* – (Gautam, Sudharma and Jambu Swami) for 62 years; 5-*shrut kevalis* (Vishnu Nandi, Mitra, Aparâjit, Govardhan and Bhadrabâhu (Pratham) for 100 years; 11 *Das Purvins* for 183 years; 5-eleven *Angins* for 220 years and 4-one *Angins* for 118 years. Thus, the *angajnân* (scriptural knowledge) continued for a period of 683 years after the nirvâna of Bhagwân Mahâvir in 527 B.C. Then there have been four *Âchâryas* who had partial (knowledge of sections of *Angas* and *Purvas* and they were succeeded by Arhadbali (38-66 A.D.) Mâghanandi (48-87 A.D.) and Dharsen (38-106 A.D.).

Âchârya Dharsen had the knowledge of ‘*MahâkarmaPrâbhrut*’ a portion of *Agrayaniya Purva*. He, knowing that he had very little time left, and due to the fear of text falling into oblivion, invited two intelligent monks having very high comprehensive grasping power from the congregation of Digambar Jain Monks. Under the leadership of great pontiff Arhadbali they gathered at Mahima Nagar, Satara Dist., Mahârashtra /Venkatâtipura in Andhra Pradesh. Narvahan and Subhuddhi named two Digambar Jain Monks were sent by Shri Arhadbali in the service of *Âchârya* Dharsen staying at Urjjyantagiri (Chandra Gufa Girnarji mountain). These monks were later renamed as Pushpadanta (66-106 A.D.) and Bhootbali (66-156 A.D.). *Âchârya Dharsen* explained the text to them. Then they composed that knowledge of *Karma Prâbhrut* into *satkhandâgam* which was committed to writing. Contemporary to *Âchârya* Dharsen there was *Gunadhar Âchârya* in South India who was possessing the knowledge of *Kashây Pâhud* or *Pejja Dos Pâhud*

of Jnânpravâd Purva. He explained the *mool sutras* and Vivarana-Gâthâs (stanzas) of *KashâyPâhud/Prâbhrut* to Arya Mankshu (73-123 A.D.) and Nâghasti (93-162 A.D.) and they composed *Kashây Pâhud*. Yatibrashabha (143-173 A.D.) studied the same from them and composed there on 6000 ChurniSutras. Uchcharana Âchârya (2-3 Century A.D.) studied the same from Yatibrashabha and composed a Vrutti (sutras) double in size of the former one. Thus, *Shatkhandâgam* and *Kashâya Pâhud* were committed to writing for the first time in the history of Jain-canonical work, so they are termed as the shastras of *Pratham shruta skandha parampara* (first scriptural canon tradition put into words/writing).

Later on, in the original Digambar Jain tradition (*moolsangh âmnaya* of Shri Kundkund Âchârya) there had been one highly intellectual and intelligent Âchârya Veersen Swami (770-827 A.D.) who wrote vast commentaries on "*Shatkhandâgam*" and "*Kashâya Pâhud*". The commentary on first five sections of "*Shatkhandâgam*" is named as "*Dhawalâ*" and on the last 6th section of it is called Mahâ Bandha or "*Mahâ Dhawalâ*". The commentary on '*Kashâya Pâhud*' is named as "*Jaya Dhawalâ*". Veersen Swami could not complete '*Jaya Dhawalâ*' commentary and he left for heavenly abode. So, the portion left uncommented was completed by his Learned disciple Jinsen Âchârya (818-878 A.D.). These commentaries are in Prâkrit and Sanskrit mixed, which were translated into Hindi in 20th century. Thus, 16 volumes of *Dhawalâ*, 16 volumes of *Jaya Dhawalâ* and 7 volumes of *Mahâbandh/ MahâDhawalâ* were created.

Based on these commentaries, Âchârya Nemichand Siddhanta Chakravarty (10th Century A.D. / 981 A.D.) wrote Gommatsâr, Labhdhisâr, Kshapanasâr etc. in Prâkrit stanzas, pertaining to Karmic matter doctrines. "*Samyagyân Chandrikâ*" is the commentary on these volumes in Dhundhari Hindi composed by ÂchâryaKalpa Pt. Todarmalji Jaipur (1720-1767 A.D.). All above scriptures belong to aetiology science.

Just a little after Dharsen Âchârya, Pushpadant and Bhootbali, there had been another highly intelligent and intellectual monk Padmanandi who became famous by the name of 'Kundkund' because of the name of his birth place Kondakondlapur, which is situated very near (4 kms) from Guntakkal Rly Station. Here several rock-inscriptions are found as its proof. According to Nandi Sangha Pattâvali he had five names – Padmanandi, Kundkund, Vakragriva, Elachârya and GraddhaPichchha. There are different opinions of historians about his date of birth– (1) According to Shri Nathu Ramji 'Premi' Kundkund cannot be earlier than 683 years after Mahâvira's nirvâna, i.e., 156 A.D. (2) According to Prof. Chakravarti, Kundkund's birth is around 52 B.C. and 8 B.C. as the date of his accession to the pontifical chair is Vikram Samavat 49 and (3) According to Pt. Jugal Kishoreji Mukhtyar Kundkunda might have flourished from 608 to 692 years after Mahâvira's nirvâna, i.e., C.81 to 165 A.D. However, according to Jainendra Siddhanta Kosh compiled by *Kshullak* Shri Jinendra Varni (1920-1983 A.D.), Kundkund was the successor of Jinachandra (87-127 A.D.) and Jinachandra was the successor of Mâghanandi (48-87 A.D.) from whom the Pattavali of Nandi Sangha begins. Thus, Kundkund's date of Âchârya rank / pontifical chair works out to be 127-179 A.D., i.e. 52 years. And his total life span was 95 years 10 months 15 days (say 96 years age). The boy Padmanandi, as per a traditional story, barely eleven years of age, was religiously awakened to listen to the sermons of monk Jinachandra Âchârya and became his pupil. Within a short time Padmanandi alias Kundkund attained so much eminence amongst the pupils of Jinachandra that he became Âchârya in the 33rd year of monkhood, i.e., at the age of 44 years of body. Thus, his life span dates from 83 to 179 A.D. = 96 years. Lastly, he vacated his pontifical chair in favour of Umaswati / Umaswami (179-243 A.D.) and left for heavenly abode.

To whom Kundkund accepted his guru? Or who was His guru?

It is little difficult to ensure as to who was his "deekshâguru" because he has nowhere mentioned the name of his direct guru who had initiated him into monkhood. According to Pattavali of Balatkargana

of Nandi Sangha it is known that *Âchârya* Jinchandra was his *deekshâguru*. But according to Jaysen *Âchârya* – the commentator of Panchâstikâya, he (Kundkund) was the disciple of Kumarnandi Siddhantadev, but nothing is known about this Kumarnandi. Although, Vidyanandji (775-840 A.D.), in his ‘Patrapariksha’ has quoted three verses from the *Vâdanyaya* of one Kumarnandi Bhattarak. But none of these, in the absence of any evidence, can be identified as the guru of Kundkund.

Kundkund as the disciple of Bhadrabâhu (first) ?

It is significant to know the fact that Kundkund had accepted himself as the shisya (disciple) of Bhadrabâhu, whom he glorifies in his “Bodha-Pâhud” gâthâs 61 & 62. In these two gâthâs two facts are very clear that he declared himself as ‘shisya’ of Bhadrabâhu and this Bhadrabâhu is *Shrutakevali* who possessed knowledge of complete scripture, twelve *angas*-fourteen *purvângas*. The *pattavalis* of Digambers mention two Bhadrabâhus – one is the *Shrutkevali* Bhadrabâhu – 1. (394-365 B.C.) and the other is the holder of eight *anga’s* or one *anga’s* knowledge, Bhadrabâhu 2. (35-12 B.C.). Now if Kundkund is accepted as the direct disciple of *Shrutkevali* Bhadrabâhu-1, then it would mean that either Kundkund must have been his contemporary in the 3rd Century B.C. being his direct *shisya*, or word *shisya* must mean something else than a direct *shisya*. I am tempted to believe that *shisya* can also mean as a *paramparâ shisya* (disciple by tradition of *Mool-Sangha*). But putting Kundkund in 3rd Century B.C. creates another great difficulty as to why his name is not put in *angadhâri* (monks possessing the scriptural knowledge of 10-11 Angas)? Secondly in BodhaPâhud Gâthâ 62 he has mentioned the word *gamayaguru*. The *gamay* or *gamak* means one who has understood the correct meaning of the *sutra/gâthâ* or ‘word’ and construes/ explains exactly in the same manner, he is called *gamak*. Thus, Bhadrabâhu-1 was *paramparâ Guru* of Shri Kundkund *Âchârya* and Jinchandra direct Guru. This discussion reveals that Kundkund has composed all *Pâhuds* after having known the correct meaning of the sutras from the tradition of *Shrutkevali* Bhadrabâhu (first). This is to authenticate that his all *Pâhuds* are composed in accordance with *kevali/shrutkevali’s* teachings.

The seeds of the division of the Jain-path to liberation were sown in the days of “*Shrutkevali* Bhadrabâhu-1” contemporary of Emperor Chandragupta Maurya, say around the 3rd Century B.C., i.e. Kundkund flourished approximately 300 years after the division of the original Jain path to liberation into *Digambers* and *Shvetambers*. Kundkund as condemned and refuted the *Shvetambers* for their false belief and opinions- such as the absolute liberation for women and the utility or futility of cloths for a monk to attain liberation etc. *Shrutkevali* Bhadrabâhu-1 had migrated to South India with a group of 12,000 Digambar Jain monks at the time of a severe famine in Magadha. Famine and migration are the facts because both *Shvetambers* and *Digambers* agree on this. Chandragupta Maurya also accompanied him and took *deekshâ*. Earlier there were doctrinal differences only in both the sects – but at the end of first century A.D. it became very acute.

Now-a-days also, these differences are existing as they were in the beginning but softened to a great extent after the dawn of enlightened soul Bal-Brahmachari Shri Kanji Swami (1890-1980 A.D.) Songadh (Saurashtra) who was born in *Sthânakvasi* sect of Jains and at the age of 24 he took *deekshâ* of *Sthânakvasi* Jain Sadhu with *muhapatti* and studied deeply the Bhagwati Sutras etc. books of *Shvetambar* scriptures, but he was not satisfied with controversial statements/wrong interpretation of *jiva*, etc. tattvas and the rituals enjoined to a sadhu of that sect. He was a very deep thinker and an unbiased seeker of truth. He had impressions of his past life of Videha Kshetra where he heard the *divyadhvani*/divine discourses of Tirthankar Seemandhar Swami. Fortunately, he got the great Digambar Jain Shâstra “*Samayasâr*” in 1921 A.D. and became so cheerful after studying it that he uttered – “oh! This is the *shâstra* of attaining the non-corporeal siddha state (*yeh to ashariri siddha dashâ hone ka shâstra hai*). What I was searching

is available here". Later on he got "Moksha Mârg Prakâshak" of Âchârya Kalp Pt. Todarmalji in 1923 A.D. and all his doubts about the right path of liberation were cleared. So he became determined to give up the guise of so-called sadhu of Jains and ultimately in 1934 A.D. in Songadh he gave up the *muhapatti* – the emblem of *Sthânakvasi* sadhu before the photo of Tirthankar Pârshwanâth, on the auspicious day of "Chaitra Shukla Trayodashi" – (the birth day of Tirthankar Mahâvira) and declared himself as a layman celibate of Digambaras.

Digambar Jain dharma is not a sectarian religion, it is the nature of eternally self-existing substances. There is no controversial statement in this and everything is a logically proven fact. Only Kundkund's Digambar Jain *moolâmnaya* (tradition) is the original pure *âmnay*. Shri Kanji Swami's forthright interpretation of Digambar Jain *shâstras* has attracted many Jain and non-Jain people towards the study of 'Moksha Marga Prakâshak' and Samayasâr etc. texts of Digambar Âchâryas. He delivered *pravachans* (discourses) on almost all Digambar Jain *shâstras* and they were recorded in his presence by Shri Navneetbhai C. Jhaveri. They are now available to all *mumukshus* (true aspirant of liberation) in the present time by Shri Kundkund Kahan Digambar Jain Parmarthik Trust, Mumbai.

Kundkund's Works

Kundkund Âchârya composed as many as 84 Pâhuds or Prâbhurutas. He was having the knowledge of "Samaya Prâbhurut" – a portion of Jnân Pravâd Purva. Based on that he composed following Pâhuds in Prâkrit gâthâs. *Pâhud* means a present (gift) or an *adhikâra* (chapter), i.e., a chapter in which a particular topic is explained. He wrote 84 *Pâhuds* but only following *Pâhuds* are available and the remaining have gone into oblivion.

1. Samaya Pâhud (Samayasâr) – containing 415 gâthâs (stanzas)
2. Pavayanasara (Pravachansâr) – containing 275 gâthâs (stanzas)
3. Niyamasara (Niyamsâr) – containing 187 gâthâs (stanzas)
4. Panchatthiya Sangaham Suttam (Panchâstikaya Sâr) – containing 173 gâthâs (stanzas)
5. Dansana Pâhud (Darshana Prâbhurut) – containing 36 gâthâs (stanzas)
6. Sutta Pâhud (Sutra Prâbhurut) – containing 27 gâthâs (stanzas)
7. Charitta Pâhud (Châritra Prâbhurut) – containing 45 gâthâs (stanzas)
8. Bodha Pâhud – containing 62 gâthâs (stanzas)
9. Bhava Pâhud – containing 165 gâthâs (stanzas)
10. Moksha Pâhud – containing 106 gâthâs (stanzas)
11. Linga Pâhud – containing 22 gâthâs (stanzas)
12. Sheela Pâhud – containing 40 gâthâs (stanzas)
13. Barasânuvekkha – (BârasAnupreksha) – containing 91 gâthâs (stanzas)
14. Rayanasâra – containing 167 gâthâs (stanzas)
- **15. Bhakti Sangaho (Bhakti Sangraha) – 10 Bhaktis (as per given below)**
- *16. Moolâchâra – containing 1252 gâthâs (Stanzas) in 12 chapters
 - * Authored by Âchârya Battaker contemporary of Âchârya Kundkunda (127-179 A.D.). According to Dr. A.N. Upadhye, Moolachâra is a compilation of gâthâs related to a monk's conduct and according to Dr. Nemichand it is an independent volume/text. But some scholars believe it to be

** The names of 10 Bhaktis (meant for monks) are :-

- (1) Siddha Bhakti, (2) Shruta Bhakti, (3) Châritra Bhakti, (4) Yogi Bhakti, (5) Âchârya Bhakti, (6) PanchParametthi/ Mahâguru Bhakti, (7) Chaitya Bhakti, (8) Veer Bhakti, (9) Chaturvinshati Tirthankar Bhakti, (10) Samadhi Bhakti. Besides these 10 Bhaktis, there are 3 other Bhaktis also, (11) Nirvâna Bhakti, (12) Nandishvar Bhakti and (13) Shanti Bhakti.

authored by Kundkund Âchârya.

All these above named 16 *Pâhud/shâstras* composed by Shri Kundkund Âchârya are termed as the Shastras of “*dwiteeya shrut skandhas paramparâ*” (second scriptural canon tradition put into words/writing).

ShatkhandâgamaTikâ : According to Shrutâvatar of Indranandi (939 A.D.) Padmanandialias Kundkund wrote a commentary “Parikarma” by name on the first three sections of Shatkhandâgama. Alas! This commentary is not available today.

Three of his works, viz., ***Panchâstikây***, ***Pravachansâr*** and ***Samayasâr*** are technically called as Nâtak-traya or Prâbhrut-traya. The first commentator on these Nâtak-trayas was Shrimad Amritchandra Suri (905-955 A.D.) and the names of his commentary on the above texts are respectively Samay vyâkhyâ, Tattvapradipikâ and Âtmakhyâti. The second commentator on these Natak-trayas was Shri Jaysen Âchârya (12th Century A.D.) and he kept only one common name of his commentary as Tâtparyavrutti of above three texts. And on ***Niyamasâr*** Shri Padmaprabhamaldhârdeva (1140-1185 A.D.) wrote Tâtparyavrutti named commentary.

Ashtpâhud/Shat-PrâbhrutTikâ:- *Shrut Sagar Bhattârak* (1487-1533 A.D.) wrote commentary on first six Pâhuds (Darshan Pâhud etc.) in Sanskrit. He has mentioned five names of Kundkund and regarded by calling him as “Kalikal Sarvajna” (as if an omniscient of this fifth era). Later on, other 2 *Pâhuds* also became available so total 8 *Pâhuds* one book Ashtapâhud is published. This book is termed as an administrative *shâstra* for Jain monks.

The commentaries on ‘Samayasâr’, ‘Pravachansâr’ and ‘Panchâstikây’ by Amritchandra and Jaysen are unique, authentic and cryptic. In conclusion it is said that Samayasâr discloses the subject of right belief, Pravachansâr right knowledge and Niyamasâr right conduct. Panchâstikây discloses the basic principles of self-modifying substances/constituents of the universe—5 *Astikayas*, 6 *Dravyas* and 9 *Tattvas* with their characteristic nature. The time substance (*kaal dravya*) is a *dravya* but not an *astikaya* as it occupies one space point only.

The above five creations namely- Samayasâr, Pravachansâr Panchastikaya, Niyamsâr and Ashtapâhud called *Panch parmâgam shastras* of Kundkund Âchârya, are the most important documents Digambar Jain philosophy. In them, the solution of all worldly problems/sorrows, anxieties are found and explained, that by taking the shelter of eternal self (*kâranparamâtma*)—called Dravya-drishti” (to look within the never changing self- soul) all sorrows come to an end. His each *gâtha* is just like “Garudi Mantra¹” for destroying the poison of delusion.

ThiruKural (Ethical Science) Text: Kundkund Âchârya is attributed to be the author of ThiruKural. The Jain tradition attributes the authorship of Kural to a Jain saint Elâchârya who after composing gave it away to his disciple Thiruvalluvar and Elâchârya was another name of Kundkund, so it can be accepted that Kundkund was the author of Kural. Kundkund might have presented Kural to the Madura Sangh through his disciple Tiruvalluvar, who from his name seems to be a Tamilian (son of Tamil land), so the people of Tamil land call Tiruvalluvar to be the author of ThiruKural.

A traditional story about Kundkund is that when he became the Âchârya, head of pontifical chair, and advanced so much in introspective meditation, he had certain doubts on some doctrine of Jainism, so

1. One who administers mantras to remove poison of snake bite

not knowing what to do one day during 'Sâmâyika' (meditation) state he offered obeisance, with mind, speech & body to Seemandhar Swami, a contemporary *Tirthankar* in Videha-Kshetra. His obeisance was so sincere that immediately the words of blessing "*sat-dharma-vruddhirastu*" were uttered (in *divyadhvani*) by Seemandhar Swami in His *Samavasarana*. The audience could not understand the propriety of this blessing when none had offered salutation to him. Seemandhar Swami explained that the blessings were meant for Kundkund from Bharat Kshetra. According to the story two Châran² monks who were friends of Kundkund in the previous birth came to Barapura (a town in Malwa-Bharat Kshetra) and took 'Châran' Kundkund to the Samavasarana of Seemandhar Swami. On the way when they were passing through the sky, the 'Pichchi' (a bunch of Peacock feathers) fell down and could not be found; so Kundkund had to take up a bunch of vulture feathers in order to follow his religious rituals. Kundkund stayed there for a week, and after having his doubts cleared, he came back to Bharat Kshetra and then began delivering his religious discourses here; seven hundred men and women took *deeksha* from him. He, then started composing the *pâhuds/shâstras*. After some time, he had a dispute with *Shvetambaras* on mount-Giranâr, in which he made the local deity Amba admit that the *nirgrantha* creed of Digambaras was true. Lastly, he vacated his *Âchârya* seat and installed his pupil Uma Swami as *Âchârya* (head of the monks) and left for his heavenly abode in religious meditation after having observed "*sallekhana*"-vow with severe penances.

Another proof of Kundkund's visiting 'Videhakshetra' is found in 'Darsanasâr' (verse 43) of Devsen *Âchârya* (933-955 A.D.). Further Jaysen *Âchârya* (12 Century A.D.) in the opening remarks of his commentary on Panchâstikâya has said on the authority of the popular tradition (Prasiddha Kathâ Nyayena) that Kundkund had gone to Purva Videha kshetra, paid respect/offered obeisance to Seemandhar Swami and got his doubts cleared.

PRAVACHANASÂR - (direct revelation of the omniscient)

Pravachansâr is meant for knowing the true nature of the knower's knowledge (*pramân*) and the knowable (*prameya*) and treading on the pathway to liberation by renouncing all possessions and passions, i.e., observing sky clad monkhood with complete conduct knowing the self (soul) and the non-self by their (i) substances, qualities (attributes) and modes (ii) origination, destruction and permanence nature of sat (iii) structure, construction and the constitution of all six substances as expounded by the omniscient Jina in accordance with their own substance (*dravya*), space (*kshetra*), time (*kaal*), and essence (*bhâv*). Thus, pure ontology metaphysics is the subject of Pravachansâr and that is why Pravachansâr has been included in the courses of various universities of the world under the faculty of Eastern philosophy. Pleased with its minute scientific predication rev. Shri Kanji Swami used to call Pravachansâr as *Divyadhvani-ka-sâr*, i.e., the essence of omniscient's teachings.

Pravachansâr is the essence of omniscient's preaching/doctrines. It is the best book on ontology (real metaphysics) of Kundkund. The text as a whole is too difficult to be understood without a commentary. There are two main commentaries on this text in Sanskrit, one is 'Tattva Pradipikâ' of Amritchandra and the other is Tâtparyavrutti of Jaysen. According to Amritchandra it contains 275 *gâthâs* divided into three '*Shrut-Skandhas*' (divine revealed words) each dealing with *jnântattva*, *jneya jattva* and *charana-tattva* and containing 92, 108 and 75 *gâthâs* respectively. Jaysen, however, following Amritchandra, divided the same into three *adhikâras* (chapters) but according to him the number of *gâthâs* is larger and comes to 311, each *adhikâra* containing 101, 113 and 97 *gâthâs* respectively. There are two more commentaries, one is of Bâlchandra in Kannad and the other is of 'Prabhâchandra' in Sanskrit, (But according to Prof. A.N.Upadhye the commentary of Prabhâchandra, as examined by him, is defective.) For understanding

2. Miraculous power to walk in the air/sky

the characteristic nature of *jiva dravya*/soul substance as well as of *ajiva dravyas*/non-soul substances, this is the only authentic text book. Basically, Jainism is a non-sectarian religion, that is why this text is prescribed/included in the courses of various universities of the world. For an unbiased eager seeker of truth, I advise him to study this text.

This English translation is on Book 1 *Jnân Tattva Prajnâpan* (*Pratham Shrutaskandha*) up to *gâthâ* 92 as per the commentary of Âchârya Amritchandra.

In this (THE SUM AND SUBSTANCE OF *TATTVA PRAJNÂPAN*) chapter, there are four sub chapters –

1. **Shuddhopayoga Adhikâr:-** Up to *gâthâ* no.20. First five *gâthâs* are benedictory *gathas*, offering salutation to Shri Vardhamân Tirthankar, to the remaining Tirthankars, to the liberated souls, to the great saints collectively, as well as individually, and lastly to the contemporary Tirthankars in the region of human beings (*manushya-kshetra*). Then, he (Kundkund), having taken the oath of great-vows of asceticism, adopts equanimous conduct. Then he declares that the *veetaraag châritra* (passionless pure conduct of self-absorption along with true-belief and knowledge i.e. *shuddhopayoga*) is the direct cause of nirvâna and if it is accompanied with '*saraag châritra*' (conventional conduct/*vyavahâr châritra/shubhopayoga*) then it is not the direct cause of "nirvâna", but it causes the bondage/imprisonment of birth in heaven and/or in king-emperor, etc. states of embodied existence so it is traditionally called the cause of nirvâna. Hence, *veetaraag châritra* is *upadeya* (acceptable) and *saraag châritra* is *heya* (rejectable). A sky clad Digambar Jain monk attains omniscience (Arihant state) by virtue of *shuddhopayoga* only. The nature and fruit of *shuddhopayoga* is described from 13th to 20th *gatha*.
2. **Jnân Adhikar :-** From 21 *gâthâ* to 52 *gâthâ*. The Kevali's jnân (omniscience) being non-sensory (*ateendriya*) knows directly everything of three time phases (past, present & future) and three worlds (lower, middle & upper) from all innumerable "*âtmâ-pradeshas*" without the aid or instrumentality of physical senses and mind. It is stated that *âtmâ* is equal to *jnân* and *jnân* is equal to *jneyas* (knowables) and *jneyas* are equal to *lok-âlok* (universe and infinite empty space beyond universe), hence *jnân/âtmâ* is all pervasive. It is the peculiarity of *jnân* and *jneyas* that without entering into one another jnân knows and *jneyas* are known in it. The *jneyas* are two – the self-soul substance and rest all other substances.
3. **Sukh Adhikar: -** From 53 *gâthâ* to 68 *gâthâ*. In this sub-chapter the futility/rejectability of sensory knowledge (*indriya jnân*) and sensory pleasure (*indriya sukh*) and the utility/acceptability of *ateendriya jnân* (omniscience) is proved; because sensory *jnân* and *sukh* both are dependent, transitory, unable to know simultaneously, they increase-decrease and are found with obstructions etc.
4. **Shubh Parinam Adhikar: -** From *gâthâ* 69 to the last 92 *gâthâ*: As a result of *shubhopayoga* (auspicious thought activity) which is observed in the form of devotion to divinity, preceptor, etc. and charity, compassion, fasts, etc. causes to take birth in sub-human, human, or in divine/heavens – wherein many kinds of pleasures of senses are availed. But the happiness of celestial gods is also not self-established, simply to satisfy their physical urges they enjoy various pleasures and remain attached to them just like a leech. He who knows Arhanta with respect to his substantiality, attributes and modifications knows (experiences/knows) his own pure self and his delusion definitely gets destroyed, because from realistic standpoint there is no difference between the two. Another means of destroying the delusion (*moha*) is to study and play with Jina shâstras (omniscient's scriptures) by direct comprehensive knowledge, etc. proofs; his accumulation of delusion definitely gets destroyed.

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A delusion-less monk with *shuddhopayoga* is called *dharmi* who is expert in scriptures and remain engrossed in conduct of self-absorption, free from attachment-aversion.

Victory to JAINISM and victory to *Shuddhopoyaga*.

Br. Hem Chand Jain 'Hem' Deolali
Retd. Sr. Manager, BHEL, Bhopal, MP
Deolali/Bhopal

Veer Nirvân Diwas (Deepavali), 28th October 2019

Veer Nirvân Samvat 2547

Vikram Samvat 2076

FROM THE DESK OF THE PUBLISHER

Shri Kund Kund Kahan Digambar Jain Tirtha Surkasha Trust was formed with the objective to protect Digambar Jain pilgrim places and *Jinavâni* (scriptures). The initiative was taken during the celebration of *Panch Kalyânak Mahotsav* of Parmâgam Mandir at Songadh in March 1974. The trust was formed under the guidance of Pt. Shri Babubhaiji C. Maheta (Fatehpur). It was launched on the 87th birth anniversary of Rev. Shri Kanji Swami by Shri Sahu Shantiprasadji Jain, one of the most prominent personality of Digambar Jain Samâj.

In the last 50 years, the trust has initiated a number of activities for the conservation of Digambar Jain pilgrim places and sacred texts. A small synopsis of the same is presented below.

Restoration of temples:

1. Antariksh Parshwanath, Sirpur, protracted legal fight is going on, Br. Shri Dhanyakumarji Belokar has served for this cause for around 25 years.
2. Since last 40 years actively participating in activities of Bharatvarsiya Digambar Jain Tirthakshetra Committee, Mumbai. Shri Vasantbhai Doshi, our trust's General Secretary is the Sr. Vice-President of this committee and President of its Legal Committee.
3. Work on Neminath Bhagwan's Tonk on Girnarji Siddhakshetra
4. Updating the legal documents, land records and title survey of a large number of our temples and pilgrim centres by Pt. Jnanchandji Jain.
5. We have constructed a magnificent temple of Tirthankar *Shri* Parshwanath Swami at eternal Siddha Kshetra, Sammed-Shikharji, with a grand *Panch Kalyânak Mahotsav* held in November 2012. Simultaneously, Kahan-Nagar Society was also constructed there for accommodation of mumukshus.

Service to Jinvâni

It was observed that there was a dearth of Digambar Jain scholars. Keeping this in mind in 1977 a college in the name of Shri Todarmal Digambar Jain Siddhant Mahavidyalaya was started at Pandit Todarmal Smarak Bhavan. The premises were built and offered for use to the trust by Shri Poornachandji Godika, Jaipur. It offers various courses for graduating as *Shâshtri/Pandit* with the sole objective of spreading the message of real metaphysics around the world, as explained by Shri Kanji Swami. This venture is run under the able guidance of Dr. Pt. Shri Hukumchandji Bharill and Pt. Shri Ratanchandji Bharill. More than 900 shastris/scholars have already graduated from this institute.

Publication of religious books and literature.

After Gurudev Shri Kanji Swami (1890 AD-1980 AD) left for heavenly abode, this trust has published original texts of Digambar Jain Âchâryas, which were hitherto lying unpublished. Thousands of books have been printed with the increasing demand of Paramagams from the *mumukshu* community.

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Many books have been published in various languages, Samaysâr, Pravachansâr, Niyamsâr, Ashta Pahud, Panchâsti Kaya (Panch Parmagams of Shri Kundkund Acharya), Moksha Marg Prakâshak being few of them. Dr. Pt. Shri Uttamchandji Jain (Seoni) had a major contribution in this endeavour by way of editing and translating the above texts.

In keeping with the current trend of communicating in English and with the increasing demand for such books from scholars, this trust initiated the translation and publishing of few books in English. Notable among them is Moksha Marg Prakâshak.

The trust is happy to publish the English version of Pravachansâr text with its exposition, Tattva Pradipikâ Tikâ written by Shri Amritchandra Âchârya, along with pravachans delivered on them by Shri Kanji Swami. Pravachansâr is one of the most important text of Digambar Jain philosophy. Currently, the text is being taught and referred to by many scholars all over the world, in various universities and colleges, who are interested in learning Jain philosophy and oriental religions. The objective of this exercise is to spread the correct interpretation as explained by Gurudev Shri Kanji Swami.

Pravachansâr is broadly divided into three chapters. This book is on the first chapter, 'Jnan Tattva Prajnâpan'. We wish to publish the English version of other two chapters also, work on which has already started.

Br. Pt. Shri Hemchandji Jain 'Hem' (Bhopal/Deolali) is considered as one of the foremost scholars of current times. The trust is grateful to Pandit Shri Hemchandji (Hem) along with Shri Rajesh Gandhi (Ahmedabad) and Smt. Bhairavi Daftary (Mumbai) for putting in lot of efforts for this book. We thank Dr. Shri Jayantilalji Jain, Dean Manglayatan University and Dr. Shri Paras Malji Agrawal, Udaipur for editing and reviewing the text. The trust is sure it will be beneficial to the scholars/students and to the young generation whose have deep interest in the Jain philosophy but are not proficient in Indian languages, especially for those staying outside India.

We thank all the donors, namely Shri Chandrakant Gandhi and fly, Smt. Bhairavi Daftary, Smt. Shailaben Boghani, Smt. Hetal Doshi, Shri Suryakant Damani and Shri Sanatkumar Doshi for sponsoring the publication of this book.

On this occasion, we remember the invaluable contribution made our past presidents, namely, Shri Babubhai Maheta, Shri Lalchandbhai Modi, Shri Babuji Jugalkishorji Jain and Shri Dhanyakumarji Belokar

We also take this opportunity to thank M/s Reliable Publishing House, Ahmedabad, for having done a wonderful job of printing the book.

Jai-Jinendra

3rd August 2020

Anantrai A. Sheth (President)
Vasantlal M. Doshi (Hon Secretary)
Shri Kund Kund Kahan Digambar Jain Tirtha Suraksha Trust,
Mumbai

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GATHA 1-5

SHLOKA 1

सर्वव्याप्येकचिद्रूपस्वरूपाय परात्मने।
स्वोपलब्धिप्रसिद्धाय ज्ञानानन्दात्मने नमः॥१॥

SARVA VYĀPYEKACHIDRŪPA SVAROPĀYA PARĀTMNE I
SVOP LABDHI PRASIDHHĀYA JNĀNĀNANDĀTMANE NAMAHA:11

Meaning: I (*Amritchandra Āchārya*) pay obeisance to that supreme soul who is *sarvavyāpi-* (omniscient) and *jnānāndātmak* (an embodiment of pure knowledge and bliss), whose true nature is *chaitanya roop* (full of pure sentience), which is explicitly realized through self-experiences (such an *ātmā* has unveiled its highest purity and is to be bowed to here)

PRAVACHAN ON SHLOKA 1

The text '*Pravachansār*' has been written in *Prākṛit gāthās* by Rev. *Shri KundKund Āchārya* and the exposition on this text has been written in superlative *sanskrit*, by Rev. *Shri Amritchandra Āchārya*. He begins his exposition with three benedictory *shlokās* (Sanskrit verses), for the *manglācharan* (an auspicious beginning). With this he pays obeisance to the *parmātmā* (supreme *ātmā*).

In '*Pravachansār*' the *ātmā* has been described with the prominence of knowledge attribute. This topic covers a range of queries such as, what is *ātmā*, what is *nimitta* (auxiliary cause), what is *vikār* (delusion, attachment and aversion) etc. As the take on all the topics is from the prominence of knowledge, at the onset, *Āchāryadev* says—"NAMO ANEKĀNTĀYA"-obeisance to the doctrine of *anekānt* (the confluence of plurality and opposites).

WHOSOEVER HAS MANIFESTED THE DIVINE POWER, WITHIN HIS PARYĀY (MODIFICATION) -SUCH AN ĀTMĀ IS THE TRUE BHAGWĀN (GOD)

How does one describe the *ātmā* of such a true *Bhagwān*?

He has attained perfect bliss which was within. He is *sarvavyāpi* (omniscient), his omniscience is all pervasive, i.e. he knows and sees all three worlds, at the same time. It is revealed in his divine 'Om' sound that- 'the *jiva* should give up aiming at body-mind-speech and *punya-paap* (virtue-vice) dispositions and aim at *swātmā* (one's own self) which is the only treasury of knowledge. *Bhagwān* has attained that perfect pure state, by taking refuge in that power within, which is all knowing and all seeing.

This pure state of omniscience is not attained by following *punya* (meritorious deeds) and *paap* (non-meritorious deeds). *Chaitanya* (pure consciousness) is his true nature. The body-mind-speech, caste (trader, warrior, priest) is not his character. Whatever (*punya-paap*, etc) has been removed by the *parmātmā*, that is worth removing from our *ātmā*, and whatever has been manifested and retained in

him, that is worth manifesting and retaining in us. Experiencing the pure bliss in his soul, *Amritchandra Âchârya* bows to *Siddha Bhagwân* (the disembodied omniscient). The *Âchârya Bhagwân* is experiencing pure bliss within and bowing externally to the *Siddhas*, the supreme souls. Here salutation is offered to true *devas*, because they have achieved the supreme divine power-the state of perfection, by taking refuge of the self-knowing entity (*svâtmâ*). Thus, *Âchârya*, as well as we bow, to such *Siddhas*.

I BOW TO THOSE PARMÂTMÂS WHO HAVE ATTAINED PERFECT KNOWLEDGE AND BLISSFUL STATE BY DETACHING THEMSELVES FROM ALL NON-SELF THINGS AND IMPURE DISPOSITIONS

All the *jivas* of the universe are in the pursuit of bliss. And where will this bliss come from?

That which is within will come out. Nothing has to be brought from outside. The *âtmâ* is a conglomeration of pure knowledge and bliss. Whoever has the burning desire to dip into the fountain well of this bliss, will succeed in bringing out this divine power. For the *ajnâni* (ignorant) this divine power of pure bliss and knowledge is unknown and he is unaware of its potential. So, he is not worthy of obeisance. The *sâdhak* (the initiated) has immersed and experienced the pure bliss, fleetingly. But he is incomplete. However, the *Parmâtmâ*, has the divine power within and it has got fully manifested. So, it is the fully blossomed state of the *âtmâ* (complete state) to whom the *Âchâryadev* pays obeisance to.

As soon as *Bhagwân* attains *Kevaljnân*, he can know and see all the substances with their modifications of the time phases well as the three *lokas* and he is free of all anxieties. As soon as the fountain head of pure bliss swells up, he gets rid of all sorrows. The body-mind-speech are *unâtmâ* (*non-self*); violence, sorrows, etc. as well as compassion, charity, etc. are all blemishes (distortions). But those who bring out the unblemished (undistorted) pure knowledge, omniscience and blissful state which is lying within, in potential, are *Arihant* and *Siddha*. They are *uttkrusht âtmâ* (supreme souls), and obeisance is paid to them here. The omniscient are the true *Digambar* monks who have acquired the accomplished state. Hence, they are paid obeisance to.

Parmâtmâ, is the one who has brought out the supreme power which was within. It has bloomed to the fullest and this state is what the *Âchâryadev* is bowing to. In this way, at the onset of the "*Pravachansâr*", *Âchâryadev* has established the *mân-stambh* (at all the four entrance of the *Samavasaran* of the *Tirthankars*, are pillar like formations called the *mân-stambh*). He has beseeched that "O, Lord, you have detached yourself from the attachments of all that is *non-âtmâ* as well as all forms of blemishes. You have freed yourself of them and have acquired the omniscient perception and omniscient knowledge and hence I bow to you."

THE ÂCHÂRYA IS PAYING OBEISANCE PSYCHICALLY TO HIS OWN PURE FORM AND BOWING PHYSICALLY TO THE OMNISCEINT LORD

The question that arises here is, which is more important- the pure sentient *âtmâ* or its modification? That *paryây* which lays utmost importance to its *dravya* is the most important. What is more important, the *chaitanya dravya*, the pure sentience in the substance — which is the true form of the substance, or the *paryây* (continuous modification) of the substance?

The *paryây* that looks up to the pure *dravya* (substance) is the one which is most important. There is tons of gold at the base of the Mt. Meru. But as it is inaccessible so it is of no use to anyone. In the same way the *âtmâs* are brimming with the divine power of omniscient perception and knowledge. But the importance is of that *paryây* which has realized the importance of *sva-âtmâ dravya* (self-soul substance), i.e. it assumes importance, only when the *jiva* embarks on a journey to understand its true nature, and bring out this power.

There is no importance of worldly prestige and virtues and even of incomplete manifestation. The

importance is of perfect and pure manifestation. “Oh! the great ones, who have attained the state of complete bliss and knowledge, I bow to each and every one of you. I pay obeisance to you as, I too, desire to attain my pure form, just the way you have.

THE BEGINNING, WHICH IS DONE WITH THE GOAL OF ATTAINING COMPLETION, IS THE TRUE BEGINNING.

SHLOKA 2

हेलोल्लुप्तमहामोहतमस्तोमं जयत्यदः।

प्रकाशयज्जगत्त्वमनेकान्तमयं महः।२।

HELLOLLUPTA MAHĀMOHATAMASTOMAM JAYATYADA:

PRĀKASHYAJJAGATTATVAMANĒKĀNTAMAYAM MAHA: 2

Meaning: The luminous power of the *anekānt* doctrine, dispels the dense darkness of powerful delusion and gross ignorance, in but a play and illuminates the true nature of the universe (in its true form). May such a divine light always be present and victorious.

Pravachan on Shloka 2.

Meaning: the luminous power of *anekānt* (confluence of opposites and plurality) doctrine dispels the dense darkness of extreme delusion and gross ignorance in but a play and illuminates the worldly phenomenon correctly. Such a divine splendour of *anekānt* doctrine always stands victorious.

Explanation: there are various traits-facets in soul substance, here salutation is offered to that knowledge and speech which highlights those traits.

Belief in happiness in non-self substances and in *punya-paap* (good-bad dispositions) is *moha* (delusion). I am bereft of body, I (*ātmā*) am an embodiment of knowledge and bliss. Body is in body, body is not in me. Demerits are in demerits and demerits are not in me (that is not in my nature) – this knowledge, full of *anekānt* understanding, destroys the dense darkness of extremely deluded gross ignorance, in but a play. One who believes happiness by demerits (sins), eating food, enjoying carnal pleasures, amassing wealth, prestige in society, profitable business, etc. is an ignorant being. Believing himself to be happy by these things is believing happiness in sins. Happiness does not lie in these external means. Believing happiness in virtuous deeds and in their fruits is also ignorance. Only the right knowledge of the multi-faceted nature of soul dispels the dense nature of darkness, in but a play.

The intrinsic nature of soul is *sachchidānand* (eternal substance full of knowledge-perception and bliss). Ignorance and delusions end by true knowledge, which come with taking refuge of the self, which is the completely conscious state of the soul. There is no pain or misery in religion and in observing fasts, religious vows, etc. The feeling of unhappiness is not religion. Consciousness-knowledge and bliss is soul’s nature; how can then there be unhappiness inside it? One needs to dive deep within the self. Ignorance is not dispelled simply by auspicious activities and attachments.

Anekāntmayjñān- true knowledge of confluence of opposites, always stands victorious, but all other knowledge, bereft of *anekānt*, does lie in defeat.

True knowledge of the confluence of opposites illuminates the true nature of the world. No *svabhāv* exists in impure dispositions and no impure dispositions exists in *svabhāv* (intrinsic nature); no complete state exist in incomplete state and no incomplete state exists, in complete state; no *nimitta* (instrumental cause) exists, in *upādān* (substantial cause), and no *upādān* exists in *nimitta*-only such form of *anekāntmak* knowledge stands victorious. Such accomplished thoughts always hold victory and such *anekānt* doctrine stands victorious; all other doctrines contrary to this get defeated.

Brilliance of right *anekântmak* knowledge prevails, but not that with one-sided view of knowledge. Substance is substance, substance is not an attribute. If a substance is with a single attribute, then each attribute will become an individual substance, but it is not so. Hence attributes are many and substance is one (undivided whole). In this way 'I' always perceive knowledge as *anekântmak* (a confluence of opposites); that is, a substance is permanent, but it is impermanent, as well, from its modification point of view; it is *sat* (self existent) as well as '*asat*' (non-existent) from other substances point of view. Thus, seemingly contradictory traits are found in each substance, but their relativity - view point changes for each trait and it is different for each trait. *Anekânt* takes this fact, and hence it establishes confluence of opposites.

SHLOKA 3

परमानन्दसुधारसपिपासितानां हिताय भव्यानाम्।

क्रियते प्रकटितत्त्वा प्रवचनसारस्य वृत्तिरियम्।३।

PARAM ÂNAND SUDHÂRAS PIPÂSITÂNÂM HITÂYA BHAVYÂ NÂM |

KRIYATE PRAKÂTITATTVÂ PRAVACHANSÂRASYA VRITTIRIYAM | 3 |

MEANING: The *vrutti* (commentary) of '*Pravachansâr*' is being composed for the well-being of *bhavya jivas* (capable souls having capacity to attain liberation) who are thirsty for the elixir.

EXPLANATION: Now in this verse *Âchârya Amritchandra* vows to compose '*Tattvapradipikâ*' named annotation of '*Pravachansâr*' which is the sum and substance of omniscient's *anekântmay* sermons (with confluence of opposites). Soul is, by its own self and not by other non-selves; soul is an embodiment of knowledge and not of alien disposition or blemishes. This is true *anekânta*. *Âchârya* expresses his objective of composing this annotation: this *shâstra* (scripture) is meant for those *jivas* (humans) who are tired of this mundane existence that is, transmigrating in 8.4 million *yonis* (birth places) and are desirous of getting rid of it forever. They are thirsty of drinking the spiritual nectar, full of bliss. In the infinite past this *jiva* has taken heavenly births, infinite times, has become millionaire infinite times, but he could not get even a fraction of true happiness till date. This text is not meant for those who are not tired of this transmigration into 8.4 million *yonis* and are still desirous of sensuous pleasures. Soul substance is an eternal entity, and its specific characteristic is knowledge and bliss; it is non-material elixir. Tranquillity exists within it. This *Pravachansâr* is meant for those who are desirous of that inner tranquility. *Nishchay-vyavahâr*, *nimitta-upâdân* (real- conventional, instrumental -substantial etc.) subjects will be described in this book, but the sole objective is of realizing spiritual bliss.

Where from will my soul attain true happiness? 'My soul is full of bliss' - those who ascertain this are the ones really desirous of spiritual happiness. This text has been said for the one who is tired of taking birth in 8.4 million *yonis* (places of birth). Such *jivas* are the only ones who get to listen to this sermon. This *Pravachansâr shâstra* is not meant for those people who are desirous of getting external things/objects of senses and *punya* (good dispositions and good bondage) for future.

Q. – But we want *ânand* (bliss) as if in a play?

A. It will evolve only by treading the path of the omniscient. My soul is '*sachchidânand-swaroop*' (an entity full of knowledge and bliss), unhappiness lies in virtuous and vicious thoughts and activities. One who believes piety is attainable through conventional rituals and by external agreeable conditions is not really thirsty to drink spiritual bliss. This text *Pravachansâr* is not for him who has the inclination for *nimitta* (instrumental causes) and *raag* (attachments towards non-self things). The *abhavya jiva* (soul incapable of attaining moksha) is not eligible to attain blissful state, but it is only for those *bhavya jivas* (capable souls) who have a thirst for supreme bliss. Conventional - auspicious conduct is observed during incomplete state of self-absorption. The pious thoughts of devotion, mercy, charity etc. do arise for safeguarding oneself

from sins, but they too are the causes of burning the *shuddhopayoga* (pure soul activity) and there is no spiritual happiness in them. Knowledge and happiness are in my nature. This *shâstra* is meant for those who believe. This *Tattvapradeepikâ tikâ* has been composed for explaining this truth. I — *Amritchandra Âchârya muni* vow to compose it.

THIS SHĀSTRA IS FOR THOSE WHO ARE TIRED OF THIS CYCLE OF BIRTH AND DEATH AND WANT TO WORK TOWARDS THEIR HIGHER GOOD.

(Now the 'sutras'-sacred scripture/holy words incarnates). Now, the Prakrut Gâthâ sutras composed by Âchârya Kundkund are being incarnated:-

GĀTHĀ 1-5

एस सुरासुरमणुसिंदवदिदं धोदघाइकम्ममलं ।

पणमामि वड्डमाणं तित्थं धम्मस्स कत्तारं ।। 1 ।।

सेसे पुण तित्थयरे ससव्वसिद्धे विसुद्धसब्भावे ।

समणे य णाणदंसणचरित्तववीरियायारे ।। 2 ।।

ते ते सव्वे समगं समगं पत्तेगमेव पत्तेगं ।

वंदामि य वट्टंते अरहंते माणुसे खेत्ते ।। 3 ।।

किच्चा अरहंताणं सिद्धाणं तह णमो गणहराणं

अज्झावयवग्गाणं साहूणं चेव सव्वेसिं ।। 4 ।।

तेसिं विसुद्धदंसणणाणपहाणासमं समासेज्ज

उवसंपयामि सम्मं जत्तो णिव्वाणसंपत्ती ।। 5 ।।

AEISA SURĀSURA MAṆUSIMDAVANDIDAM DHODA GHĀIKAMMAMALAM |

PAṆAMĀMI VADḌHAMĀṆAM TITTHAM DHAMMASSA KATTĀRAM || 1 ||

SESE PUṆA TITTHAYARE SASAVVA SIDDHE VISUDHASABBHĀVE |

SAMANE YA ṆĀṆADANSANA CHARITTA TAVAVĪRIYĀYĀRE || 2 ||

TE TE SAVVE SAMAGAM SAMAGAM PATTE GAMEVA PATTEGAM

VANDĀMI YA VATTANTE ARHANTE MĀṆUSE KHETTE || 3 ||

KICHCHĀ ARHANTĀṆAM SIDDHĀṆAM TAHA ṆAMO GAṆAHARĀṆAM |

AJJHĀVAYAGGĀṆAM SĀHUṆAM CHEVA SAVVESIM || 4 ||

TESIM VISUDDHA DANSANAṆĀṆA PAHĀṆĀSAMAM SAMĀSEJJA |

UVASAMPAYĀMI SAMMAM JATTO ṆIVVĀ ṆASAMPATTĪ || 5 ||

Meaning of gâthâs:

1. Here I (*KundKund Âchârya*) pays obeisance to *Vardhamân* (the last of the 24th *Tirthankar* of this *Bharat* region), the spiritual-guide-saviour and promulgator of the creed (religious discipline), who is saluted-worshipped by *suras* (heavenly gods) *asuras* (lower category gods) and emperor of men and those who have washed off the dirt of *ghâti-karmas* (destructive karmic matter).
2. I (*KundKund Âchârya*) pay obeisance also, to all the remaining *Tirthankars* of the past and existing ones, present in *Videhas* along with *Siddhas* (disembodied liberated souls) of perfectly pure nature and the "*shramans*" (sky clad possession less monks) who practice the discipline of knowledge, faith, conduct, penance and effort. i.e. *panchâchâr-* (fivefold conduct).
3. I (*KundKund Âchârya*) pay obeisance to them all together collectively as well as individually and to

the “*Arihants*” (omniscient with supernatural body) existing contemporarily in the region of human beings (*Madhya Loka's*, 2.5 dweep)

4-5. After paying obeisance to *Arihants*, *Siddhas* and “*Gandhars*” (chief monks, the direct disciples of *Tirthankars*), group of “*Upâdhyâys*” (preceptor monks) and all the *sadhus* (i.e., sky clad possession-less monks) and after having accepted the monkhood, I have entered their holy *âshram* of excellent knowledge and faith of pure form, I adopt the equanimity-conduct whereby *Nirvâna* (*moksha*-liberation) is attained.

Introductory by commentator-Âchârya Amritchandra

Now, he whose shore of worldly ocean of transmigration, has come nearer, light of wisdom (power of understanding the reality) has expanded abundantly, that is, light of superb distinctive knowledge has arisen and the conceit of false understanding of all sorts of one-sided views has ended, such an *âsannabhavya mahâtma* (*Shrimad Bhagwat Kundkund Âchârya*) nearing the end of mundane existence by acquiring the knowledge of divine many-sided views (multi-faceted nature of substance) and having given up all specific views (partiality of friend and foes) has become completely impartial and has decided the imperishable bliss of liberation, being the ultimate truth, to be worthy of acceptance and which is worth evolving by the grace of the five holy supreme souls (*Parameshthis*) and being exclusively wholesome for the self as it is the best substantial-*purushârtha* among all sorts of human goals, adores the five *parameshthis* along with the promulgator/leader of the prevalent teerth-path of liberation (omniscient Lord Mahâvir Swami) with due homage in the form of prostration and eulogy and after saluting thus, he, by taking shelter of *moksha mârg*- (the way to liberation) with his complete power expresses his resolve.

I, directly experiencing this self-consciousness full of general perception (vision) and knowledge, bow with prostration to Shri Vardhamân Deva as he is the supreme guide, saviour of the present prevalent *teertha* (way to liberation) who is worshipped by Surendras (king of celestial beings), Asurendras (king of demons) and *Narendras* (king of human beings) is the only supreme one guru (preceptor) of the three worlds. He is possessed of supreme lordship of infinite power, is efficacious in showing benevolence on mundane beings because he has washed off / annihilated the stains of destructive karmas, who, by virtue of his revered personage is capable in taking the ascetics across the worldly ocean, who being the establisher of dharma, is the doer of pure form of modification of self - to such a *Param Bhattârak*, *Maha Devahideva*, *Parameshwar*, *Param Pujya* (highly respectable) and even mentioning his name is auspicious. (1)

Next, I (Kundkund) bow to all the other former *Tirthankaras* (embodied omniscient *Arihantas*) and all the *Siddhas* (disembodied omniscient supreme Gods) who have attained the purest state of *darshan* and *jnân* nature just like true pure gold emerged from the last heat of fire, because they themselves are pure by existence. And I bow to all those *shramanas* (Digambar Jain monks) who have attained the highest pure soul activity (*shuddhopayoga*) because of their being possessed of the code of conduct with respect to knowledge (*jnân*), belief or faith (*darshan*), conduct (*châritra*), penance (*tapa*) and energy (*virya*) and are holding the status of *Âchârya* (head of the monks) *Upadhyaya* (preceptor) and *sadhu* (ascetic monk). (2)

Thereafter, I am focusing my attention on the present time, venerate these five *Parmeshthis* all Those belonging in their respective individual states and in the present time, due to absence of Tirthankaras who had been in this region and their existence/presence being in the *Mahâvideha Kshetras*, I venerate all such *tirtha-nayakas* (Shri Seemandhar, etc. Tirthankaras as if they are present at present) who are abiding now in the human region collectively and separately to each one individually. How do I venerate them? This being the occasion of festivity of consecration of supreme non-possessiveness (monkhood) similar to the bridal day of glory of liberation, I venerate them with pronouncing a benedictory speech and eulogy suitable to it as is taught in *Kritikarm Shâstra*³

3 This is sixth prakrimak kratikarma in 14 prakirnas of angavay scripture in which the rituals of daily discipline is described .

Now, after having paid obeisance to *Arhantas, Siddhas, Âchâryas*, Upadhyayas and all *Sadhus*-this obeisance is though in dual form of prostration (*pranâm*) and pronouncing of eulogies (vandana) yet it is having one non-dual form because of this appearance of every distinction between self and other non-selves due to profound mutual union resulted from the disposition of *bhavya* (worshipable object of contemplation and meditation) and *bhavak* (worshipper or contemplative absorbed in meditation). (4)

Having approached the shelter (*âshram*) of those *Arihanta, Siddha, Âchârya, Upâdhyay* and all *Sadhus* which has the prominence of right knowledge and right belief (vision); the soul-reality (*âtma tattva*) is eternally possessed of the inherent nature of instinctive knowledge and belief- it's right belief and knowledge is the characteristic of which - such *samyag darshan* and *samyag jnân* is attained, having attained it and became possessor of right belief and right knowledge, even then the gleaming passion persists - which is the cause of attainment of *punya-bandha* (bondage of auspicious karmas) to that *jiva* (monk) - such type of conduct (*châritra*) is termed as *sarâg châritra* (conduct with auspicious attachment) this (*sarâg châritra*) even besides it does arise in sequence of modifications (of ascending of *gunasthanas* due to my rise of *châritra moha*) but he (the true monk) leaps over it and attains *veetarâg châritra* (passionless pure conduct of self-absorption) named equanimity which, because of its being devoid of/different from the stain/blemish of affliction of all sorts of passions (*kashâyas*) is the cause of *nirvana* (absolute liberation).

Thus, I (*Kundkund / Amritchandra*) have attained the intentness of the oneness of right belief-right knowledge and right conduct. This is the meaning of my resolve. Thus, he has attained the direct path to liberation. (5)

PRAVACHAN ON GĀTHĀ 1-5

KUNDKUND ÂCHĀRYA HAS ATTAINED EXCELLENT DISCERNMENT LIGHT

First obeisance was paid to the *deva, anekânt jnân* and the *divya dhvani* (Om sound). Now *KundKund Âchâryadev* is bowed to. He is the author of this text "*Pravachansâr*". He is a sky clad *muni*. In the path of Jainism, a *muni* is always sky clad. None other is accepted as a *muni*. His internal thoughts do not have the stickiness of attachment and the physical body does not have any cloth. Such a devoted *bhâvlingi muni* (one who is a true *muni* inside out) comes third in the hierarchy of obeisance. First is *Mahâvir*, second is *Gautam Gandhar* and third is *Kundkund Âchâryadev*. So how does one describe *Kund-kund Âchâryadev*? He is the one who is near the end of his cycle of transmigration. He has experienced the pure *âtmâ* and is deeply immersed in the play of its pure bliss. This is said by *Amritchandra Âchârya*. *Kund-kund Âchâryadev* is sky clad, is engrossed in the bliss of the pure *chaitanya* (sentient) self and is going to attain *moksha* shortly.

The cycle of transmigration was present since eternity but is now going to end. *Bhagwân Seemandhar Swâmi* is present in the *Mahâvideha Kshetra*. *Kund Kund Âchâryadev* went there and stayed for eight days. He heard the "*OM*" *dhvani* of the *Tirthankar*. There after he has authored this *shâstra*. This revered soul is going to destroy all distortions and will attain *moksha* soon. Such a revered saint has authored this scripture.

HAVING ATTAINED THE KNOWLEDGE OF ANEKÂNT (CONFLUENCE OF OPPOSITES) KUNDKUND ÂCHĀRYA HAS BECOME TOTALLY IMPARTIAL

The supreme balanced light has arisen within *KundKund Âchâryadev*. From the fourth *gunasthân* (fourth stage of the evolution of *âtmâ*) there is a pure experience of *bhed jnân* (distinction of self and other). But here the state of the *muni* is referred to - in the light of balance which has arisen, in which he sees the attachment to follow the three great vows, as poisonous. In this way the great saint is introduced and the teachings of a revered saint is always great, true and complete.

The pure nature which is the embodiment of *jnân* is separate from *raag* (attachments). This is so, when seen in the light of knowledge of distinction. This *bhed jnân* (knowledge of distinction) has arisen, but the *kevaljnân* (omniscience) has not yet arisen. If *kevaljnân* would have arisen then the *jiva* will cease to be a seeker. The knowledge, that the “I” is separate from *nimitta* (auxiliary cause) and *raag* (attachments) is the true nature of inner balance. This inner balance is the chisel which separates the *âtmâ* from all other and gives rise to the *bhed-jnân*.

True *jnân* has destroyed the error of *ekânt* (singularity in belief). The erroneous beliefs that the *âtmâ* is only *nitya* (forever), only *anitya* (ever changing) only impure, etc., have all gone. All other religions besides the Jain religion fall in the category of *ekânt*. During the time of *KundKund Âchâryadev* the Jain religion had already got divided into sects. So here he has described the true form of *kevaljnân* and *shâstras*. In this way he has destroyed all opposing *jnâns*.

In *kevaljnân*, there is no chronology of first *kevaldarshan* (omniscience) and then *kevaljnân*. This kind of bifurcated *upayoga* (psychic activity) does not exist in the *kevaljnân*. The insistence of the presence of first *vyavahâr* (conventionality) and then *nishchay* (absolute truth) does not exist anymore. The fictitious *shâstras* written by the *ajnânis* (one with erroneous beliefs) in the name of the omniscience are not acceptable to the *jnânis* (one with true knowledge, belief). The *jnânis* have destroyed the *ekânt* view, that distortions and *nimitta* can be beneficial.

KUNDKUND ÂCHÂRYADEV UNVEILED THE KNOWLEDGE OF ANEKÂNT (CONFLUENCE OF PLURALISM) AND GAINED SUPREME EQUANIMITY

He has attained the knowledge of *anekânt* (confluence of pluralism) as bestowed by the *Parmeshwar* (supreme god). Due to this he has left all one sided beliefs and has attained supreme equanimity. This *shâstra* reveals the truth as said in the *divya dhvani* of *Bhagwân*. One is responsible for one's own good as well as bad, and no other can do any good or bad to you, the true *dharma* is done only by the *shuddha* (pure) *âtmâ* and never by *shubha raag* (auspicious attachments) or *vyavahâr* (conventionality), this is *anekânt*. True *dharma* arises with the tilt towards the pure sentient *âtmâ* and the left over *raag* is not *dharma*.

If the *vyavahâr* is accepted as *dharma*, then what is it that stops the *jiva* from *keval jnân*? *Vyavahâr* is *dharma* only in name. The shortfall is removed by focusing on the pure self. If *nishchay* as well as *vyavahâr* is *dharma* then what is the shortcoming? Hence *vyavahâr* is *dharma* only in name. Pure *nishchay* gives rise to *dharma* and *vyavahâr* does not. This is the knowledge of *anekânt*.

KundKund Âchâryadev has given up all the impediment of partial beliefs. The distinction between a friend and a foe has ceased to exist for him. In this way he is completely equable. The shortcomings of *châritra* (true conduct) have been left behind.

Here *KundKund Âchâryadev* has been praised. The *châritra* has been described, and he has revealed the path expounded by the *veetarâg* (one who is completely detached). *Âchâryadev* has attained the knowledge of *anekânt* (confluence of pluralism) and is immensely equable. He is the one who has written these *gâthâs*. So how does one describe this *KundKund Âchâryadev*? This has been answered by *Shri Amritchandra Âchârya*. He sheds light on the kind of vow that *KundKund Âchâryadev* takes while on the path to *moksha*.

KundKund Âchâryadev is near the end of his cycle of transmigration, and he has attained a special light of equanimity. He has no desire to believe the side of *ekânt* (singularity). He has attained the knowledge of *anekânt*, that every substance exists by its own nature and not by that of another. The *âtmâ* which is *nitya* (forever unchanging) by way of the *dravya*, is *anitya* (ever changing) by way of the *paryây*. But the belief of singularly *nitya* or *anitya* has been broken.

He has attained the knowledge of *anekānt* of the *Bhagwān*. The *ātmā* exists by itself, not by another. The nature of the *dravya* is its own and not that of the *guna* (attribute). The *paryāy* (continuous modification) of that moment is by itself and not by another. This knowledge of *anekānt* is present in *KundKund Āchāryadev*. He speaks the truth just the way it is, and rejects the falsities. He is equable to a friend as well as a foe. He does not take sides of either the *Digambar* or of any other. This *KundKund Āchāryadev* who has developed a keen inner balance is the one who has written these *gāthās*.

FOR THE ĀTMĀ, THE STATE OF MOKSHA IS THE SUPREME GOOD AND PUNYA, WEALTH AND PASSIONS ARE NOT GOOD

From the four efforts of *dharma*, *arth*, *kaam*, and *moksha*. The effort of *moksha* is the most beneficial. Some direct the effort towards *dharma*, i.e., *punya*, some towards earning wealth, some towards passions and some towards *moksha*. To get or not to get wealth depends on *punya* (meritorious deeds). To make an effort to get wealth, *punya* and passions, is the process of inverted effort. The focus on the self with the intention of *moksha* is the true effort. The *dharmi* (one who wants to attain *moksha*) always concentrates his efforts towards his final goal. On the way, *punya* will arise and wealth may come and in the lower state, he may be besotted with some desires and passions, but the *dharma*, has no use of them. He believes the pure, supreme state to be the best. It is the crux, supremely beneficial and the highest good. *KundKund Āchāryadev* has experienced this path and has revealed it. He has experienced the pure state of the *muni*. The state of the *muni*, the sixth-seventh *gunasthān* has been experienced so he has experienced the pure self. This has been said by the omniscient and is propagated by *KundKund Āchāryadev*.

The one with wealth is boastful of his wealth. But he does not get money due to this. It is merely a state of arrogance and pride and riddled with ignorance, that he believes he can do whatever he wishes. Here it is said that the only effort of the *dharmi* is the effort for the state of *moksha*. *Punya* may come along the way. But there is no benefit in *punya*, wealth or passions. The only true good deed is *moksha*, which is the state of supreme purity.

WHEN THE INNER BLISS OF THE ĀTMĀ ARISES, AT THAT TIME BHAGWĀN IS SAID TO BE PLEASED

With the blessings and benevolence of the *Panch Parmeshthi* and with the blessings of the *Arihant* and the *Siddha Bhagwān*, the wealth of *moksha* arises. The experience of the pure sentient *ātmā*, gives rise to the pure bliss. When the *ātmā* experiences the bliss of the self by itself, then the onus of having blessed, comes on the *Panch Parmeshthi*. The phrase “may the *Kevali Bhagwān* bless me”, means that “I am the pure sentient self, I am the core of nectar, and I have experienced the supreme bliss by focusing on this”. In this state it is said that the *Panch Parmeshthi* have blessed. This is said from the view of *nimitta*. ‘*Pravachansār*’, has been written with the pre dominance of *jnān* (knowledge). So it is understood that the supreme good is within and the *jiva* focuses within. When that happens, the onus is put on the *Panch Parmeshthi*.

FOR ATTAINING MOKSHA, THE PANCH PARMESHTHI ARE ONLY THE NIMITTA, BUT NOT THE FALSE DEITIES, ‘KUDEVAS’; ETC.

In other words the *Arihant*, *Siddha*, *Āchārya*, *Upādhyāy* and *Sādhu* can be the *nimitta* (auxiliary cause) for attaining the *moksha mārg*. But *kudev* (not true god), *kuguru* (not true *guru*) cannot be so. *Bhagwān* is *veetaraag* (passion less) and he does not have the attachment to bless. When the self is focused within the self, and experiences the pure sentient, then from the view of *nimitta* it is said that the *Panch Parmeshthi* have blessed.

A true *muni* is the one who has experienced the pure *ātmā*, has destroyed the three passions, are sky clad, and are bedecked with the *nishchayratnatraya* (the absolute true belief, knowledge and conduct). He is the one who writes the ‘*Pravachansār*’.

THE STATE OF *MOKSHA* IS TO BE SOUGHT, BUT *NIMITTA* AND *VYAVAHÂR* ARE NOT TO BE SOUGHT

What kind is the wealth of *moksha*? The wealth of diamonds and emeralds is not the true wealth and it cannot give peace. The wealth which is evolved from the refuge of the pure sentient nature, is the true and indestructible wealth. The wealth of *moksha* is the only one worth attaining. The attachment towards *dev-shâstra-guru*, and attachment of following the twenty-eight basic rites do arise, but from the real point of view it is a fall from the true path. The *Âchâryadev* says that it is regretful that the *vyavahâr* (conventional conduct) do come in the liberation path.

In the state of monkhood the *raag* to follow the twenty eight basic rites does arise, but it is not to be attained or sought after. The wealth of *moksha* is the one that should be attained. The *nimitta* and the *vyavahâr* are not sought after, but even the *paryây* (continuous modification) of *moksha* (the state of path of liberation) is not sought after. *Panch Parmeshthi* are stated as *nimitta* but the *upâdeya* (worth attaining) is the wealth of *moksha* in the form of fully developed purest state of soul (complete, pure, nature of the modification of the wealth of *moksha*). The supreme *guru* (guide) of the present *teerth* are the *sâdhu* (*Digambar* Jain monk), *ârjikâ* (nun), *shrâvak* and *shrâvikâ* (householder man and woman). The guiding star for this *teerth* is *Bhagwân Mahâvir*. Here every *Tirthankar* including *Bhagwân Mahâvir* have been paid obeisance to. In the Jain religion, prevailing today the last and the one in the nearest past is the last *Tirthankar*, *Bhagwân Mahâvir*. So, he is paid obeisance to first. In this way the *Panch Parmeshthi* have been bowed to. Among infinite *Tirthankars*, Lord *Mahâvir* has been remembered first. *Tirthankar*, *Siddha*, *Âchârya*, *Upâdhyây* and *Sâdhu* all have been bowed to earlier by *KundKund Âchârya*. Bowing physically (prostration) is called *pranâman* and singing hymn is called *vandan*. They are bowed to physically, which is *pranâman* and are praised by way of reverential singing which is *vandan*. The word '*namaskâr*' comprises of both. Thus bowing physically as well as vocally (in the physical bowing along with reverential chanting) the praise and grace of all the *Âchârya*, *Upadhyays* and *Sâdhus*, is done in every way. In this way *KundKund Âchâryadev* bows in all aspects to the *Panch Parmeshthi*.

KUNDKUND ÂCHÂRYADEV IS DWELLING WITHIN HIS OWN PURE PARYÂÏ AND DOES NOT HAVE THE DEPENDENCY OF THE NIMITTA AND VYAVAHÂR

Even when he is in the state of *vikalp* (auspicious thought activity) he is on the path of *moksha*. *KundKund Âchâryadev* though remaining engrossed and immersed in the experience of his own blissful *âtmâ*, with its pure knowledge and conduct, makes a vow of being in the same state and takes shelter of *mokshamârg*. The term "submission to all types of *moksha-mârg*" is from the view of prominence of *jnân* (knowledge). In reality, he is absorbed in his own *sva dravya* (self soul). Along with this, the present *paryây* is on the path of *moksha*. So with its shelter he wishes to describe the '*Pravachansâr*'. The description in '*Samaysâr*' has been written from the view of prominence of *darshan* (insight), while here in '*Pravachansâr*' the description is from the prominence of *jnân* (true knowledge). Therefore, here the description will be from the substance as well as modification point of views.

Herein the *moksha* is ascertained as worth attaining. The wealth of *moksha* has not yet arisen, hence it is said to be worthy of acquiring. The *moksha mârg* is prevailing in the present, so he submits to it. In reality the submission is of the self-soul substance. But the *jnân* is well aware that it is dwelling in the present in pure state of continuous modification. To underline the fact that the submission is neither to the *nimitta* nor to the *vyavahâr*, it has been said that the *jnân* submits to the *mokshamârg*.

CHÂRITRA IS DHARMA MANIFESTED. CHÂRITRA IS THE CAUSE OF MOKSHA

Kund Kund Âchâryadev vows to keep the self absorbed state within, and in this state he begins to compose *Pravachansâr*.

IT IS ESSENTIAL TO DETERMINE THE HEYA(REJECTABLE) AND UPĀDEYA(ADOPTABLE) TATTVAS (REALITIES)

Question: What is the use of knowing this ? What we ought to know by knowing this?

Answer : It should be ascertained what is rejectable nature of disposition. It is also important to know that which is to be forsaken. It is imperative to know who can be called a Jain *muni* and what do the true *munis* preach. The only thing worth attaining is *moksha*, and nothing but *moksha* is truly respectable, i.e. all other than *moksha* is worth forsaking. In contrast, everything else is to be forsaken and nothing else is worthy of respect. It has been said here that on the path of liberation, only *mokshamârg* is worth taking shelter and nothing else. *Amritchandra Âchârya* has really introduced *KundKund Âchâryadev* to us. He is the facilitator of the '*Pravachansâr*'. Therefore, we should accept this truth. This is because these words are said to be authentic owing to the authenticity of the person. We should believe correctly after having understood the true meaning of the words revealed herein. As he is a completely balanced *jiva*, his words also should be accepted as the completely balanced truth. The *samyakbhâv* (internal thoughts of true belief) which come out through these words, should be accepted and experienced. But nothing else is worth believing or experiencing. In the first *gâthâ*, *Bhagwân Mahâvir* has been revered to. As he is the last *Tirthankar* so, his beneficence is the most recent. This is said from the prominence of *jnân*. *KundKund Âchâryadev* bows to all the *Tirthankars* individually, as well as all of them together and express the beneficence bestowed by them.

How does one describe this *KundKund Âchâryadev*? Who is bowing to *Tirthankars* ?

BY REALISATION OF SELF KNOWLEDGE I AM EVIDENTLY ONE TRUE NATURE OF KNOWLEDGE AND PERCEPTION

In this way he is expounding the liberation path explicitly with self-realization.

Pravachan on Tikâ:-

Who is he doing the *vandan* (salutation) to? Who is saluting and composing this and writing the text? This is answered by *KundKund Âchâryadev* himself. He introduces himself and he is recognized as the author of *Pravachansâr*. He says, how am I? I am directly perceptible by self-realization. I am perceptible by my knowledge perception. I am not such that I can be perceptible by *nimitta* or *vyavahâr*. I am perceptible by the real situation of the concentration form of soul.

The *jnân* is focused towards the self and I am always the perception-knowledge form of normal consciousness of nature. I am neither in the form of attachment nor in the form of non-conscious or of 28 basic rite forms. All *jivas* are the same form as me. With this kind of self-experience I expound *Pravachansâr*. He (*KundKund*) has not composed the exposition because *Bhagwân* has said so. But he himself has realized it with self-experience. Thus, from the word 'I' it is exposed that I am the soul. He has said that he is possessed of such inner power of the *jnân* and *darshan*, which can be manifested explicitly, in the present *paryây*, . Out of nine tattvas(realities)-this is the *jiva tattva*, the knowing entity, and I am such an *âtmâ*. But at present *shubh raag* (auspicious attachment) of composing the *shâstra* (scripture) has arisen in me. Hence he bows, physically to the *Bhagwân*.

BHAGWÂN MAHÂVIR IS WORSHIPPED BY THE GODS OF ALL THE THREE WORLDS. HENCE, HE IS THE SUPREME GURU

So, how does one describe the *Bhagwân*, who has been paid obeisance to. The *Bhagwân Vardhamân Swami* is paid obeisance to by *Indra* – the king of *devas*, *Asurendra* – the king of *nârkis* and *Narendra* – the king of humans. As the highest *jiva* of each of the three *loka* bow to him, *Bhagwân Mahâvir* is supreme *guru* of the three *lokas*. He is the *guru* like none other and all those who are as great as Him are included in this obeisance. There is no other supreme *guru*.

BHAGWÂN HAS EVOLVED A DEEP INNER CALM AND HENCE HAVE DESTROYED ALL RAAG, DVESH, AND IT IS SAID THAT HE HAS DESTROYED THE GHÂTI KARMAS

How is *Bhagwân Mahâvir*? He has washed out the grime of the *ghâti karmas*. This has been said to reveal the *nimitta*. He has destroyed the *bhâv-karma* with the knowledge of the experience of the pure nature, and immersion into the *shuddh upayoga* (pure psychic activity). With this the *dravya karmas* have destroyed by itself. Here the cause – effect relation has been shown. In *gâthâ* 34 of '*Samaysâr*', it has been said that to immerse into the *âtmâ* which is the pure nature of the complete blissful, embodiment of knowledge is *pratyâkhyân* (to give up). What can be done about *raag*? To say that *raag* should be forsaken is merely in words. In '*Samaysâr*' it has been said from the view point of *darshan* (true belief) that to remove *raag* is merely namesake. And here as it is said from the view of *jnân*, that the *ghâti karmas* have been destroyed. In reality *ghâti karma* is a matter, so the *âtmâ* cannot destroy it, the same way in which the *âtmâ* cannot destroy *raag*. When the *âtmâ* immerses into its state of pure knowledge, the *raag* (attachments) do not arise on its own accord.

The *raag* moves away and the *dravya-karma* (particles of *karma*) move away on their own. The *jnân* (true knowledge) only knows that with the release of *raag* the *dravya-karmas* have also moved away. This way the *nimitta naimittik* (cause – effect) relationship has been explained. And it has been said only to underline the fact that *Bhagwân* has not let stay, even one *karma*, and have washed out all the *karmas*. *Jnân* will only know all that happens.

WHEN ONE'S OWN ÂTMÂ BLESSES THE SELF. THEN IT IS SAID THAT BHAGWÂN HAS BESTOWED HIS BLESSINGS

In this way *Bhagwân* has destroyed the *karmas*. Due to this, he is capable of showering benevolence on the world. The *âtmâ* has an '*akâryakâran shakti*', within. Due to this, it is not a reason to anyone and no one is a reason to it for the modification of the *pariyây*. This is known in the *jnân*. Here the *nimitta – naimittik* (cause – effect) relationship takes a back seat, and it is not present in the *âtmâ*. Here it is said that *Bhagwân* showers benevolence on others. It is accepted that when the *jiva* understand the self, by itself, then it is projected that the *Bhagwân* has been benevolent as a mark of respect. In this way the supreme greatness of *Bhagwân* with His infinite efficacies is understood.

From the point of view of *drishti* (true belief), the bifurcation is not accepted. *Âtmâ* does not have relation of being the doer of the work in any other, and the belief accepts only the *abhed* (undivided). This is from the view of *jnân*. *Jnân* is *sva-par prakâshak* (that which knows itself and others), and *nirvikalp* (lack of thought activity due to complete *jnân*). The *jnân* knows the *abhed* (undivided) and the *bhed* (divisions), knows the *shuddh* (pure) and the *ashuddh* (impure), *upâdân* (substantive) *nimitta* (auxiliary). In this way *jnân* knows both the sides. *Bhagwân* does not experience benevolence associated with thought activity. The *jiva* who desires to know the self, and knows the true self, for them, it is said that *Bhagwân* has showered His benevolence. It is the distinction of the *âtmâ* that it takes its characteristic from none and gives none its characteristic. The *jiva* itself is the *Parmeshwar* (supreme god) within. Once this realization dawns, and true *jnân* is revealed then, this *jnân* is aware of the presence of the Supreme God as the *nimitta*.

WHO IS BHAGWÂN NIMITTA FOR?

He is *nimitta* for those who have experienced their own supreme god within. When the *jiva* attains the state of realization of the elevated state of pure nature of the sentient self, then it is said that the *Tirthankar* has blessed or has been benevolent to him. This is said from the view of *nimitta*. The *nimitta* of the one who has attained the ability to see the three *kaals* and the three *loka*, is always present. The pure supreme elevated state of bliss of the self is present and the other *Bhagwân* is the *nimitta* in it.

WE RECEIVE YOUR BENEVOLENCE

‘O Lord, we desire to receive your benevolence. And the entire world receives the munificence of *Bhagwân*, uniformly. *Bhagwân* has the ability to end the transmigration of all the souls of the world from the view of *nimitta*. But if *Bhagwân* makes the *jivas* end the cycle then no one will ever need to put in the effort to end it. So, when a *jiva* turns the focus within and moves towards the end of the cycle of transmigration then it is said that he has received the magnanimity of *Bhagwân*. When the *jiva* turns the focus within then from the view of *vyavahâr* (conventionality) it is said that *Bhagwân* is the *nimitta*.

Bhagwân has the *shakti* (efficacy) to end the cycle of transmigration for all the *jivas*. But *Bhagwân* is said to be the *nimitta* only when the *jiva*, by himself, moves towards the end of the cycle.

THE ÂTMÂ OF BHAGWÂN IS NIMITTA FOR OTHERS TO END THE CYCLE OF TRANSMIGRATION BUT HE WILL NOT BE NIMITTA FOR THOSE WHO ARE COMPLETELY IMMERSSED IN THE SANSÂR

Question: Is *nimitta* like *dharmâstikây* (medium of motion)?

Answer: For the *jivas* in motion, the *dharmâstikây* (medium that aids motion) is the *nimitta* (auxiliary cause), but not for the ones who are not in motion. In the same way, for the *jivas* who end the cycle of transmigration, *Bhagwân* is said to be the *nimitta*, but not for those who don't. No one else can be the *nimitta* for this. Those who have crossed over are the only ones who can be the *nimitta*. Those who are drowning cannot save others from drowning.

BHAGWÂN IS THE NIMITTA FOR THE YOGIS FOR ENDING THEIR CYCLE OF TRANSMIGRATION

For the *yogis* who have connected to the pure blissful nature, *Bhagwân* is the *nimitta* for them to swim across. *Bhagwân* establishes the four *teerths*, so he is the beacon light of the *teerth*. Hence, He is consummate in helping the *yogis*. The word *yogi* over here includes all those who have attained the true *jnân* of the *âtmâ*. They are immersed in the play of the *âtmâ* and are in either the fourth, fifth or the sixth *gunasthân*. In this way, for those who swim across, *Bhagwân* is the *nimitta* and He is hailed as the one capable to be so.

WHAT QUALITIES ARE POSSESSED BY ONES WHO ARE PAYING OBEISANCE TO BHAGWÂN?

Who is *KundKund Âchâryadev*? He is the one who has written the “*Pravachansâr*”. Who does he pay obeisance to? And who is the one who is deserving of his obeisance? This has been elaborated here. Who is the “I”? The “I” is the eternal nature of pure *jnân*. The “I” knows the self by way of its own *jnân* and it is present in the fore by way of the experience of the self.

What kind is the *âtmâ*, of the one who does the true *namaskâr* (obeisance)? When the obeisance is done without the experience of the true form of the omniscient, then it is a source of *punya* (good deed), but it is not the path of *dharma*. The *jnân* (knowledge) is the true nature and *jnân* knows through the *jnân*. The self cannot be known through the *nimitta* and *raag*. The activities of the body – mind – speech are not a part of *âtmâ* and neither is it in control of the *âtmâ*. The *âtmâ* cannot be known by *vikalp* (thought activity). *Âtmâ* is present through the experience of the self. It is an all pervasive embodiment of pure belief and knowledge. It is possible to know the *âtmâ* only with the focus of the *jnân* on the self, which brings its experience to the fore. Such *jivas* who are in pursuit of the higher self, are the ones who bow to the supreme *Bhagwân*. So has been said by *KundKund Âchâryadev*.

WHO IS THE BHAGWÂN WHO IS WORTH PAYING OBEISANCE. WHO IS REVERED IN THE THREE LOKAS?

Bhagwân Mahâvir is paid obeisance to and how can one describe Him? The *Indras* of *devloka*, *naraka* and the humans, pay obeisance to Him, and hence he is befitting for obeisance from all. The “*Pravachansâr*” has been expounded mainly from the view of knowledge. The ones who are paying obeisance and the ones who are worthy of this obeisance have been described here. As the *âtmâ* has not yet attained complete purity, he seeks the one who is fit for paying obeisance. And the one who is apt for this has been described

here. The *Tirthankar* is paid obeisance by all the *Indras* who are the highest in the three *loka*. This reveals the greatness of *Bhagwân* and hence He is revered by all. *Âchâryadev* continues by describing his own inner state. He says that, "I am the embodiment of pure belief and *jnân*, which is revealed through '*jnân*'". The "I" does not refer to the world or body, passions, mind or speech. The *Âchâryadev* has evolved this state of belief and *jnân*, within, and the *âtmâ* is its embodiment. The *âtmâ* is known to itself by its own *jnân*. From the view of *nishchay*, the self is bowed to by the self, and from the view of *vyavahâr* *Bhagwân* is bowed to.

How does one describe *Bhagwân*? He is revered in the three *loka* and hence is paid obeisance to. The self cannot be known through *shubh raag* and can be known only through its own *jnân*. Even then, the desire to pay obeisance to the divine has not gone. So, in the *vikalp*, when the respect for the divinity of *Bhagwân* arises then the *jiva* bows. The "I" is the one paying obeisance and the body is doing the physical *namaskâr*.

TO SAY THAT *BHAGWÂN* HAS DESTROYED THE *GHÂTI KARMAS* IS THE VIEW OF *NIMITTA*

Bhagwân has destroyed the *ghâti karmas* (obscuring *karma*). Due to this he has attained the state of supreme good. This has arisen from the infinite *shakti* (efficacy) within. So, He can shower His benevolence on the world. From the view of *shuddh upâdân* (pure substantial cause), the self is the supreme good, and from the view of *nimitta* (auxiliary cause) *Bhagwân* is the supreme good. To say that he has destroyed the *dravya-karmas* (fine particles of *karma*) is the view of *nimitta*. For destroying *raag* the focus is on the *parâyâ*. When the self immerses into the embodiment of pure sentience, then the *raag* does not arise. In this situation it is said that the *raag* and the *karmas* have been destroyed.

So *Bhagwân* is befitting to shower benevolence on the world, and the humility to bow to such a *Bhagwân* does come. *Bhagwân* is benevolent to those who are benevolent to themselves.

Those who are on the path to attain their state of complete supreme good, when they get the *shubh raag* (auspicious attachment) of bowing to *Bhagwân*, then the *Parmeshwar* is considered the *nimitta*.

Self is the embodiment of pure supreme God. *Shubh raag*, *nimitta-naimittik* or the focus of *raag*, none are a part of it. *Âtmâ* has *akâryakâran shakti*. Due to this *Âtmâ* is never the reason for the work done in another and never conjoins with others to do the work of the self. The *shakti* is present in the *dravya*; the *guna* (attribute); and *parâyây* (continuous modification). The evolved *jiva* is aware of the presence of this efficacy, but due to the remnants of *raag* the focus shifts to *Bhagwân*. If *Bhagwân* could favour anyone then He would have to favour all the *jivas* of the world. However, He is said to be the *nimitta*, only to those who have attained the experience of the self, through the focus of the self.

IN THE CHRONOLOGY OF THE ONES AFFIRMING *KRAMBADDHA PARYÂ*, THE OMNISCIENT ARE ONLY THE *NIMITTA*

Question: If this is the case then how does it justify the *krambaddha* (the concept that each *parâyây* arises according to its efficacy at its own time and no one can change its course) concept.

Answer: The *jiva* who has understood the *krambaddha* concept, does not get involved in *raag*. It is a state of only knowing and seeing. In the chronologically flow, when the *raag* to bow to *Bhagwân* comes then the *jiva* does so, and from the view of *vyavahâr* it is said that *Bhagwân* has crossed him over. The *jiva* puts in his complete effort in the field that he is attached to and has an intrinsic liking for.

Abhavya (those who do not have the efficacy to attain *moksha*), have not been segregated off. The Supreme God is always the *nimitta* for those who want to attain *moksha*. But this stands true only for those who reveal the true *dharma* of the self, through their own *upâdân* (substantive cause). In this way the state of the one who bows and the one to whom he is bowing has been explained. The decisive conclusion

on the *krambaddha* concept can be made only by those who are focused on the all-seeing and all-knowing nature of the self. In other words, this state is the *nimitta* for omniscience, in the *krambaddha* of the *jiva*. The *Parmeshwar* (supreme God), who is not the self, is *vyavahâr* (conventionality). The *jiva* who has become the *Jnâtâ-drashtâ* (seer-knower), due to his belief in the *krambaddha*, also get the *raag* (attachment) of the thought that, "I am complete with the true belief and *jnân*". Here it is said that this attachment comes in the chronology of believer.

WHEN THE JIVA TRAVERSES CYCLE OF LIFE, THEN BHAGWÂN IS SAID TO BE THE NIMITTA

How does one describe *Bhagwân Mahâvir*? As he is the convener of the *teerth*, He is adept in traversing the *yogis* from the cycle of transmigration. *Bhagwân Mahâvir* is the *teerth*, or the *nimitta* to the *jivas* who are ending the cycle of transmigration. The *sâdhaks* (ones who are on the path to *moksha*), who bow to *Bhagwân* have forsaken the singular attachment towards *vyavahâr* and *punya-paap* and they are left with minimal *raag*. They bow to *Bhagwân* as He is the *teerth*. *Bhagwân Mahâvir* has attained the state of *teerth* and hence He is called the *teerth*. He helps in the crossing over of the *jivas* from the cycle of transmigration. But which *jivas* are helped? The *jivas* who are crossing over by themselves are helped. The *nishchay teerth* is the pure unblemished *âtmâ*. When the *jiva* experiences this, then *Bhagwân* is said to be the *vyavahâr teerth* for them.

The Lord of the three worlds has ended His cycle of transmigration, and hence he is the *teerth*. *Bhagwân* is adept in helping those *yogis* who are deeply connected to the inner self. In their pursuit of the true self, they affirm that they are neither the doer nor the receiver of the actions of the body and *punya-paap* are not a part of the true self. If *Bhagwân* would truly be able to help *jivas* cross over, then he would have to make each and every *jiva* cross over. But this does not happen. He is said to be the illuminator for those who have already alighted the inner path. The *jiva* can be known through its pure nature of *jnân*. *Bhagwân* has destroyed all the *ghâti karmas*, hence he is benevolent on the world, and the *jiva* bows to Him.

BHAGWÂN IS THE DOER OF HIS OWN SHUDDHA PARINATI (continuous pure modifications) AND FROM THE VIEW OF NIMITTA IS THE DOER OF THE DHARMA FOR THE BEFITTING JIVA

How can one describe *Bhagwân*? He is the doer of the *dharma* and hence is the doer of the *shuddh parinati*. What has been done by the *shakti* (efficacy) of doing, in *Bhagwân*? The *shakti* of doing in *Bhagwân* has been the doer of its own pure nature and has given rise to the *keval jnân* (omniscience). In this way *Bhagwân* is the doer of the modification of its own pure nature, but is not the doer of the *divya dhvani* (divine om sound). The one that modifies is the *kartâ* (doer) and the resultant modification is *karma* (work done). *Bhagwân* is the doer of His own pure state. In this way He is the doer of His own pure modification. He is not the doer of the *ashuddha upayoga* (impure psychic activity) or vibration of speech. But he is the doer of the pure *dharma*. When other *jivas* evolve into the pure state then *Bhagwân* is said to be the doer of the pure state from the view of *nimitta*. In this way the knowledge of *sva-par prakâshak* takes into consideration the *nimitta* as well. Because of this, the *sâdhak*, when in a state of *shubh bhâv* (auspicious thoughts) bows to *Bhagwân*, so it is said.

THOSE WHO HAVE EXPERIENCED THEIR OWN ÂTMÂ HAVE A NATURAL AFFINITY TOWARDS THE NAME OF BHAGWÂN

Bhagwân has been described with four adjectives. They are as follows. The *guru* of the three *loka*,

one who is with infinite efficacies and the supreme God, the saviour, and the definer of *dharma*. *Bhagwân* is supremely revered, is the king of the *devs* and is the supreme God. He is so deeply worshiped that the mere chant of His name is good. For the one who has experienced the pure nature of the self, which is the embodiment of *darshan* and *jnân*, just the name of *Bhagwân* is auspicious.

Jnân which knows the name of *Bhagwân*, knows the self, and that which is not the self, as well. In this way, only the *jnâni* has the true *naya* (an aspect) and *nikshep* (transferred epithet in *jnân*). *Naya* is the subject and *nikshep* is an aspect of the subject. The one who has attained true *naya* of *jnân* is the one who will have *nikshep* of the name of *Bhagwân*. Only for such a devotee is the chant " *Namo Vardhamanây:*" an auspicious beginning.

OBEISANCE TO THE PRESENT LEADER OF THE DHARMA SHRI VARDHAMÂN DEV

As *Vardhamân* Swami is the leader of the present *teerth*, the first obeisance is to Him. Why is that so? Because in the present age *Bhagwân Mahâvir* is the *nimitta* for *dharma*. Also, he is the beacon light for the existing *teerth* and hence he is bowed to. *Shri Rishabhdev* was the first *Tirthankar*, but *Shri Mahâvir* is the last and he is the convener of *dharma* in the present age, so he is bowed to, by the *jivas* who have attained *samyak darshan jnân*. If the *ajnâni* bows to the *Tirthankar*, with *shubh bhâv* (auspicious thoughts) then it will be a source of *punya*. But here the reference is to true *dharma*. *Tirthankar*, will not be the *nimitta* for those *jivas* who are stuck in the rut, that *punya* or *vyavahâr* are beneficial. This is because, such *jivas* do not have the resolve that the self is the true *teerth* and it is the self which is going to be redeemed. The *tikâ* (exposition) of *Amritchandra Âchârya* is unique and it includes the essence of the fourteen *purvas* (scriptures).

Bhagwân Mahâvir is the head, the convener of the *teerth*. The *âtmâ* has no other *guru*. It is filled with excellence and divinity. But it is not in its innate nature to give this divinity to another. Though in belief, there is no other *guru*, here it has been said from the view of *nimitta- naimittik* relation, in the *paryây*. The *sâdhu*, *ârjikâ*, *shrâvak*, *shrâvikâ*, break free of the cycle of transmigration, by themselves. When they do so, *Bhagwân* is said to be the *nimitta*. Water is the medium for swimming for those who know how to swim. In the same way, *Bhagwân* is the saviour, from the view of *nimitta*, for the *bhâvlingi sâdhu*, *ârjikâ*, *shrâvak*, *shrâvikâ*. So He is paid obeisance to.

Then others are paid obeisance to. *Tirthankars* and the *Siddhas* are completely pure. The way in which the gold is purified by putting it in the fire, in the same way they have attained the purest nature of the *darshan* and *jnân*, which is akin to pure gold. They have come out, purified, after steeping into the purifying fire of *dhyân* (intensely deep meditation). All the *Tirthankars* and those *jivas* who have become *Siddha* in the past, have been paid obeisance to. By visualizing all the *Bhagwâns*, the author brings them all to the fore and bows to them.

NAMASKÂR TO THOSE SHRAMANS WHO ARE BEDECKED WITH THE FIVE CONDUCTS

Those who have attained the status of the *Âchârya* are bowed to. They stay within their nature of *jnân*, hence *jnân-âchâr*. They are free from doubt hence they have *darshan-âchâr*. They are within the play of their pure nature hence they have *châritra-âchâr*. They have obliterated all desires and are within the pure nature, which is *tap âchâr*. The highest potency of effort is directed towards the pure self, by way of the efficacy of the self, and it is *virya âchâr*. *Âchârya*, *Upâdhyây* and *Sâdhu* who possess these five *âchârs* are bowed to. Along with the five *âchârs*, they have also attained the preamble to the supreme *shuddhopayoga*.

The activity of the body is inanimate and the *âtmâ* cannot do it. The modification of the five great

vows is *punya*. The one who has risen above the *shubh* and *ashubh*, has turned the focus on the state of *shuddhopayoga*, and attained it. In Jainism they are the ones who are called the *Âchârya*, *Upâdhyây* and *Sâdhu*. They have released the connection to the *punya* and mind. They have conjoined with the pure sentient *âtâmâ*, due to which the pure activity of the *âtâmâ* has arisen. These are the *sâdhus* who have been paid obeisance to.

THE SHRAMANAS AIM FOR THE SHUDDHOPAYOGA, BUT DO NOT AIM FOR THE ATTACHMENT OF THE FIVE GREAT VOWS

The *Arihant* has become *Parmeshwar* (supreme God). The *Siddha* are complete in their purity. The *Sâdhus* have not yet acquired the complete purity, but they have manifested the state of the *shuddh upayoga*. They do not need to acquire the basic 28 *gunas*. The desire to follow them is natural to them. From the view of *nishchay* they do not adhere to *raag* (attachments). *Shubh raag* comes despite their efforts otherwise. It has been said earlier that the *saraag châritra* (the conduct with attachments) comes in the chronology of things. *Muni* does not try to bring the five great vows. But in the chronology of the sixth *gunasthân*, it comes naturally. To believe that the self can do the *raag* of certain type of compassionate activities, is a big *mithyâtva* (erroneous belief).

What kind of *jivas* believe in the *Tirthankars*?

They embrace the *shuddhopayoga* but do not embrace the activity of the twenty-eight basic attributes. They believe the *shubh raag* to be *punya* and akin to poison. The *jivas* who do not understand this, believe the *shubh raag* to be religion. They will not be able to end the cycle of transmigration. *Pravachnsâr* has been written two thousand years ago. And its *tikâ* (exposition) has been written a thousand years ago. Here they have spoken about the true *muni*. The *shuddh upayoga* (pure soul activity) begins in the fourth and the fifth *gunasthân*. But the supreme *shuddhopayoga* comes only to the *muni*. Speaking in *sâmânya* form (inclusively) all *sâdhus* have attained this state. In the *vishesh* form (specifically) each and every *Âchârya*, *Upâdhyây* and *Sâdhu* is separate, and all are bowed to. In this way the *Arihant*, *Siddha*, *Âchârya*, *Upâdhyây* and *Sâdhu* have been described and all are bowed to. *Jiva* knows them only when he knows the self. *Shubh raag* which has arisen is called *vyavahâr* when doing the *Namaskâr* (bowing).

ALL THE PANCH PARMESHTHIS ARE BROUGHT TO THE FORE IN THE PRESENT AND ARE BOWED TO

Thereafter all the *Panch Parmeshthi* who have attained the evolved state, according to their evolution, they are bowed to. The *Arihant*, in whose *parâyây* all the attributes of the *Arihant* have pervaded and the same holds true for the *Siddha*, *Âchârya*, *Upâdhyây* and *Sâdhu*. And they are all bowed to.

In the present time, this *kshetra* (area), is devoid of the presence of the *Tirthankar*. In *Mahâvideha*, the *Tirthankar* is present, physically. Along with the *teerth nâyak* (*Tirthankar*) who are residing in the *manushya kshetra* (all the places where humans live), the *Âchârya* beseeches the *Panch Parmeshthi* to be accessible in the present. In this way he brings them all to the fore. He brings to the fore all the infinite *Tirthankars* who have become *Siddha*, he makes them visible in the present, and makes them accessible, as if in the present. In this way, the *Âchârya* gets the *vikalp* (thought) of *bhakti* (reverential bowing) coupled with *samyak darshan* (true belief).

With deep devotion *Âchâryadev*, eulogizes the *Tirthankars* present in the *Mahâvideha*, as if they are present in front of him. He bows to all the *Panch Parmeshthi* as well as the present *Tirthankars* of the *Mahâvideha*, simultaneously. He also bows to each one individually with intense piety. For the higher benefit, in the effort of his *samyaktva* (true belief) he reveres all the *Panch Parmeshthi* and calls upon them to bless him. In this way he bows to all of them, together as well as individually.

LAKSHMI IN THE FORM OF MOKSHA GARLANDS THE MUNI WITH TRUE CHÂRITRA

KundKund Âchârya dev is the true sky clad *muni*. He is describing the process of the vows of renunciation and priesthood. He wants to attain the pure *châritra* (conduct) which is present within. For that he focuses on this *châritra*. This is the method which has been described here. The reason for the state of completely supreme, pure blissfulness of *moksha*, is the pure *châritra*. *Âchâryadev* bows to all the *Arihant, Siddha, Âchârya, Upâdhyây* and *Sâdhu*. He has kept in present all those who have attained this *paryây*. *Âchârya* says that he is ready to attain the completely pure state. The characteristic of the *âtmâ* is not due to *vikâr* (distortions). He takes refuge in the ever present pure sentient self and arises the unblemished play within. The *Moksha Lakshmi* (wealth of *moksha*) marries or conjoins only to the one who imbibes this *châritra*. Here the metaphor of a marriage awning is taken. The *svayamvar* of the *Moksha Lakshmi* is taking place. All the *Bhagwân* are present there. *Âchâryadev* has attained the state where he experiences the self as separate from the body. He is ready to attain the pure blissful state. The wealth of *moksha* will garland the one who has attained such a *châritra*. To immerse into the pure state is *châritra*. And the *Lakshmi* (wealth) of *moksha* will garland this *châritra* only. This *jiva* has a passionless equanimity within and is a sky clad *muni* on the outside. What he desires within will come out.

The spice and green colour is all pervasive in the *lendipiper* (piper longum). This is present in *shakti* (power). On rubbing it, this emerges from within. That which is within comes on the outside. In the same way every *âtmâ* is complete wealth of *jnân – darshan – ânand*. In the present the *jiva* has less knowledge and the unchanging pure state. To know this and to immerse into the pure state is *châritra*.

OH! PANCH PARMESHTHI BHAGWÂN, I AM SURE OF MYSELF AND AS I HAVE KEPT YOU IN WITNESS I AM SURE TO CONJOIN WITH THE LAKSHMI OF MOKSHA

On this occasion *KundKund Âchâryadev* has called all the *Bhagwâns*. This is compared to the invitation sent out to all the high ranking people of the society, for a wedding. *Âchâryadev* has said that he has put up the canopy for the *svayamvar* (the tradition where the bride selects the bridegroom from all the great kings present). The *âtmâ* is filled with complete purity and power. When this purity comes out, it is the state of *moksha*. The instrument to acquire the wealth of *moksha* is *châritra* (true conduct). *Moksha Lakshmi* will surely garland the one who follows this.

Âchâryadev is sure that the *Moksha Lakshmi* will garland him. He is confident that he will attain the pure state and attain *moksha*. He is confident that he will attain *moksha* as he has kept the *Panch Parmeshthi* with him. He has kept present, all those who have attained *moksha* or are going to attain *moksha*. The unsure thinking has gone. The fear of falling from this elevated *châritra*, or falling due to the rise of the flow of *karma* have all gone. He is sure that the luminosity of his *châritra* is enough to bring the wealth of *moksha*. The infinite *Siddhas* and *Arihantas* are the *nimitta* to this event and due to their presence, the wealth of *moksha* is sure to come.

Question: So where are the *karmas*?

Answer: *Karmas* have gone back where they came from. The presence of all the other substance outside of the self is due to their own efficacy and not due to the self. The “I”, exists within itself and never due to any other. This is the conviction which is a must. The peace and bliss which the *jiva* desires to attain, is within and not on the outside.

O TIRTHANKARS AND ALL OTHER PARMESHTHI BHAGWÂN (SUPREME SOULS)– PLEASE COME TO THE CANOPY OF THE SVAYAMVAR OF THE MOKSHA LAKSHMI

KundKund Âchâryadev is paying his respects to the *Panch Parmeshthi*. The *dikshâ* (ordaining ceremony) of the supreme passionless state of the *muni* is compared to the *svayamvar* of the *Moksha Lakshmi*. This has been venerated in detail in “*Kritikarma shâstra*”. This has been used as the *manglâcharan*

(auspicious beginning). If there would be the first or the last wedding celebration of the world, people are very excited. The celebration of *dikshâ* has the same joy. *Châritra* of the *Âchârya* is within him. To follow the 28 basic rules of a *muni* is not *châritra*. The self is within and to meet the true self the *Âchâryadev* has made the canopy of *moksha*. The wealth of *moksha* will do its auspicious beginning in this blessed place. This is the way the *Âchâryadev* has chanted a hymn and revered all the *Bhagwâns*. The description of the daily rituals have been done in the “*Kritikarma Shâstra*”. In that the *stuti* (reverential singing) have been explained. The *Âchârya* uses these words to do the *stuti*, and he also praises through words.

If the emperor is the guest, it is natural to go forward to greet him and welcome him with immense humility. *Âchâryadev* welcomes all the *Arihant*, *Siddha*, *Âchârya*, *Upâdhyây* and *Sâdhus*, who are in the present and have been in the past to the *svayamvar* canopy of the observance of the Jain *dikshâ*, which is the embodiment of *châritra*. Even though the twenty *Tirthankars* who are present in the *Mahâvideha* and not here, they are remembered and paid obeisance to. The way an elaborate meal is spread after the wedding. In the same way, here the food of the joy of pure bliss is experienced. *Châritra* is the continuous flow of the bliss which is totally detached from the senses.

Âchâryadev has thrown out the grime of *raag* and is moving ahead in the direction of the pure blissful state. The *ajnâni* (ignorant) believes the *châritra* to be the source of pain. But that which gives pain cannot give pure joy. Hence their thinking is untrue and the *châritra* they have understood will bring *sansâr* (transmigration). *Âtmâ* is the embodiment of pure sentience, and total immersion in this is the *châritra*. From a chunk of jaggery, a small sample is taken for tasting. In the same way the *âtmâ* is brimming with bliss. On immersing in it a small part of the bliss is experienced and this is *châritra*. Whoever assumes that the sky clad state of a *muni* and for a *muni* to walk barefoot is compulsory and painful, have not understood the true *châritra* of a *muni*. Because this is a state of auspicious joy in which the blissful state has arisen.

Châritra cannot exist without *samyak darshan*. The *âtmâ* is the all knower—seer in its natural blissful state and it does not bring *raag* and *punya*, in any way. The functions of the body happen due to the body and not due to the “I”, which is the *âtmâ*. The one who has intensely immersed into this all knowing self, is the one who is in *châritra*.

TO BOW INTO THE SELF IS THE ADVAIT NAMASKÂR AND THE INTENSE BHAKTI OF THE PANCH PARMESHTHI IS ITS NIMITTA.

Âchâryadev is doing a *dvait* (dual) *vandan* (bowing) to the *Arihant*, *Siddha*, *Âchârya*, *Upâdhyây* and *Sâdhu*, and they are deserving of this obeisance. The *dvait* comprises of the *pranâm* and the *vandan*. From the view of *vyavahâr*, *Panch Parmeshthi* are *dhyey* (object of focus) and the self is the doer of *dhyân* (one who is focusing). But when the *jiva* bends towards the inner self, this distinction is erased. *Panch Parmeshthi* includes the *sâdhus* who are immersed in the bliss of the self, and those who have attained the complete true joy are also included. To flow within with the focus on the inner self is the *advait* (not two) *namaskâr* (bowing). When the joy of the self is experienced *dvait* is broken and *advait* emerges.

Due to the intense devotion to the *Panch Parmeshthi*, the distinction between the devotee and the focus of his devotion is erased.

In this way, in the *namaskâr* *Âchâryadev* is immersed within the pure self and is present in the *advait* (not two). The *pranâm* and the *vandan* both are a part of the *namaskâr*. But in the presence of intense *bhakti*, the distinction between the self and the other is erased and the *jiva* becomes *advait*. He has understood that the *namaskâr* of the other is *vyavahâr*. To flow into the *chidânand* (sentient blissful) *svabhâv* (nature) and be at one with it is the *advait namaskâr*. The consolidation of its own nature, with its own self

is the *advait namaskâr*.

WHO MEETS THE PANCH PARMESHTHI

Which *âshram* do the *Panch Parmeshthi* stay in? The *âtmâ* is nodule of pure bliss. To experience it, the *Panch Parmeshthi* are found to be in its *jnân* and its play within. The focus on another always brings distortions and the focus of the self, breaks distortions. The *jiva* knows that he will meet the *Panch Parmeshthi* within his own pure *jnân* and *darshan*, and without this knowledge meeting them is not possible. The state of complete and pure omniscience and omni-sentience is within the self. The characteristic of the *jiva* who truly believes this, is pure *jnân*. Such an elevated seeker will get the honour of meeting the *Panch Parmeshthi*.

THE JIVAS WHO HAVE ATTAINED SAMYAK-DARSHAN AND JNÂN WILL ATTAIN CHÂRITRA

On the outside the life of a human can be bifurcated into four ashrams. *Brahmâchârya-âshram* (state of abstinence), *grihasth-âshram* (state of family life) *vânprastha âshram* (living in the forest) and *sanyâs âshram* (renunciation). From all four, where can a *jiva* attain the state of renunciation? *Châritra* emerges when the *jiva* attains pure *jnân* and *darshan*. The *âtmâ* does not have *punya* and *paap*. The desire of compassion and to do charity is *punya tattva* (tenets), but not the *âtmâ*. The feelings of hatred, lies, theft is *ashubh bhâv* (inauspicious feelings) but that too is not the *âtmâ*. So, the *shubhâshubh raag* (auspicious- inauspicious attachments) are not a part of the main *tattva* i.e the *âtmâ*. The way sugar is a mass of white and sweetness, in the same way *âtmâ* is complete with the all knowing and the all seeing nature. *Samyak darshan-jnân* arises with the flow into the pure *âtmâ*, and this *samyak darshan-jnân* is the only *âshram* worth taking shelter in. *Châritra* does not arise without *samyak darshan*. Merely being sky clad *muni* is not enough.

BUDDHI BINA NA BABA THAYÂ BHAV SÂGAR MÂ DUBI MUA

Outer look is not *châritra*. There is only one type of *châritra*. The state of complete true seeing and knowing for one *samay*, and the experience of the *samyak darshan-jnân* which is characterized by *jnân*, is the only true *châritra*. No other conduct can be described as *châritra*.

To follow the 28 basic rules or to be sky clad *muni* is not *châritra*. The way a tree cannot grow in the absence of the ground, in the same way, *châritra* cannot grow in the absence of *samyak darshan*.

The word *châritra* literally means to graze. But it is obviously not in the actions of the body or the *punya-paap*. The way cattle is taken to a green patch for grazing and not to a mound of sand, in the same way, the *âtmâ* is complete and brimming with *jnân* and *darshan*, it is nourished when the *jiva* attains the *darshan* and *jnân* along with *ekâgratâ* (at one with, engrossment), in it. *Âtmâ* is not nourished with the actions of the body or attachments to *punya*, on the contrary it dries up. *Punya* and *paap* are not the nature of the *âtmâ*.

TILL THE MUNI DOES NOT ATTAIN COMPLETE VEETARAAGTÂ HE GETS THE CONSEQUENCE OF FOLLOWING THE FIVE GREAT VOWS, BUT THAT IS JUST A SPECK OF KASHÂY

Here *châritra* is described further. *Jiva* has experienced the pure *jnân* and *darshan* but the *raag* is still present. The desire to follow the 28 basic rules, etc. are specks of *kashây* (passions) which are present in the *muni* of the sixth *gunasthân*. And these are disease to the *âtmâ*. Here the reference is to the sixth and the seventh *gunasthân*. In the sixth *gunasthân* such a *raag* which is the *nimitta* is called *vyavahâr dharma*.

The actual nature of substance is not according to the *vyavahâr naya* (from the view of *vyavahâr*), but it is said in the manner of the *vyavahâr*, to explain the presence of *nimitta* etc. In this state the *âtmâ* is pre-dominantly with the focus of the pure self. Traces of attachment do arise, but *âtmâ* does not see these as the focus of it's belief.

This is not about the *jiva* who has merely shed his clothes. If he says in words that the *âtmâ* and the body are separate, but he does not accept the absence of one in the other, then he has not accepted the independence of the two substances. The pure nature has no distortions and the distortions are not a part of the pure self, ever. Till the *jiva* does not accept this *anekânt*, the distinction of the pure self and the distortions cannot be established. *Âtmâ* is the embodiment of the *darshan* and *jnân*. Even the attachment of the five great vows is not a part of the *âtmâ*. The *vikalp* to follow the five great vows is *punya* or *âsrav tattva* (inflow of *karmas*), and *punya* is not the *âtmâ*. Great vows are a storm of feelings and the pure all knowing—all seeing nature is devoid of all distortions.

Till the *jiva* does not attain complete *veetaraag* (passionless) state, these attachments in the form of subdued passions, do come. In the state of a *muni* three groups of four *kashây*s are absent. They are *anantânubandhi* (that which is infinite *karma* bondage), *apratyâkhân* (*karma* bondage due to absence of any vows), and *pratyâkhân* (*karma* bondage along with vows of *shrâvak*). The *sanjwalan* (*karma* bondage for the *muni* state) group is present. A true *muni* annihilates the 28 basic rules as well as the *shukla leshyâ*, which are a result of *punya* and go on to attain *moksha*. So, it is only by transferred epithet (upachâr) that the *shubh raag* is said to be the progressive path to *moksha*, and the *shubh raag* of the *mithyâdrishti* is not even that.

Shubh raag has been explained, as this comes even in the state of the *muni*. The desire of abstinence, attain *samayik*, pay obeisance, etc. do come but they are *kashây*s, the reason for *punya* and are in no way the reason for attaining the pure state.

IN THE CHRONOLOGY OF THE CHÂRITRA OF THE MUNI SHUBH RAAG DOES ARISE, BUT THEY DO NOT BRING THE SHUBH RAAG

Saraag châritra (conduct with passions) comes in the chronology of conduct. *Jiva* has the focus on the unattached and passionless *jnâtâ – drashtâ* nature. Despite the absence of three types of *kashây*, minimal passions do remain. When fifty percent of the latent power of the lendipiper (medicinal herb) comes out, the other fifty percent remains within. In the same way the *âtmâ* is an embodiment of *jnân*, *darshan* and *ânand*. The *jiva* has attained minimal purity and desires to bring out the pure nature, completely. But till this full, pure state is not attained, the *raag* (attachments) comes according to the stature and state. For the *muni*, the *shubh raag* of following the five *samitis* (carefulness) comes, but it is the reason for *punya* and they do not help in attaining the pure self. *Muni* knows that in the chronology of elevation of the *âtmâ* this *saraag châritra* comes. In the flow of the sixth *gunasthân*, this *raag* has arisen, this understanding speaks of a great principle in the elevation of the *âtmâ*.

Whenever, whichever *pariyây* is supposed to come, will come, this belief comes to the *jiva* who has directed the focus on the pure nature, and has experienced the *jnâtâ – drashtâ* nature. After this belief arises, when the *raag* comes, it is called the *nimitta*. But those who want to bring the five great vows are *mithyâdrishti*. Their desire cannot be termed as *nimitta* (auxiliary cause) for the true *châritra*.

Âtmâ knows all the substances of the universe, always. So he knows even the *raag* that arises. *Raag* comes according to the state. *Guru* gets the *raag* according to his inner and outer state. But *raag* is not due to the presence of the disciple.

Question : But the *jiva* will have to do *shubh raag*, isn't it?

Answer: The focus of the one who believes this, is on the *raag*. Due to this, he misses the experience of the pure nature of *jnân* and *darshan*. Intense focus on the pure blissful self, is the *dharma* of a *muni*. But the five great vows and the 28 basic rules, are not a part of the *muni dharma*. They are, in fact a part of *kashây* (passions). *Jiva* cannot attain *samyak darshan* till he does not have the realization that the universe

is seen and it is *jneya* (that which is known) and “I”, the all-knowing self, is the *jnâtâ – drashtâ* (one who knows and sees all). The one who has attained *samyak darshan* does not desire to bring the *raag*. But according to his inner and outer state the *raag* comes, in its chronology.

The *jiva* whose focus is on the outside can never hear the path as told by the *Bhagwân*. Even if he does hear, he cannot hear the truth in it. The *jiva* who wants to bring a certain type of *raag* is a *mithyâdrishti*. For a *jnâni* the *raag* does come but it is a fault in the true *châritra* (conduct), however there is no fault in the *shraddha* (true belief). There is a world of difference in the concept of bringing the *raag* and the *raag* coming. The *jiva* who has turned his focus on the pure self, has a firm belief of the *krambaddha paryây* (whenever, whichever *paryây* has to come, will come at that time, without fail). So, when the *raag* of the five great vows comes the *muni* follows it. This is said from the view of *vyavahâr* (empirical truth).

VYAVAHÂR MEANS “IT IS NOT SO”

Nishchay (absolute truth) says that the *muni* does not get *raag*. But according to their state *raag* comes. So, it is said to be a companion. But the *muni* sees it as *nimitta*, as the *jneya* (that which is known).

CHÂRITRA DOES NOT ARISE IN THE ABSENCE OF SAMYAK DARSHAN AND JNÂN IN ÂTMÂ

KundKund Âchâryadev vows to take the pure *châritra*. Here the reference is to such a pure *châritra*. Without experiencing the pure *âtmâ*, if the *jiva* merely subdues the intensity of the *raag*, he will accumulate *punya*, but he will not be able to end the cycle of transmigration. The great *Âchârya* has said that despite the experience of the pure blissful *âtmâ*, till the *jiva* does not attain complete *veetraagtâ* (passionlessness), he does get the *raag* of following *ahinsâ* (non-violence) *satya* (say complete truth), *achaurya* (no theft at all), *brahmacharya* (complete abstinence) and *aparigraha* (possession-less), and they are all a reason for *punya*, but they are not *dharma*.

People follow rituals on seeing other people do it. In that activity if the *raag* is subdued, it may be the cause of *punya*, but if the *jiva* believes it to be the reason for *dharma*, then it is *mithyâtva* (erroneous belief). Abstaining from food and fluids is not the reason for *akâm nirjarâ* (automatic shedding of *karmas*). And if the *raag* is subdued then it is the reason for *punya*, and *akâm nirjarâ*, but even then, it is not *dharma*. Further, it is a reason for *punya* only if the desires and greed are not intense. It is opposite of what the world believes to be *dharma*!

KundKund Âchâryadev has said that *châritra* is the play within the pure self which comes after the *jiva* has experienced pure *jnân – darshan*. Till the *jiva* does not know the distinction between true and false, he is bound to mix up both. Activity of the body is separate, *punya* is separate and the pure blissful nature is separate. Without this true knowledge of the identities of each, *jiva* cannot understand the self and believe in it.

Without *samyak darshan* there can be no *châritra*. So, *ajnâni* never has true *châritra*. All his efforts are like the pranks of a child. *Âtmâ* is *dhruv* (unchanging constant), from eternity, and it is separate from all forms of matter. *Âtmâ* cannot change the non living. *Punya* and *paap* are distortions and they are a hindrance to the true peace.

THE SHUBH RAAG WHICH ARISES IN THE SIXTH GUNASTHÂN IS REMOVED WITH THE HELP OF STABILITY WITHIN THE SELF (ÂTMÂ)

KundKund Âchâryadev has said that he has attained the true *châritra* by immersing into the pure bliss of the *âtmâ*. Due to the inability to remain in this blissful state, the residue passions emerge. This is *saraag châritra* and this comes in the chronology of the *châritra* of the *muni*. This is the incomplete, preparatory stage of pure *dharma*, which is said to be the *nimitta*. But the five great vows are not *dharma*.

RAAG DID NOT ARISE BY EXPERIENCING OF THE ETERNAL NATURE OF SELF AND THE STATE OF INNER STABILITY WHICH IS ATTAINED IS REAL AHINSÂ AND DHYÂN

Violence, lies, theft, desires and greed are the consequence of the intense *kashâys* of *paap*. *Ahinsâ*, truth, honesty, abstinence and lack of greed are the consequence of the subdued *kashâys* of *punya*. But both have been identified as sin of *kashây* and *klesh* (misery). To stay within the pure self, is the true *ahinsâ*. To save another living being is compassion from the view of *vyavahâr*. But from the view of *nishchay* it is *hinsâ*.

It is a mentally unstable person who will typify the saving of other life forms, or feed a hungry person as *paap* (inauspicious deeds). It is not *paap* but *punya*. The jivas who believes the *punya* to be *paap* is a *mithyâ drishti*. In the same way the one who believes *punya* to be *dharma* is also a *mithyâ drishti*. It has been said that compassion is the root of *dharma*. The absence of *raag* due to immersion into the self, due to which *raag* does not arise is true compassion and the root of *dharma*. The compassion towards others is *vyavahâr* but not compassion. Due to the presence of compassion towards others, along with the quality of *ahinsâ*, it is termed as *nimitta*, but it is not the true compassion.

THE VEETARAAG CHĀRITRA WHICH IS OF THE EQUANIMITY FORM IS THE DIRECT CAUSE OF MOKSHA AND IS DEVOID OF KASHĀY- KLESH OF THE MAHĀVRATAS, ETC.

Here *Āchâryadev* has said that the outgrowth of *vrat*(vows) which come are a sin, because they are a cause of *bandh* (bondage of *karmas*). The reason for the unblemished, pure bliss is *veetaraag bhâv* (passionless essence). Even the *vikalp* suitable for a *muni* are a blemish on the pure state. *Veetaraag châritra* (passionless conduct), is separate from it. Such a *veetaraag châritra* is the reason for *moksha*. It is the *sâmya- bhâv* (equanimity). The *mahâvrat* is the cause of *punya* and *veetaraag châritra* is the cause of *moksha*.

Jiva has got the good as well as the bad circumstances innumerable times. But he has never thought of the pure *âtmâ* which is different from all this. It is distinct from the *shubhâshubh bhâv* which bring the good and the bad *karma*. *Āchâryadev* has said that he is attaining the *sâmya-bhâv*. He attains this with the effort of the experience of the pure self, and not due to the subjugation of *karmas* or the blessings of the *guru*.

ĀCHĀRYADEV VOWS TO STAY WITHIN THE UNIFIED FORM OF SAMYAK DARSHAN-JNÂN –CHĀRITRA

Now *Āchâryadev* describes his vow. He says that he anchors himself to the pure nature of the unity of *samyak darshan- jnân- châritra*, which is the true *moksha mârg* (path to *moksha*). When the *âtmâ* separates from the body- mind –speech, leaves behind the *punya* and the *paap*, and immerses into the true *jnân* then it is said to be on the path to *moksha*. As the focus on the modification of the *mahâvrat* divides the *upayoga* (psychic thought activity), *Āchâryadev* does not focus on them. He adheres to the intense focus of the undivided embodiment of the *samyak darshan –jnân – châritra*.

Āchâryadev says that he is the *kartâ* (doer) and the work of the *kartâ* is the *kârya* (work done). The *kartâ* brings about the focus on the equable nature of the self, and that is its *kârya*. But the modification of the *punya* is not the *kârya* of the *âtmâ*. The activity of the universe is by itself. And the modification of *punya* which arises due to momentary weakness is also the *jneya* of the *jnâtâ* (one that knows). The meaning of the vow taken by *Āchâryadev* is, that he is leaving the *punya*, is adhering to the pure *âtmâ* and immersing into it.

He has not vowed to write the *shâstra*, but has vowed to attain the *veetaraagtâ* of the self. In this way, *Shrimad Bhagwad KundKund Āchâryadev* has embraced the true path of *moksha*. Attainment of *samyak darshan-jnân* is not *moksha*. But the unity of the experience of the *samyak darshan jnân châritra* is the path to *moksha*.

GATHA-6

अथायमेव वीतरागसरागचरित्रयोरिष्टानिष्टफलत्वेनोपादेयहेयत्वं विवेचयति

Now, *Âchârya Kund-kund* declares that '*veetaraag châritra*' (passionless pure conduct of self-absorption) being the provider of desired favourable result (*moksha*) is worth adopting/accepting and '*saraag châritra*' (pious conduct with auspicious attachment) being the provider of undesired unfavourable result (of *swarg* etc.) is worth rejecting/condemning:-

संपञ्जदि णिव्वाणं देवासुरमणुयरायविहवेहिं ।
जीवस्स चरित्तादो दंसणणाणप्पहाणादो ॥6॥

**SAMPAJJADI NIVVÂÑAM DEVASURAMAÑUYARÂYAVIHA VEHIM
JÎVASSA CHARITTÂDO DANSANAÑÂÑAPPAHÂÑÂDO || 6 ||**

Meaning of gâthâ: *Nirvân* a (release from rebirth in the world) is accrued by a sky clad monk through conduct of equanimity, preceded eminently by faith and knowledge along with the glories of '*suras*' -heavenly gods, '*asuras*' -lower category of gods and *narendras*-lords of men(kings/emperor).

Tikâ (exposition): The *jiva* (sky clad monk) can attain *moksha* by the conduct backed up with *darshan* and *jnân*(true belief and knowledge) provided it is *veetaraag châritra* (passionless true conduct), but if it is *saraag châritra* (conduct with auspicious attachment) then he is born with wealth causing anxiety as either *devendra*, *asurendra* or *narendra*. This rebirth is the result of *bandh* (bondage) caused by auspicious conduct which is also a cause of sorrow. Therefore, the *mumukshus* (*jivas* desirous of *moksha*) should follow *veetaraag châritra* as it leads to the desired result of *moksha* and the *saraag châritra* should be discarded, as it leads to unwanted result of bondage.

PRAVACHAN

THE RESULT OF VEETARAAG CHÂRITRA (PASSIONLESS TRUE CONDUCT) IS MOKSHA AND THE RESULT OF SARAAG CHÂRITRA (CONDUCT WITH AUSPICIOUS ATTACHMENT) IS SWARG, (BIRTH IN HEAVEN) ETC.

The *châritra* found conjoined with *samyakjnân* and *darshan* is always called *samyak châritra*. Just as halwa (sweet made of flour) was, is and will always be made of wheat flour, sugar and clarified butter. Similarly, unison of the three- *samyakjnân – darshan- châritra* (*moksha mârg*) is always the only path to liberation(*moksha*). The one, who has experienced and known the intrinsic nature of *ât mâ* in *jnân*, only he attains *samyak châritra*. If this *châritra* be totally free from *raag* (passions) then that monk attains *moksha*, and if some mild passion which is auspicious be present in his *châritra*, then due to *punya karma* that monk becomes *devendra* (superior heavenly god) of *swarg* (heaven) in the next birth. The concentration with engrossed-ness in one's own *svabhâv* (pure nature) leads to *samvar* (stoppage of influx of *karmas*) and ultimately to *nirjarâ* (dissociation of *karma*).

Generally, a (true believer) *samyak drishti* is never born as *asurendra* (king of *devs* of the lower world) in the next birth. But in exceptional cases, if one moves away from his *samyak darshan*, then he may be born as *asurendra*. Alternately he may be born as *narendra* (king of humans) due to the *shubh raag* (auspicious passion). In this manner one acquires wealth of either the upper, middle or lower *loka* (world). Consequently, he attains immense wealth, family, healthy, body, etc., but it does not result in attainment of self-realization. Enjoyment and attachment towards these associated things lead to inauspicious thoughts which ultimately lead to bondage of inauspicious *karmas*. Even after attaining true understanding, whatever passion persists, then to that extent *vaibhav* (prosperousness) is attained, by which troublesome state in the form of bondage occurs, but *svabhāv* (pure nature) is not attained.

AJNĀNI (THE IGNORANT SELF WITH ERRONEOUS BELIEF) BELIEVES HAPPINESS IN FAVOURABLE CONDITIONS AND TRIES TO MAINTAIN THEM. BUT IN REALITY, THERE IS NO HAPPINESS IN THEM.

Q. (On listening this someone says that) I want wealth and fame is it a form of affliction?

A. The one who has such sort of desires of wealth and fame does not attract *punya* (auspicious bondage), because he has desire of *paap* (inauspicious bondage). For example; grass also grows on the same land where food grain is grown, but the humans eat meal of food grains and animals eat husk and grass. Concentration on *svabhāv* (nature) of *âtmâ* is compared to food grains, yet some attachment does arise automatically to the *ajnâni* (enlightened self). Those who want to develop chastity they should know that the soul itself is the store of chastity. The one who opens it with the key of right knowledge, he assuredly attains spiritual peace and whatever little *raag* is left results in physical wealth.

Due to ignorance, the landowner, affluent person (*Lakshmipati*), etc. is termed as the owner of wealth, but *âtmâ* cannot be the owner of materialistic wealth. Actually, *âtmâ* is the owner of his own self and his knowing nature. "I am pure conscious nature self" - the belief of and the concentration on *shuddha chaitanya svabhāv* (pure sentient nature) is the cause for *moksha*. But till the perfectly passionless state (*veetaraag dashâ*) is not attained, somewhat *raag* (attachment) does occur, and it causes bondage.

Worldly happiness is not real happiness. Just like a child calls his toy horse a horse, but the child cannot ride on it, similarly *ajnâni* believes there is bliss in *raag*, but it is not real *ânand* (bliss).

GOOD RESULT PRODUCING VEETARAAG CHĀRITRA IS UPĀDEYA (ACCEPTABLE/ADOPTABLE) AND BAD PRODUCING SARAAG CHĀRITRA-DISPOSITION OF CONVENTIONAL GREAT VOWS (MAHĀVRATS) IS TO BE HEYA (REJECTABLE/NOT HONOURABLE).

Bhagwân âtmâ is pure, *punya-paap* is impure, 'my' inherent nature is *jnân* and *ânand*-for such *jivas* good result producing *veetaraag châritra* is *upâdeya* (adoptable), and attaining of *samyak darshan-jnân* and *châritra* - the true path of liberation is *upâdeya*, but *vyavahâr châritra* (conventional conduct) produces bad result therefore it is to be rejected- this sort of right belief gives rise to purity from purity (pure self). To engross into the warehouse of purity - the *dhruv* unchanging constant nature of the self, is the one and only cause of *moksha*, therefore *vyavahâr dharma* (conventional religion) is worth giving up. The *jiva* while in *sâdhak* (accomplisher) state should not lean towards conventional religion but should embrace only *nishchay* (absolute true religion). Without the knowledge of *dravya-guna-paryây* (substance-attribute-modification), *vikâr* (blemishes/inauspicious disposition) and *sanyog* (association of other living / non-living things) *âtmâ* dharma (righteousness) will never develop.

Preaching is an inanimate activity. Preaching (words) does not come out from the soul. The thought of preaching is *punya* and not real dharma (religion). *Shubh raag* does occur in the lower stages of spiritual development which ultimately produces harmful results. The dispositions of observing five *mahâvrats*

(great vows) do arise to a *muni* (saint) but they also are ill effect producing. The thought of detachment from worldly possessions and attractions is *shubh raag*, and never the less, it also gives bad results.

ALL THE ASSOCIATED SUBSTANCES (NON-SELF THINGS) ARE TOTALLY SEPARATE FROM THE SELF (SOUL) THEREFORE THEY ARE JUST JNEYAS (KNOWABLES). THE ALLIED DISPOSTIONS ARE PERVERSE TO SELF HENCE THEY ARE HEYAS (WORTH DISCARDING), AND SVABHÂV IS OMNIPOTENT (ALL POWERFUL) HENCE IT IS UPÂDEYA (WORTH ADOPTING)

Q. Some people say that we should do other's work attitude of detachment?

A. (But) other's work one cannot be done in any way. The attitude, that I can carry out others' work, is *mithyâ darshan* (false belief) of intense attachment.

Q. What is regarded as knowledge (*jnân*)?

A. To understand correctly the true nature of self and non-self substances is regarded as knowledge (*jnân*). For example, knowing sugar as sugar is correct knowledge, but if someone knows it to be as garbage then it is *mithyâ jnân* (wrong knowledge). Similarly to know the *sanyog* (associated non-self things) as totally separate from the self/*âtâmâ*, to know the *vibhâvs* (aligned thoughts and disposition) as perverse to *âtâmâ* and to know the inherent nature of the self-soul to be omnipotent as *svabhâv* is called *samyak jnân*. With such true understanding, the style of interpretation which establishes the truth is termed as true statement.

Digambar muni lives in the jungle. In Mahâvideha Kshetra, where *Tirthankaras* are currently present. There too the monk's state is of such type. *Âchârya* says-dwelling within the self-soul is the cause of moksha, and whatever *raag* of observing great vows, etc., 28 basic rites which arise, those are also worth giving up.

Someone says that having faith-knowledge of self-soul is right, and *raag* also is right. This means that he is treating both as equally good and right. But considering both to be alike is *ekânt* (one sided belief) whereas the *veetaraag* bhâv alone is right and any kind of little bit *raag* also is not right/acceptable- such form of *anekânt* (confluence of opposites) is the correct belief, but he does not understand this.

The pure state of soul's belief- knowledge- conduct, is a passionless disposition and the dispositions of observing *mahâvratas* or the disposition of attachments (*raag*), both of these are opposite to one another, so both cannot be treated as equally correct. The thought activity free from attachments-*raag* is acceptable, but the disposition with attachments is totally rejectable-believing so is right, but believing both to be equally right is not correct.

The *parinâm* (disposition/modification) of *mahâvrat* is the instrumental cause and co-existent; it has been said to be acceptable only from the view point of knowing it conventionally. But from realistic point of view it is not acceptable/adoptable.

Raag is rejectable, the activity of mind, speech and body is knowable, and the passionless disposition which is evolved by focusing one's attention (*upayoga*) towards the pure self is acceptable/ or worth manifesting. The one who does not understand what is rejectable, knowable and acceptable is stupid. I can take food-water or I can give it up, but this is not my nature. It is not the quality of *âtâmâ* to eat/take food-water or give it up. The activity of taking/quitting of food is just knowable; by paying attention towards them (about their suitability-unsuitability) *raag* decreases (but it is rejectable) and the state of self-absorbed-ness which evolves by focusing one's attention towards the self-soul is acceptable. Thus, one should know about all these three - heya-jneya-upâdeya.

THE JIVAS WHO WANT TO FOLLOW DHARMA (RELIGION) SHOULD MAKE AN APPROPRIATE DECISION OF THE TATTVAS (TENETS) OF HEYA-JNEYA-UPÂDEYA

There is a saying -"It is pre-decided who will eat which grain of food. "Similarly, it is definite which *parmânu* (smallest matter particle) will when be in contact with which person and in what form. It is a

definite thing. No one can modify or create new matter, because none is capable of changing anything. One should be sure that whatever tea, food, grains, etc., is likely to be availed of, that will definitely be availed. All belongings, etc. are knowable, the disposition of *punya-paap* are rejectable because they are impure, transient and ever changing, but the *âtmâ* does not ever destroy, hence it's *svabhâv* –eternal knowing nature alone is *upâdeya*.

The instrumental co-existing cause (*nimitta*) is *jneya*. The perverse impure thoughts/dispositions are *heya* and eternal unchanging nature - *svabhâv* is *upâdeya*. Without such sort of firm decision, the piety (dharma) does not evolve. One is very careful and selective in purchasing an item used for worldly life, but no one cares and inquires about as to what would be a tremendous loss by having perverse belief about the religion. Thy soul is eternal but where in which state of existence it will go? None bothers for that. Just pause and ponder over these things.

True *muni* dwells in *veetaraag bhâv* (passionless conduct) with self-realization and the same is the cause of real *dharma* hence it is worth accepting. *Saraag bhâv* (conduct with auspicious passions) is rejectable because it produces undesirable results.

THE FRUIT OF PASSIONLESSNESS IS MOKSHA, SO IT IS WORTH ACCEPTING (UPÂDEYA) AND THE FRUIT OF CONDUCT WITH PASSION IS NOT GOOD, IT GIVES UNDESIRABLE RESULT SO IT IS WORTH GIVING UP (HEYA)

Châritra is of two types *saraag châritra* and *veetaraag châritra*. *Veetaraag châritra* (passionless conduct) gives desired result, hence for *mumukshu* (true aspirants of *moksha*) *veetaraag châritra* is worth adopting. *Âtmâ* is full of pure bliss, attaining its right belief and knowledge engrossing oneself in *svabhâv* without any thought, is the self- conduct. This *châritra* is worth adopting and evolving. The result of this *châritra* is *moksha*, however in monk state the thoughts of observing five *mahâvrats* do arise, but concurrently.

The *munis* live in naked *Digambar* state (always without clothes); internally they are aware of the truth, but not to kill and hurt any species of *jiva*-such auspicious disposition arises, its result is (bondage of) *punya* which gives undesirable results. This *punya* results in getting ostentatious wealth in heaven, but no benefit is gained to *âtmâ*. *Veetaraag châritra* only is adoptable to an aspirant of soul (*âtmârthi*). Because its fruit is *mukti*-absolute liberation, whereas the fruit of *saraag châritra* is *punya* and it is as good as poison. Hence it loots the spiritual peace. By acquiring the insight of blissful nature of self and remaining engrossed in it, is *veetaraag châritra*. But *raag* is the perverse state of a soul, it is poison hence it is rejectable, not acceptable.

There are two *nayas* (view points)- *nishchay naya* (realistic viewpoint) and *vyavahâr naya* (conventional view point), both the *nayas* are contradictory to one another. *Nishchay naya**¹ accepts/talks of *âtmâ*'s pure sentient blissful nature, and *vyavahâr naya**² accepts/talks of mercy, charity, celibacy, non-violence, abstinence, etc. form of conventional conduct, which is nothing but auspicious attachment (*raag*). One is nectar and another is poison. One is *dharma* (religion) and another is *adharmâ* (not religion). Therefore, *nishchay* is to be accepted and *vyavahâr* is to be rejected.

“*Siddha samân sadâ pad mero*” - means intrinsically I am identical to *Siddha*, with such insight the

1. *Nishchay Naya* states the true nature of substance as it is, it does not intermingle one substance or its qualities/modification into the other substance.
2. *Vyavahâr Naya* does not state the true nature of the substance, rather it states contrary from some conventional view point. It describes by intermingling one substance into the other substance, its modification, cause and effect relationship etc.

bliss which is evolved by engrossing in the knowing self is called *châritra* (unwavering conduct of self-absorption). Whatever unsteadiness (*raag*) due to the disposition/thoughts of five *mahâvratas* persists, its fruit is poisonous. However, knowing that *raag* as co-existing instrumental cause of that state of monk, it is termed conventionally as *saraag châritra* (conduct with passion) but it is not passionless *châritra*. In reality *châritra* is the state of self-absorbedness which is evolved by taking shelter in one's own *svabhâv* (blissful knowing nature), which results in liberation. And in the result of auspicious disposition of observing great vows which is opposite to soul's nature, the external wealth (comfortable things) are met with. The soul is blissful by itself, with such belief, treating the *raag* (of *saraag châritra*) is rejectable, the state of self-absorption is evolved- the result of *châritra* is *mukti* (liberation) and whatever *raag* persists, its fruit is *sansâr* (transmigration in the four state of existence). Hence, it is rejectable.

A *sâdhak*'s state is further explained below

There are 3 categories of *jivas*.

1. *Jivas* lying in totally impure state, that is *mithyâdrishti-bahirâtmâ* (false believer) 2. *Jivas* dwelling in totally pure state-omniscient is *parmâtmâ Kevali Bhagwân* 3. *Jivas* having evolved insight with partial purity-*sâdhaks*, is *antarâtmâ* (true believer)

In one *samay* (smallest measurement of time) *sâdhak* can have two situations. To absorb with correct belief within oneself, which is *nishchay* resulting in *moksha*, and the thoughts of *mahâvratas* which is *vyavahâr*

Further explained below.

1. In the first situation above, one who does not have true insight of his own *chidânand* (pure sentient soul) *âtmâ*, -full of knowledge and bliss, he does not have purity manifested in *parâyâ*; his *parâyâ* is totally impure. He does not have two parts, one of *sâdhak* (accomplisher) and one of *bâdhak* (non-accomplisher). He has only cause of transmigration. The ultimate peace he aspires does not come from outside. It is attained from within the self-soul which exists eternally. But he believes its attainment from meritorious deeds (*punya*) only. This *jiva* is total *mithyâdrishti* (false believer), his *parâyâ* is flowing with impurity, since time immemorial.
2. Preceded by true insight of one's pure *chidânand* (embodiment of pure sentient bliss) nature and leans towards it-state of purity arises and state of impurity is gone, he is *Kevali Bhagwân* (omniscient Lord), he does not have any further transmigration of mundane existence. The perfect purity which is potentially existent in the soul, has got manifested fully in him. So that soul became omniscient.
3. Preceded by true insight of one nature of pure '*chidânand*', whatever amount of self-absorption is attained (by the accomplisher), to that extent it is called the *sâdhak dashâ* (accomplishing state), and whatever little *raag* persists that much obstruction is there, thus here two divisions run together. In my *parâyâ* attachment arises, but it is *heya* (worth giving up). The condition of body and other associated objects changes on its own and it is knowable only. Whatever blemishes (foul disposition) happen, they are rejectable. And whatever engrossed-ness with true insight takes place in the self-soul is adoptable/acceptable. Thus, both the divisions prevail in the *sâdhak* state (in accomplishing state). In *sâdhak* obstructions do arise, that is why it is called accomplishing state. If there be no obstructions then he would become a *Kevaljnâni* (omniscient), and if there be only obstructions then he would prove to be a *mithyâdrishti*. Therefore, a *sâdhak* has partial elements of both *sâdhak* and *bâdhak*.

For example:

The pungent taste of *lendi piper* (*piper longum*) which is manifested, it is inherent to the herb, but till it is raw, the spiciness does not manifest, and when it is ripe and ground to powder, its spiciness is fully

manifested/felt. Then its full strength/pungent taste and quality gets manifested. A partially ground ripe *piper longum* will have both, rawness as well as ripeness that is its pungent taste partially manifested and not manifested; similarly, *âtmâ* is fully possessed of *jnân* and *ânand*. Its attainment is of what was inherently present in it. Each *âtmâ* is intrinsically and potentially complete by its characteristics such as *shanti* (peace), *jnân*, *virya* (power), etc. These qualities are fully present in *âtmâ*'s nature.

Jivas who have not ascertained his full spiritual power, and are inclined towards so called pious acts (*punya*) and auxiliary causes (*nimitta*) they are lying in totally impure state. Those who believe auspicious attachments-mercy, charity, sympathy, etc. to be beneficial to self, are false believers. While those who have evolved their perfect purity by ascertaining self- soul and brought out the power of their souls are *Arihant parmâtmâ* (omniscient god with corporal body).

Now we talk of the *sâdhak jivas*. The *jivas* who have evolved true belief of the constant nature, blissful self-soul, have given up the inclination of vice and virtue. To whatever extent such a *jiva* has developed state of self absorption to that extent he has real *châritra*, and to the extent the state of self absorption is not evolved, and the *raag bhâv* is persisting, to that extent impurity is existing. Such type of dual form of disposition prevails. By ascertaining the full spiritual power of the self and to remain engrossed in it, is advantageous, but one who is not aware of such practices, they may be so called Jains, may be donating millions of rupees, or they might have become *sâdhus*, but even then, they believe *nimitta* and *punya* to be beneficial to self. Then they do not have clear concept of spiritual power. Hence, they are false believers only.

SHUBH RAAG (AUSPICIOUS PASSION) DO ARISE TO SÂDHAK JIVAS ALSO, BUT THEY DO NOT CONSIDER IT TO BE BENEFICIAL

The discussion here is about a *sâdhak*. For such a devout *jiva*, the true insight of and engrossment in the nature of self is worth adopting as its result is *moksha*. Due to his own weakness of self-absorption, he feels worth observing five *mahâvrats* which of course gives undesired results. Auspicious attachment is *nimitta* (auxiliary cause) that is why it has been given the name of *saraag châritra*. Till the state of complete passionless-ness (*veetaraagtâ*) is not attained, *raag* does arise automatically, but it is not desirable. *Châritra* is only of one type, and it is of *veetaraagbhâv roop* (passionless thought activity). *Saraagtâ* (auspicious disposition form of conventional conduct) is not *châritra*. If *raag* is considered to be beneficial, then it would mean that he has not considered the self-nature to be beneficial. Therefore, he is a *mithyâdrishti*.

Till the devout *sâdhak jivas* also do not achieve the state of perfect concentration in the *svabhâv*, *raag of bhakti* (devotion), etc. does arise to them, but they believe it to be worth giving up. If someone believes *raag* to be beneficial then he is *mithyâdrishti*. *Âtmâ* is itself fully powerful. It's eternal constant self-knowing identical nature, (*svabhâv*) is un-manifested, it is full of infinite attributes similar to unmanifested pungent taste and green colour of *piper longum*. One who does not ascertain/believe such nature of self but believes in *punya* and *nimitta* he is stupid *mithyadrishhti*. Once the attention is diverted towards and focused on the self, instantly the sight/attention of impure thoughts quits. Though impure thoughts do arise but they are not respectable. Till full passionless state is not achieved pious and impious *raag* do arise according to the one's stage of spiritual development, but is not respectable.

SHUBH RAAG IS THE SUBJECT OF CONVENTIONAL STANDPOINT BUT IT IS NOT THE REAL CHÂRITRA

Vyavahâr naya does exist. It's subject also exists, yet the subject of *vyavahâr naya* is not true, therefore it is not worth taking shelter.

The disposition/thought of observing five *mahâvratas* is *shubh raag* and not *châritra*. Yet *vyavahâr naya* calls it *châritra*; therefore, knowing the *mahâvratas* to be *shubh raag* one should give up believing it

to be the real *châritra* from the very beginning. Engrossing oneself in the pure nature of the self-soul only, is the only real *châritra*.

VYAVAHÂR NAYA REPRESENTS FALSEHOOD AS IT EMPHASIZES CONVENTIONAL RELIGION

Q. If it is so, then why *saraag* (conventional conduct) has been called *châritra*?

A. In attaining true belief-knowledge and conduct of self-absorption of the pure soul, the auspicious attachments (*shubh raag*) does arise according to one's state of spiritual development. Therefore, knowing it to be co-acting accompanying cause it is termed as *saraag châritra* (conduct with passion). It is of course true that the subject of *vyavahâr naya* does exist, *raag* too does exist, but *raag* is not *châritra*. This *jiva* has not bothered to determine what is right-wrong (about the self & non-self) from time immemorial. The pious one does undergo the disposition of good-bad attachments, but he is possessing continuously, the insight of the nature of passionless self-soul, and he thus has *bhed jnân* (discriminatory knowledge). He knows very well about the two prevailing parts of his pure and impure modes. If complete purity is evolved he would become *veetaraag* (free from passions) and complete impurity be present then he would remain a *mithyâdrishti*. A *sâdhak* has partial *shuddhâtâ* and partial *ashuddhâtâ*. However, he has prominence of focusing his attention towards the self-soul with the knowledge of *heya-upâdeya*. Other non-self substances are separate from the *âtmâ*, *vibhâv* (impure dispositions) are artificial, it is the perverse state caused due to one's own fault. Devoid of this *vibhâv* is pure *chaitanya svabhâv*. Engrossment in it, with correct belief and knowledge is *châritra*.

AS SAMYAK DARSHAN IS OF ONE TYPE SO IS CHÂRITRA ALSO OF ONE TYPE

Having the insight of *shuddha chidânand âtmâ* is real *samyaktva*, but attachment towards true *dev-guru-shâstra* is not real *samyaktva*. *Samyaktva* is only of one type. During its accomplishing state the auspicious attachments towards *dev-guru-shâstra* does arise but it is not *samyaktva*, however to explain what type of attachments is found co-existing in *moksha mârg*, it is termed as *vyavahâr samyaktva*. The subject of *vyavahâr naya* does exist but it is false. Similarly, *châritra* also is of one type but *shubh raag* arises during the accomplishing incomplete state, therefore it is conventionally called *vyavahâr saraag châritra*, but it is not the real *châritra* so it not worth taking shelter of.

GATHA-7

अथ चारित्रस्वरूपं विभावयति-

Now, the characteristic nature of 'châritra' (passionless pure conduct of self-absorption) is being explained: -

चारित्तं खलु धम्मो धम्मो जो सो समो त्ति णिद्धो ॥
मोहक्खोहविहीणो परिणामो अप्पणो हु समो ॥7॥

**CHÂRITTAM KHALU DHAMMO DHAMMO JO SO SAMO TTI ÑIDDITTHO |
MOHAKKHOHAVIHÎÑO PARIÑÂMO APPAÑO HU SAMO ||7||**

Meaning of gâthâ: This attainment of conduct is true dharma. This *dharma* is pointed out as spiritual equanimity, so is said (in *shâstras*) and equanimity is the state of soul which is totally devoid of disposition of infatuation and perturbation

Now the characteristics of conduct is being explained.

Tikâ: Conduct is acting according to one's own inherent nature. This means remaining engrossed with pure thought activity in the self-soul. And this being the nature of soul substance, it is *dharma* (righteousness). It means the illumination (manifestation) of pure sentience. And this is equanimity because it exhibits the qualities of the soul as they are. And the equanimity is the pure state of evolution of the soul, which is fully free from blemishes/impure dispositions as there is no infatuation and perturbation which were caused due to the rise of faith deluding (*darshan mohaniya*) and conduct deluding (*châritra mohaniya karmas*).

Bhâvârth: The attitude/thought (*bhâv-mithyatva* opposite to *samyaktva* (true belief) of the form of belief of pure *âtmâ* is the delusion (*moha*) and the *bhâv* (instability) opposite to the *châritra* (conduct) of the form of unblemished (*nirvikar*), stable (*nishchal*) modification of the *chaitanya* (sentient) is a *kshobha* (perturbation). The modification free from *moha* (delusion) and *kshobha* (perturbation) the *samya* (equanimity), *dharma* (passionlessness) and *châritra* (conduct) these all are synonymous.

PRAVACHAN

JNÂN AND ÂNAND ARE MY ESSENTIAL NATURE AND THE DISPOSITIONS OF PUNYA AND PAAP ARE BLEMISHES OF NON-SELF NATURE

To remain engrossed in one's own nature is *châritra*. What sort of is this *swaroop*? It has been fathomed well in my vision. My nature is pure sentient and blissful -free from anxieties and *âkultâ* (perturbation), accordingly the same has been imbibed by me. Thus, *samyak darshan* is attained. Body, *karmas*, mind and words are not in me. I am neither the doer (*kartâ*), nor the enjoyer (*bhoktâ*) of them. *Punya-paap* does not belong to my nature; I am an embodiment of knowledge thus ascertainment of the self-attained by self-

realization is *samyak darshan*. One who has realized this true nature is a *sâdhak*. As someone comes to know the way to a particular house, he starts walking towards it; in the same way I have come to know my nature. I am pure *chidânand*-embodiment of knowledge and bliss. My, this nature only is *upâdeya*(acceptable)- to play and remain engrossed in this embodiment of *jnân* and *ânand* is *châritra*. Conversely, not to kill other *jivas* but to have compassion towards them, and not harming anyone is the thought/disposition of *punya* but not of *châritra*.

What is my own nature?

Self means one's own nature. Knowledge, bliss etc. attributes, always exists identically in the soul;(whereas blemishes-impure dispositions go on changing; the associated objects are non-self, they are not in my nature; thus leaving the liking for impure dispositions and *nimitta* and taking interest in one's own *svabhâv*, i.e., evolving interest in *abhed* (undivided) state of self, is *samyak darshan*. If some *muni* simply observes conventional vows of fasting, etc. without *samyak darshan*, then it is but all *bâl-tap*-(just like a child observing penance), without understanding its consequences.

There is no beginning or end to my *âtmâ*'s nature, it is eternally fully filled with bliss and peace, and it has been recognized as acceptable. *Punya-paap* are rejectable as they are opposite to my *âtmâ*'s nature. Not even a little bit benefit or harm can be caused to me by the *nimitta* (external causes). Thus, I have realized their separateness from the self-soul. I have attained true faith, with realization of full strength of my nature, and along with this belief remaining engrossed with stability in my own nature is *châritra*. This is the unstained pure state of *âtmâ*.

If one eats frugally, the world calls him *châritravant* (follower of austere conduct); but he does not know the real substantial nature of *âtmâ*. Does religion exist in external objects? No

Amritchandra Âchârya stayed in the jungle. The thought of writing *shâstra* arose, the *shâstras* were not created due to his notional thought activity, but the *shâstras* were created by the pudgal *parmânus* (inanimate objects) themselves, *âtmâ* has not created them. A *dharmâtmâ* (true saint) believes that I am the knower of the notional impure thought activity, and not the doer or owner of it.

What is *swaroop* (inherent nature) of the self and other non-self? First of all one should know the nature of the self exactly as it is. My *swaroop* is in me and others' *swaroop* is in them, *punya-paap* are blemishes-impure thought activities and they are not my *swaroop*, therefore they are not helpful to me. *Châritra* is to remain engrossed in pure sentient blissful nature of self-soul.

THE EFFECT OF CHÂRITRA OR DHARMA IS NOT CAUSED ON EXTERNAL ASSOCIATED CIRCUMSTANCES BUT IT IS EXPERIENCED WITHIN.

To remain immersed in *âtmâ swaroop* is *châritra*. This *gâthâ* explains the meaning of *châritra*. To concentrate on *sva samay* (one's own *âtmâ*) i.e. to be active with singular concentration in *shuddha chidânand* is *châritra*. *Âtmâ* cannot do activities of other non-self substances. Also, the tendency of *punya-paap* is not the tendency of pure self.

The self-soul is itself the *jnâtâ*(knower), the *jneya* (knowable) and the *jnân*(knowledge). Understanding thus and to remain stable within is *châritra*. To live naked in jungle is not true monkhood. If living in jungle be the cause of monkhood, then animals always live in the jungle, so they should be having the characteristics of a *sâdhu*?

One person gave an illustration that, one religious person went abroad. To test his religiosity, someone told him that his son had died. The religious person replied that-"I am a religious man, therefore my son cannot die". By this example the *ajnâni* says that the son cannot die as a result of religion. But this is untrue. Having a son is by virtue of *punya*, it never happens so, that the things availed will not be separated

due to observance of *dharma*. A *muni* is the observer of *dharma* of the highest order but still a lion can kill and eat him.

To say that due to the influence of *ahinsâ* (non-violence) a violent creature turns peaceful and leaves the enmity is also false, because the influence of *ahinsâ* does not act on others. Enmity gets destroyed in oneself on getting engrossed in one's own nature. A snake can bite a monk, or tiger can kill and eat him, but still he has total *ahinsâ* inside. If a lion eats the body of a *muni*, his *châritra* completely filled with *ahinsâ*, is not lost because of this. Lion eats the body but it cannot kill the *muni's âtmâ*. Someone may say that a snake came near a *muni* but due of the influence of *muni's châritra* it went away without stinging the *muni*, but the influence of *châritra* does not produce effect in other person or circumstances. Even a pious *muni* can have the rise of *asâtâ* (bad feeling producing *karma* during which a snake may bite him and he dies; does the *muni* lose his *ahinsâ*? No. Eventually one should ascertain, independent nature of each substance as it is.

Other non-self substances are not influenced by *châritra*, if influence is caused on other substances then 22 afflictions (*parishahas*) of *muni* will prove false, whereas mosquito, etc. does bite a monk. Shrimadji has also said: -

*Ekâki vicharto vadi smashân maa
Vadi parvatmâ vâgh sinh sanyogjo;
Adol âsan ne manmaa nahi kshhobhtaa,
Param mitrano jaane pâmya yogjo,
Apoorva avsar evo kyaare aavshe;*

Meaning: When a lion comes to kill the *muni's* body the *muni* thinks that- I do not need this body. O lion! You want it; therefore, you are my friend. I am enjoying my indivisible bliss every moment. I remain engrossed in my bliss. If the time of separation of this body has come and you need it, then take it. This is how he takes the lion as his friend.

A *muni* is always sky clad naked (*nagna Digmabar*). *Muni* who believes/thinks that the lion will kill me does not have *châritra*. Therefore, ascertain the liberation path as it really is.

TO REMAIN ENGROSSED IN THE SELF IS CHÂRITRA, BUT TO REMAIN ENGAGED IN AUSPISCIOUS ACTIVITIES (SHUBH) IS NOT CHÂRITRA

The meaning of 'enjoying in the self' is to be active within the self. But no *muni* ever be killed by a lion such, is not *châritra*. Functioning of knowledge is rightly *sva samay* (self-realizer). Let no disease evolve in the body, but this is not the result of *châritra*. A *muni* may or may not have attainment of super natural power, whereby when he speaks or looks at someone, that person becomes free from diseases. But the *châritra* has no relationship with that attainment. A *muni* never stays in a prostitute's house. A *muni* who has accepted *brahmâchârya mahâvrat* (great vow of complete celibacy) does not undergo any such notional thought. He does not accept that food which has been specifically cooked for him.

To experience oneself as an idol/embodiment of knowledge is *châritra*, but indulging in pious rituals (*punya*) only, is not *châritra*. To be active in following 28 *moolgunas*- (basic rites) enjoined to a *muni*, to take *shuddh âhâr* (pure, fresh food) and water is *raag* and not *châritra*. If someone hurts a *dharma* (accomplisher), then due to that, it does not happen that his activity of self-realization will stop. According to the state of a *muni*, the external instrumental causes are found but any, contrary to his state are not found. None the less the activity of self-realization has no concern with the external instrumental causes to a *muni*. A *muni* does have mild pious attachment according to his status, but in monk state intense attachment of wearing clothes, keeping utensils, etc. never arises. In Apurva Avsar Shrimadji says: -

*Nagna bhāv mund bhāv saha asnântâ,
Adant dhovan âdi param prasiddha jo;*

Meaning: A true believer contemplates when I will attain true monkhood with physical and psychical continence of observing well known 28 rites (*moolgunas*) viz., of being sky clad, pulling hair of the head, chin and moustache, not bathing, not brushing the teeth, etc.

Not brushing the teeth is one rite out of 28 *moolgunas*. One who has imbibed the *châritra* follows the 28 *moolgunas* without any obstinacy. To enjoy within one's nature, that is, to be active in one's own *âtmâ* is *châritra*. *Jiva* cannot perform the activity of being naked, it happens in its succession. e.g., the activity of blinking of an eye is due to the inanimate atoms and not because of *âtmâ*. *Muni* is active within self-soul; he is just the knower only and not doer of the external activity.

A *muni* does not mean one who preaches a lot, builds temples, sets up schools. External events happen by their own selves. If by chance, such event does not take place, then the monkhood does not stop. To remain engrossed/active in the embodiment of *jnân* is *châritra*. Pious thoughts do come, but they do not bring them obstinately. A *parâyâbuddhi* (one who believes *parâyâ* to be the self) thinks, that he should evolve such attachments or create *nimitta*, but he is an ignorant self.

This is how Amritchandra Âchârya has explained the word *châritra*. The way a milkman takes out milk out of the udder of a buffalo, similarly Amritchandra Âchârya has explained the inner meaning of the words in his annotation.

It is false to say that a *muni*'s duty is to give discourses write scriptures, and help others as a saviour, because *âtmâ* cannot do any work of others. At times, due to weakness, such thoughts do arise to a *muni*, but it is not his *châritra*, rather to remain engrossed in one's own nature is *châritra*. Explaining a short description in detail is *tikâ* (annotation)

ASCERTAINING THE PURE NATURE OF ÂTMÂ AND TO DWELL WITHIN IT IS CHÂRITRA

This is the chapter of *châritra*. Soul's perfectly pure state (devoid of karmic matter and blemishes) is *moksha*. The direct cause of *moksha*, that is, deliverance from mundane existence, is *châritra*. *Moksha* cannot be attained without *châritra*. The cause of *châritra* is to ascertain and believe in the *swaroop*, and to stay in *swaroop*. Therefore, first of all, one should ascertain and decide firmly what *swaroop* is. The activity of undressing the body or any kind of *vyavahâr* is not *châritra*. To take food in standing position (as a rite of a *muni*), etc. activity is *shubh raag*, it is not *châritra*, but believing in perfectly pure nature of self-soul and to stay in it, is *châritra*.

This talk is about the conduct of a monk, however the conduct of a *shrâvak* (householder) is also inclusive in this explanation. Initially one should take decision by keeping virtuous company through discussions and discourses. As preached by omniscient Lord in divine Om sound, *âtmâ* is an embodiment of perfect knowledge and bliss, and to remain engrossed in it is *châritra*. Here the conduct has been described by four names.

1. *Châritra* (spiritual conduct)
2. *Dharma* (piety)
3. *Sâmyabhâv* (Equanimity)
4. *Nirvikâri parinâm* (unblemished/passionless disposition-pure thought activity)

THE DISPOSITIONS OF VYAVAHÂR CHÂRITRA DO OCCUR DURING INCOMPLETE ACCOMPLISHING STAGES, BUT ONE WHO BELIEVES IT TO BE NISHCHAY CHÂRITRA IS A MISBELIEVER

To be active in the totally pure blissful nature soul is *châritra*. The thought of helping or being conducive to others' well-being is not the *châritra* of a *muni*. To move away from *ashubh* and to be active in *shubh* is the gross (basic) *vyavahâr châritra*. *Shubh raag* does arise to the one who tends to remain engrossed in *jnân* and *ânand* nature of the self, but if he believes it to be rejectable and harmful, then that *shubh bhâv* is said to be *châritra* from the conventional point of view.

Q. If it is false *châritra* then why it is called *châritra*?

A. After realization of self-soul, *raag* of this type persists, therefore knowing it to be co-acting-coexisting it is called *saraag châritra*, but this is stated from conventional standpoint. In fact the real *châritra* is only of one type, *shubh raag* is not *châritra*. Similarly, *samiti*, *gupti*, etc. are also one type of *shubh raag*, but *shubh raag* is not the real *samiti* (carefulness in walking, eating, etc). *gupti* (control of mind-body-speech), etc. From the *nimitta* point of view it is called *vyavahâr*, but one must know that it is not true.

One who treats *vyavahâr samyaktva* to be *nishchay samyaktva* is a misbeliever. Similarly one who treats *vyavahâr gupti* to be true *gupti* and *vyavahâr shâstra jnân* (scriptural knowledge) to be *samyak jnân* (true knowledge) is a misbeliever. *Shubh raag* does arise to a *sâdhak* in order to escape from *ashubh raag*, but they do absolve *shubh raag* knowingly. Knowing this *shubh raag* as a *nimitta* co-acting as a conventional cause is called *vyavahâr châritra*, but one who believes it to be the real *châritra* is a *mithyâdrishti*.

And such *vyavahâr* is possessed by whom?

I am an embodiment of knowledge and bliss. *Punya* and *paap* are blemishes (impure dispositions) and they are not in me. Along with having such sort of discrimination, one who dwells in self-soul is said to have such a *vyavahâr*.

HAPPINESS-UNHAPPINESS DOES NOT EXIST IN OTHER NON-SELF THINGS, BUT SORROW IS CAUSED DUE TO FORGETTING THE KNOWING NATURE OF THE SELF, SORROW EXISTS IN BELIEVING THE NON-SELF THINGS TO BE GOOD AND BAD

People say that the one who takes a little and gives more to the world he possesses true *châritra*; but no one takes or gives food grain or cooked meal to anyone else. *Âtmâ* is an embodiment of perfect bliss. Here the concept of deformed sorrow is explained. There is no sorrow in the body and mind, poverty is not sorrow or demerit and getting desirable things is not any merit. Agreeable-comfort giving things are not beneficial, and disagreeable-discomfort giving things are not sorrowful. Sorrow is nothing but forgetting one's own pure knowing nature and conversely believing sorrow and happiness in other non self things. Hunger-thirst-sickness is not sorrow, but sorrow is an independent momentary state of the self caused by one's own misbelief. This is a form of crime. Therefore, it can be removed and corrected. It is the perverse state of attribute of *trikâli ânand guna* (eternally existent bliss attribute).

A misbeliever believes that uncomfortable and difficult circumstances are sorrow, and comfortable and agreeable circumstances are happiness. He undergoes sorrowful disposition by forgetting himself and believing the other non-self things to be good-bad and producing happiness-unhappiness. *Âtmâ* is always blissful and sorrow is a momentary phase. *Jiva* himself destroys his own sorrow by taking shelter of the blissful nature of self-soul. No one can destroy anyone else's sorrow, because one who is feeling the sorrow, that sorrow is not created by any other person. Forgetting his blissful nature, this *jiva* himself creates his own sorrow, and only by taking shelter of his own knowing nature, the sorrow is removed, no one is capable of removing the sorrows of another.

KARUNĀ (COMPASSION) IS NOT EVOLVED DUE TO OTHER JIVA AND THE SORROW OF ANY OTHER JIVA IS NOT REMOVED BY ONE'S KARUNĀ (PITY)

An ignorant self (*ajnâni jiva*) believes that when good circumstances are met with, then sorrow is removed, but this is not true, because sorrow is the perverse state of *âtmâ's ânand*, and it can be removed if he himself tries to remove it. The state of true happiness is not evolved due to good agreeable circumstances but it is evolved by belief and taking shelter in his own blissful nature. Wrong thoughts being the cause of sorrow are worth giving up, just like vomit, because it is considered poison. Vomit is thrown out by oneself. *Shubh raag* do arise to a *jiva* but it is not worth keeping, nor is it the cause of nourishment of *chaitanya* (sentience).

1. Compassion is evolved because other *jiva* is unhappy, if someone believes so, then it is misbelief. If compassion is evolved due to other *jiva*, then at that time, compassion should be equally evolved in all *jivas*. But it is not so, hence the belief that compassion is evolved because of other is false.
2. When compassion arises in self, then other's sorrow is removed, such sort of belief is also delusion because, the cause of their sorrow is their own ignorance. Their sorrow can be removed if they give up ignorance by attaining discriminatory knowledge of *âtmâ* from the non-self things through correct understanding. 'Someone else could remove their sorrow,' no such dependency is there. If one tries to remove his sorrow by taking shelter of one's own blissful nature and remaining steady in it, then that sorrow can be removed. But no one else is capable of removing other's sorrow. Such is the *vastu swaroop* (nature of substance) for all three times (past, present, future).

THE THOUGHTS OF GIVING DISCOURSES AND IMPROVING OTHERS IS NOT CHÂRITRA, BUT TO REMAIN ENGROSSED IN OWN SELF IS CHÂRITRA

To be active within oneself is *châritra*. It is a fact that *âtmâ's châritra* does not evolve in any other non-self object. The whole universe is burning due to this ignorance. This is proved by logic and proof. Here the *tattvas* are ascertained by *nyây* (true logic) and *pramân*-comprehensive true knowledge. One who ascertains this for himself then it is of use to him. *Châritra* does not mean corrector. Also, *châritra* does not mean pious thought activity or to give discourses. It is not the capacity or strength of the *châritra* to favour or render help to others.

What is the nature of *châritra* as described by the omniscient Lord?

To remain engrossed in one's own *chidânand âtmâ* is *châritra*, but giving discourses is not *châritra*. If no listener be available then does *châritra* stop? No, it does not stop. Speech is said to be *nimitta* only, when someone understands it correctly by his own ability. Then, speech is said to be helpful to other, but really none can help or favour anyone else. When someone understands by concentrating towards one's own nature the other person is considered to have helped or favoured him. *Ajnânis* believe that the one who helps and serves mankind and works hard he possesses the right *châritra*. If the act of *châritra guna* is believed to be so, then it is wrong. Believing in it is like believing a donkey has horns.

KNOWING RAAG IS NOT WRONG, BUT BELIEVING RAAG AS DHARMA IS FALSE. TO STAY WITH ENGROSSEDNESS IN THE SVABHÂV IS THE INHERENT NATURE OF SELF DHARMA

Châritra being nature of *âtmâ* is *dharma*. The disposition of *punya* is not *dharma* (piety), *mahâvrat* (great vows) is not *dharma* (piety). To serve others is not true service or religion, but to serve one's own real eternal nature (*swaroop*) is the real service. *Châritra* is the nature of the soul, to stay in one's own substance which is (an idol of infinite bliss) *parmânand murti* this is the nature of *âtmâ*. Doing the activity of inanimate objects and of other non-self substances, or the evolution of *raag* is not the true nature of *âtmâ*. The *vastu (âtmâ)* is-soul substance an eternally existing substance, by taking shelter of the same, pure *paryây* (passionless devoid of blemishes) is manifested, and this is the nature of *âtmâ*. Such is the only one form of *dharma, swaroop* of *âtmâ*.

Vyavahâr (the conventional language) is *upchâr* (so called statement). Knowing the auspicious *raag* to be co-acting/coexisting in the accomplishing/incomplete state is termed as *vyavahâr dharma*, but the one who believes *vyavahâr* (conventional *dharma*) as true spiritual *dharma* is a misbeliever. Knowing the *vyavahâr* (as per the status of the accomplisher-*sâdhak*) is alright. *Vyavahâr naya* is worth knowing, this is of course true but *vyavahâr* describes *raag* to be *dharma*-this is not true. It is not wrong to know *raag*, but to believe *raag* as *dharma* is untrue. The peace manifested-realized within the self-blissful soul is *dharma*. The subject of *vyavahâr naya* does exist is true, but whatever is stated by *vyavahâr* is untrue.

Vyavahâr naya states the *raag* of dev-guru-*shâstra* as *samyaktva*, the knowledge of scriptures as *jnân*, and attachments of *mahâvrats* as *châritra*, whereas all that is not true, so it is not honourable to the self. (Though) the auspicious *raag* is the instrumental cause (*nimitta*) yet it is worth giving up. Such sort of belief is worth holding but *raag* is *dharma*-such sort of belief is not worth holding. The manifestation of passionless pure state by taking shelter of totally blissful passionless nature of self-soul is the nature of *âtmâ*.

DHARMA MEANS TO EXPERIENCE THE BLEMISH FREE PURE MODIFICATION BY TAKING SHELTER OF SHUDDHA SVABHĀV

What is the nature of *âtmadharmâ*?

Its meaning is the manifestation of unblemished illumination of knowing-seeing nature of soul in its *parâyâ*. Its primary nature is not to know the other non-self objects. It means the state of self absorption is evolved on focusing one's sight (attention) towards pure *chidânand*. It is the illumination of pure sentience. Just by grinding piper longum, its spiciness is manifested say by 40%, this is the meaning of spiciness. Similarly, the manifestation of partially pure *parâyâ* from the *âtmâ's jnân* and *ânand svabhâv* and to experience the same by engrossing in the perfectly pure sentient self is *dharma*. The world draws the meaning of *châritra* in many other ways which is not correct.

The meaning of *dharma* is to let our soul manifest the pure *parâyâ*. It is *dharma*. But *dharma* does not mean that no son or daughter of any *shrâvak* should die. *Shrâvak's dharma* is to concentrate on the pure sentience and attain partial manifestation but it does not mean that no *raag* should evolve in him. Or none of his near or dear kin should die. The manifestation of partial stability with the insight of *svabhâv* is called partial conduct (desh *châritra*) is *dharma*. The illumination of pure sentience is *dharma*.

A householder's *dharma* is not to remain engaged in the *raag* of observing six essential duties. Donating large sum of money or worshipping the *Arihantdev* etc. is not *châritra*. The *jiva* is wandering since time immemorial but if he could not come to know the real nature of self and non self substances, then why would he not wander further? A wandering misbeliever finds other wandering misbeliever who tell *dharma* in *raag*. *Punya* is the cause of *dharma*- such sort of faith he was already having previously, and he met with similar discourser. First you should mitigate the passions then *sâmâyik* (equanimity) will be evolved. *Ajnâni* believes first intensity of passions should be reduced, and then gradually it will give rise to *sâmâyik*. *Ajnâni* believes by observing compassion, false equanimity will convert into true equanimity, but it never happens.

Dharma means to be active in one's own *âtmâ*, this means the illumination of pure sentience. Substantially *âtmâ* is of pure sentient knowing nature. Having fathomed thus, one who evolves the unblemished *parâyâ* of *shraddhâ-jnân-châritra*, this is the meaning of *dharma*, because it is the nature of soul substance.

Nimitta (auxiliary cause) is always present when *upâdân* (substantive cause) modifies its state. When one adores and prays to omniscient Lord with respect and devotion that O Lord! You are a *nimitta*

in my pious dispositions and purity has evolved in me due to your instrumentality. Actually, God is said to be the *nimitta* when this *âtmâ* himself evolves the state of *dharma* by self exertion. But due to *nimitta* the work of manifestation of purity does not take place as it is not the real cause for the same.

EQUANIMITY IS THE PURITY OF ÂTMÂ AS PER ONE'S SPIRITUAL STAGE. TO BEAR EXTERNAL AFFLICTIONS IS NOT EQUANIMITY

Now the third explanation of equanimity is being given. To stay in one's own sentient nature is *châritra*, and it being nature of *âtmâ*, is *dharma*. It also means the enlightenment of pure sentience, and the manifestation (of pure disposition) in *paryây* according to the inherent nature of the soul is *sâmya*. *Âtmâ*'s nature is to remain engrossed in the pure sentient, and it is the spiritual quality, which means the manifestation of unblemished *paryây*. It is identical to *âtmâ*'s attribute, free of dissimilarity that is called equanimity. If someone hits with a stick even then one keeps quiet but that is not true equanimity, but knowing both acts of *paap* and *punya* as one, and remaining stable- steady in sentient blissful nature is real equanimity.

Ajnâni thinks that I should bear the pain if someone hits me by a stick and I am ready to be martyred for my country. Whereas it is not equanimity. First of all, one should attain the true insight and move away from *punya-paap* dispositions. I am not the doer of whatever happens around me. I am the knower of *nimitta*-knowing thus one who stays within one's own nature, that is equanimity, rest everything is turbulence to *âtmâ*. The direct cause of liberation is *châritra* which develops in equanimity form, being active in one's own nature.

HE IS SAVED WHO SAVES OTHER-SUCH A CONCEPT IS FALSE

It was written at one place "only when one is saved then someone else is termed as his saviour", after reading this, one person said exactly opposite to this- "only when someone saves the other, then the other is saved". If the second phrase be true then, till one does not find a saviour he will have to continue transmigrating. So, he will have to search a saviour (because until the saviour saves him, he will not attain *moksha*), therefore the saying 'one saves the other, then only he is saved' is not true. Similarly, the concept that I will be saved if you have the capability to save, is also false. "One who saves himself then other is termed as saviour" this statement is from *nimitta* point of view. Other *jiva* may or may not be saved. Many people may or may not come to listen the discourses, *shâstras*, our religion has no connection with them because *jiva* is saved by his own effort.

Q. When is the state of equanimity achieved?

A. As explained above, *sâmâyik* is not sitting on the floor and reciting a few stanzas/hymns. *Ajnâni* (ignorant) recite the stanzas just like a tape recorder, which has no understanding or emotions in the absence of consciousness.

VYAVAHÂR IS MEANT FOR KNOWING THE SPIRITUAL STATUS BUT NOT FOR ACCEPTING AND CONSIDERING IT TO BE BENEFICIAL TO THE SELF

Now the fourth meaning of equanimity is explained. To believe *punya-paap* as one's own existence or be attentive in *raag* is *mithyâtva*. Trying to correct or change the *nimitta* and keeping such attentiveness about it is also *mithyâtva*, because it is the attentiveness of blemishes/passions. Whereas *samyaktva* is being attentive of *âtmâ*, devoid of passions, i.e., being attentive of one's own nature and deep inclination of the same is *samyaktva*.

Ek hoi tran kaal maa, parmârath no panth

Prere te parmârth ne, te vyavahâr sammant- (Srimad Rajchandra)

Meaning-The way of attaining self-realization or truth or liberation is always the same and only one in three tenses.

Those who aspire to attain the truth, they are conventionally true aspiring saints.

TRUE BELIEVERS DO ACCEPT THE RELATIVELY DESIRABLE CONVENTIONAL CONDUCT AS KNOWABLE BUT DO NOT ACCEPT/BELIEVE THAT THE REAL CONDUCT IS EVOLVED DUE TO CONVENTIONAL CONDUCT

THE TRUE INSIGHT OF *PARMÂRTH* (TRUE *DHARMA*) IS NOT ATTAINED BY GOOD *NIMITTA* OR BY AUSPICIOUS DISPOSITION.

The pious ones do have attachments of paying due respects to *dev-shâstra-guru* but because the *raag* of paying respect has arisen, so it is the cause of *parmârth*, but that is not so. *Ajnâni* misinterprets the meaning of scriptures, because he doesn't know the truth. *Âchârya* says—the inherent nature of substance and its exact interpretation is *nishchay* (real) and its conventional interpretation is *vyavahâr* (unreal). Whatever is explained from the view point of *vyavahâr* is not real.

Vyavahâr interprets *raag* as *samyaktva*, which is untrue, because conventional is not the real liberation path. To remain engrossed within one's own nature is *samyaktva* and *samiti* (being careful). In the holiest of the scripture Shri *Samaysâr Gâthâ* 11 it is said- pure state which is evolved by taking shelter of one's own pure nature is real. The conventional conduct form of auspicious attachment is called *vyavahâr dharma* just to highlight the *nimitta*.

Q. If *vyavahâr* is false then why has it been mentioned?

A. The exterior behaviour (conventional conduct) is observed according to the accomplisher's inner evolution of real conduct, that is why it has been mentioned as a co-acting companion. To see the pathway and walk is *vyavahâr samiti*, but it is not real *samiti*. To save the self from inauspicious activity is *gupti* (restraint) but that is not real *gupti*.

REAL NATURE OF THINGS IS NOT THE WAY VYAVAHÂR EXPLAINS

This is true that *raag* is present but it is not *dharma*. Yet to highlight the *nimitta* the co acting *raag* is termed as *dharma*, this is *vyavahâr*.

The blemish free disposition free from *moha-raag-dvesh* (delusion-attachment-hatred) is equanimity disposition (pure thought activity).

Bhâv moha (psychic delusion) caused by *darshan moha* (attachment to insight faith deluding) *karma* and *châritra moha* (conduct deluding) *karma* is instability; and disposition totally free from blemishes and manifested due to absence of attachment and hatred is the true equanimous thought activity. *Samyaktishti* has got the attentiveness of his *âtmâ*, even then due to his own weakness he undergoes the dispositions of anxiety/turbulence/perplexity. By giving up such malice disposition, there is evolution of perfectly pure blemish free *jiva's sâmyabhâv* (equanimity of thought).

The dispositions of observing *mahâvrats* is evolved by partially moving away from the pure self, and getting attached to conduct deluding *karma*. During inadvertency/inattentiveness the thoughts of *vyavahâr ratnatraya* (conventional right faith, right knowledge and right conduct) does arise to a true monk. Devoid of such disposition, in as much degrees the blemish free disposition exists and/or when he remains engrossed in self-soul, that part of pure disposition is called *dharma*. Both the activities of body and *punya* disposition are related to non-self, it cannot be called *dharma* or *châritra*.

(“ *Kevali pannato dhammo sharnam*”-) I take refuge of *dharma* as preached by the omniscient Lord. We are discussing of such a religion devoid of flaw, and the ignorant person does not understand it.

Noise coming out of a coconut when shaken in a hard shell/container is *bhâshâ varganâ* (a specific type of molecule which modifies in the form of sound or words). Water, sound, noise and language- all these are separate from each other; similarly, the disposition of *punya* is totally separate from *âtmâ*. The blemish free disposition which comes by taking shelter of such atma, that is the dharma as preached by *Kevali Bhagwan*. If one prints sugar on a packet of *chiryata* (a bitter medicine), it does not become sweet, similarly the disposition of *dharma* cannot be attained without grasping the truth (substantial nature) in the *jnân-shraddhâ-châritra*.

GATHA-8

अथामनश्चारित्रत्वं निश्चिनोति-

Now it is concluded that *âtmâ* itself is *châritra*

परिणमदि जेण दव्वं तक्कालं तम्मयं ति पण्णत्तं।

तम्हा धम्मपरिणदो आदा धम्मो मुणेयव्वो॥८॥

PARIṆAMADI JENA DAVVAM TAKKĀLAM TAMMAYAM TI PAṆṆATTAM |

TAMHĀ DHAMMAPARIṆADO ĀDĀ DHAMMO MUṆEYAVVO || 8 ||

Meaning of *gâthâ*: The (soul) substance when modifies into whatsoever disposition then at that moment it is of the same form-so is said by Lord Jinendra. Hence the soul modified into the state of dharma should be understood as dharma

***Tikâ*:** The soul substance, in fact, when it modifies with whatsoever disposition, that substance, at that moment, becomes at one with the disposition, like the round ball of iron which turns hot when heated. Therefore, that *âtmâ* is *dharma* owing to its having modified in to *dharma* form (righteousness). In this way the *châritra* of *âtmâ* of is proven.

***Bhâvârth*:** In the 7th *gâthâ* it is said that *châritra* is the disposition of *âtmâ* itself and in this *gâthâ* from *abhed naya* (undivided view point) it is said that as the iron ball when modified red-hot itself is fire-heat, i.e., both the iron ball and the heat are not separate. Then similarly the *âtmâ* when modified into passionless conduct form, that itself is conduct.

PRAVACHAN

In this chapter the description is from the tenet of *jnân* point of view, hence *châritra* (right conduct) is explained chiefly from *jnân* point of view. *Châritra* is *dharma* and *dharma* is *châritra*. Here it is explained-what is *châritra*, who possesses it, and where it exists? *Âtmâ* itself is *châritra*-this is being ascertained here (that both *châritra* and *âtmâ* are not two different identities, but are one and the same).

EVERY SUBSTANCE MODIFIES EVERY MOMENT INDEPENDENTLY BY ITSELF AND AT THAT TIME THAT SUBSTANCE IS OF THAT VERY FORM ONLY

When and in which moment a substance modifies in whichever particular *paryây* (modification) at that moment that substance becomes of that form, similar to that of a ball of iron when heated becomes hot. The nature of substance is of such type. The omniscient has seen six types of substances-infinite *pudgalas* (indivisible matter particles), infinite souls, one *dharma* (medium of motion) one *adharmâ* (medium of rest) and innumerable *kâlânus* (time particles). All substances are modifying every moment into their sequence bound modifications. And the particular modification of particular moment of a *dravya* is not different from that *dravya*. The hotness of hot iron ball is not caused simply due to fire, but that iron-ball

has the self modifying quality to get hot at that moment, so it becomes hot. Therefore here, heat and ball of iron are not two different identities. When the ball of iron was to get hot at that time the fire was the *nimitta* (auxiliary cause). The time of modification of infinite *dravyas* is one and the same, even each substance is modifying independently in its own time.

This wooden stick has modified into this particular shape, at this moment the wood is identical with that particular shape-that particular modification is not a separate identity. Similarly, this particular modification of wood is not caused by any other external substance. It is because of its own self and not because of any other external thing-this is *anekânt* (confluence of opposites). Every *âtâmâ* and every substance, in whichever moment and in which form is likely to modify, it certainly gets modified at that moment in that form. The *dravya* modified into that *parâyây* is identical with it at that time. Only this principle is functioning in all the three time phases throughout the three worlds.

When hot ball of iron has held the *parâyây* of heat it has held it at that *samay* (smallest unit of time), and in the next *samay* it holds another *parâyây* of heat and at that moment that substance (*dravya*) is identical with that *parâyây*. Thus, every moment that substance remains identical with its *parâyây* of that moment. But it never does separates from its *parâyây*. The iron ball has not become hot due to the *nimitta* of fire. If had it been so, then the region of sky around it should also become hot. Therefore, whatever substantial quality exists in which so ever substance that quality modifies accordingly into that *parâyây* (form).

THE SOUL HAS NOT MODIFIED INTO THE PASSIONLESS CONDUCT FORM OF DHARMA DUE TO THE ACTIVITY OF THE BODY, SPEECH AND PIOUS ATTACHMENT

Now it is explained- where does this passionless conduct form of *dharma* prevail, and who holds/realizes such form of *dharma*?

Âtmâ has attained/modified into *dharma* form. *Âtmâ* is pure bright sentience and the non-attachment form of modification is evolved from its inherent power, and that is *châritra-dharma*. Sitting in a particular position is not *dharma* of a soul. The notion/thought of chanting or reciting the name of God by turning the beads of a rosary does not evolve *dharma* in the *âtâmâ*. *Âtmâ* himself is the doer-producer of *dharma*. The thoughts/notions of charity, mercy, etc. are auspicious thoughts/attachments and they are not *âtâmâ's dharma*. When this *âtâmâ* modifies into or attains the passionless state of conduct then the *âtâmâ* is itself *dharma*. Every substance remains with its own modification, and here we are talking of *âtâmâ*.

Q. Would the sitting in a particular position or simply by reciting *navkâr mantra* be called *Samayik* and would the state of *dharma* be attained?

A. No. *Sâmâyik dharma* is attained by only those in whose *âtâmâ nishchay dharma* (real passionless conduct) has been manifested. An *âtâmâ*, whose state is an embodiment of religion can have a *sâmâyik*. *Âtmâ* is a perfect sentient substance. It attains and holds its own passionless modification of conduct devoid of attachment. The *âtâmâ* is not separate from its modification, therefore *âtâmâ* itself is *dharma*. The whole of *âtâmâ* is present in the innumerable division of a second. It does never get absorbed in/become one with the modification of the body. If the body resides in the jungle, then should we call the jungle as *âtâmâ*? No. therefore should we call speech, *punya-paap* as *âtâmâ*? No, because *âtâmâ* by nature is an embodiment of sentience and bliss; he having the belief of being distinctly separate from others and keeping his attention focused within himself, remains absorbed in the passionless conduct form of disposition(*dharma*)-that is real *dharma*.

THE ÂTMĀ HIMSELF EVOLVES THE PURE DISPOSITION DEVOID OF INFATUATION, AGITATION, DELUSION AND PASSION

Q. Is *dharma* evolved by ‘*samādhi*’, by sitting in deep meditation?

A. What do you mean by *samādhi*? Many so called saints sit in a deeply dug pit for many days-that is not “*samādhi*”. Having ascertained and evolved true belief that the self-soul is an embodiment of pure bliss and remaining engrossed with concentration, in the self-soul, pure passionless disposition devoid of *punya-paap* is manifested, and that pure disposition is *dharma*. Then it is said that the *âtmâ* has modified into *dharma*. Having the sight of pure sentient blissful soul similar to *Siddha* (God) and giving up the liking for *nimitta* and *punya –paap*, the disposition which is evolved on engrossed-ness in the self-nature, that (disposition) is termed as unblemished disposition, devoid of infatuation and agitation.

People believe *dharma* in external activities. When one remains engrossed in one’s own inherent nature and at that time the body’s activity may also be congruous, but because of that the *âtmâ* has not attained the state of *âtmâ dharma*. People believe *dharma* in showing mercy towards *jivas* and in following abstinence, penance, etc. the way they perceive. But it is not *dharma* because without knowing and realizing the *sva âtmâ*, *dharma* never gets manifested. It never happens that for some *jivas* the disposition of *punya* and/or activity of the body might be taking the form of *dharma*. Only the *bhed jnâni âtmâ* who has differentiated the self from the other non-self substances and realized spiritual bliss holds *dharma*.

Q. If believed as mentioned above then it would become ‘*nishchay*’ only-one sided view?

A. *Nishchay* means the actual truth-that which is in accordance with reality. Many conditions of the body happen because of the body itself. *Âtmâ* does not change the activity of the body, nor does it hold the body. The activity/function/modification/state of the body is concerned with/absorbed in the state of the atoms of matter forming the body. The body’s modification has not entered the *âtmâ*. Similarly when *châritra* is evolved in the soul, then at that time it is not so that the body’s state had to change accordingly.

Some people convince others to agree to compassion-charity etc meritorious deeds being *paap* but such disposition is not *paap*, it is *punya*. Somebody says that the thought/disposition of saving someone is *adharmâ*-not religion, therefore it is *paap*. But this is not true-it is a false statement. The thought/disposition of saving other *jiva*’s life is not *paap* but it is *punya*. That *punya* is *âsrav* (inflow of karmic matter), and to believe *âshrav* as *dharma* is the *paap* of mis-belief (*mithyâtva*). Therefore, the disposition/thoughts of charity, mercy, etc is not sin in itself. And persons belonging to other faiths say that this auspicious disposition/attachment is the cause of *dharma*. So their interpretations are not true.

THE ÂTMĀ WHICH HAS MODIFIED INTO PASSIONLESS PURE DISPOSITION OF CONDUCT IS HIMSELF ‘DHARMA’

Dharma, i.e. monkhood is not simply being naked externally. The auspicious disposition of following 28 basic rites has arisen so *muni* has attained the ‘*châritra*’ (state of self absorption); but it is not so. As a matter of fact the soul has itself modified into *dharma* form (passionless conduct).

Is *dharma* evolved (in the soul) because of the physical state, i.e., the *ajiva tattva* (non-living element) out of the seven *tattvas*, is modified into this (naked) form? The answer is- NO.

Is *dharma* evolved because the *punya-bhâv* (auspicious disposition/thought) worthy of a true and pure entity is evolved? The answer is NO. The self is a knowing entity (*jnâyak shakti*) possessed of knowing infinite power. The manifestation occurs from the knower. That passionless disposition which is natural and devoid of auspicious disposition of conventional conduct is called *dharma*. *Dharma* does not exist in external rituals. Whatever disposition evolves in which so ever form, the *âtmâ* is not separate from that disposition. The *âtmâ*’s inherent nature is *jnâyak*-the knower only. By taking shelter of this inherent nature

of *âtmâ* the detached-passionless disposition is evolved- the *âtmâ* modifies with such disposition. Here the *âtmâ* is called *dharma*. The example of hot ball of iron is extrapolated here - that when the *âtmâ* attained the sight of his own nature-the power inherent in it got manifested, then instead of calling that manifested *paryây* as *dharma*, the *âtmâ* has been called *dharma*.

Dharma is not evolved by reading the scriptures, or by following the rituals related to mind-body, speech and visiting the temple. Similarly, true *dharma* is not attained also by the disposition of *punya-paap* either. If one tries to understand the concept by leaving one's insistence for the preoccupied concepts about religion, then he can understand very well. It is easy to understand if one maintains the equilibrium.

MERITORIOUS DISPOSITIONS ARE WORTH KNOWING BUT NOT WORTH HONOURING

Ajnânis-the ignorant selves say that *punya - vyavahâr* (conventional conduct) is also *dharma* and *nishchay* (real conduct) is also *dharma*. Thus, both are part of passionless conduct. *Âtmâ* himself resulting into *dharma* is *dharma*; at that time *shubh raag* (pious passion) is found co-acting, therefore to see that it exists as *nimitta*, it is called *vyavahâr dharma*, but believing it to be real *dharma* is *mithyâtva*. The dispositions/thoughts of compassion/charity etc. are of course acknowledged but these are not to be acknowledged as real (passionless) *dharma*.

NISHCHAY-THE REAL IS TRUE AND VYAVAHÂR-THE CONVENTIONAL IS FALSE

It is true that *vyavahâr* has its subject, but it calls *punya* (meritorious deeds) as *dharma*, which is not true. Yet if someone believes *punya* as *dharma*-that is *mithyâtva*. The person whose *âtmâ* has resulted in real *dharma*, to him the '*punya*' disposition is found co-existing, therefore it is called *vyavahâr dharma*. That disposition of *punya* in the form of *punya* is admissible, but it is not acceptable in the form of *dharma*. That *punya* disposition is worth knowing but it is not worth respecting. There is no *dharma* in the body's activity.

Thus, *âtmâ* is proved to be having real conduct. *Dharma* is *châritra* (passionless conduct) and its cause is right belief (*samyaktva*). Know the *âtmâ* as an idol of knowledge, *nimitta* as *nimitta*, *punya* as *punya*, etc. Thus, knowing all the seven *tattvas* separate is *samyaktva*. *Samyak darshan* is the root of *châritra*, and the root of that *samyak darshan* is the one's own causal *parmâtmâ dravya*. The perfect causal *parmâtmâ dravya* is the substratum of *samyak darshan* in one moment and that *samyak darshan* is the substratum of *samyak châritra* and that *châritra* is the direct cause of *kevaljnân* (omniscience). But *samyak darshan* and *samyak jnân* are not the direct cause of *kevaljnân* (omniscience).

Bhâvârth : *Âtmâ*'s passionless serene state with pure thought activity is *châritra* and that is the nature of *âtmâ* itself. Conduct within the self is *châritra*, and *châritra* is *dharma*. It means the illumination of pure sentience. To remain absorbed within the self-soul is *châritra* and it being the nature of the soul substance is called *dharma*. The same being, the real nature of *âtmâ* is the state of equanimity (serenity) and that equanimity is a disposition devoid of infatuation and passionate perturbation, thus equanimity is *châritra*. Thus, all the four ways of defining *châritra* are one and the same. In this *gâthâ* (verse) *Âchârya* says that, how the hot ball of iron is hot in itself, the heat and the ball of iron are not two separate things. Likewise, *âtmâ* itself is *châritra* with manifested pure disposition of the *châritra*.

SPIRITUAL BLISS IS EVOLVED ON FOCUSING AND ENGIROSSING IN THE BLISSFUL SELF SOUL AND QUITTING OF PUNYA-PAAP

1. The conservative people are lying in adhering to sectarian customs/ conventional rituals. Persons focused on body believing *dharma* to be in physical activity start conventional rituals like observing fast, etc.

2. The over wise intellectual persons started talking about *âtmâ* - believing it to be absolutely pure from *ekânt* (one-sided view), but if there not be any kind of impurity in the *âtmâ* then whose sorrow is this?
3. Some believe that there is no bliss in *âtmâ*, because everyone except God is unhappy. The rich (money minded) persons believe religion in money. But all such believers are wrong because of their wrong concept. As the sweetness exists in chick peas, just like that, bliss exists in *âtmâ*. The sweetness in chick pea exits in the form of efficacy, but outwardly it is acrid. When it is cooked its rawness and acidity is destroyed and sweetness, which was inside, comes out, and sweetness is obtained. In the same way *jnân* and *ateendriya ânand* (super sensuous bliss) is always present in each *âtmâ*. To focus on it is *dharma*. As the violence, untruth, theft, sinful acts are blemishes. Similarly, charity, compassion, etc. meritorious deeds are also blemishes. *Dharma* occurs only when one focuses on one's pure blissful soul by giving up the sight of partisan of above both type of blemishes. *Adharma* is the opposite (impure) state of *âtmâ* and *dharma* is the pure state of *âtmâ*.

The *svabhâv* of *âtmâ* is eternal. Seeing the result of *punya-paap* and *nimitta* the ignorant believes his existence is in non-self things, because of which he does not attain *dharma*. Someone say that he wants to follow *dharma*; this is being explained here. In the present manifested state *dharma* is existing, but the current existential *parây* is *adharma*. Meritorious and non-meritorious deeds both *punya-paap* are *adharma*. To focus on one's own eternal *jnân* and peace, devoid of the above deeds, is *dharma*. It means to have sight-knowledge-conduct (engrossed-ness) in the pure sentience is *dharma*. Thus, modified into passionless disposition is the pure *âtmâ*. It has become blemish free passionless by its own inherent nature; so it is *dharma*. The *âtmâ* has attained that form, i.e. the *dharma* form and this modification and *âtmâ* are not separate things. Consequentially, the *âtmâ* with such a *parây* is *dharma*.

Money is inanimate object; therefore, *dharma* cannot evolve because of it. The alteration of money has taken place in its destined time. Every substance modifies in the present form in its own destined time. No other substance can create or change another substance. *Âtmâ* does not have the power to stop or change old age of body and alter whitened hair which appears with age. *Âtmâ's* inherent nature is pure sentience, one who takes deep interest in it, leaves aside the faith of *punya-paap* and *nimitta*, develops the faith of one's own inherent nature and remains engrossed in it-that is *dharma* which is staying absorbed in one's own *âtmâ*. *Âtmâ's* inherent nature is pure (blemish free) playing with it is *châritra*. If one does not know where to play, he cannot evolve *dharma*; the words are spoken, *dharma* is not in them.

Q. Could there be an easy explanation?

A. As a laddoo (a sweet) is prepared from three things- clarified butter, sugar and wheat flour, and not by any other substances. In the same way *âtmâ* is fully blissful by nature, no substance is troublesome by its nature. Suffering is caused when someone aims at other non-self things, but my *âtmâ's* nature is non-sensory (*ateendriya*).

What is sorrow? What is the cause of sorrow and happiness? What is the eternal inherent nature of *âtmâ*? In no way *dharma* can evolve without having right understanding about and answer to these questions. The way and means of true happiness (spiritual bliss) is totally different from the one that this *jiva* has believed to be since time immemorial.

Bodily strong person believes *dharma* in the activities of the body. A wealthy person believes *dharma* in money, and an intellectual person believes *dharma* in talking (about self-non-self), but it is not so. An ignorant one believes profit or loss by association of things and persons. He believes those things as they are his own and they are dependent on him. He holds such type of doer-ship in them. Further, he believes

peace in *punya* and *nimitta*, but if he overturns and believes that peace reigns within self-knowing nature only then he can attain the blemish-free pure state and that is *dharma*. Thus, the *âtmâ* himself takes the form of *dharma*.

It is not that this cycle of transmigration (of souls) was not existing in that the past, and that *âtmâ* was pure in the past and now it has become impure. *Âtmâ*'s inherent nature is always pure but impurity is existing in its *paryây* since eternity. To leave the focus of that impurity and to engross in the pure inherent nature with pure belief in it, to manifest the complete and pure *shudha* state—that is *moksha*. The wholly impure state of *jiva* is called *sansâr* (mundane life). The *jiva* who evolves partial purity and partial impurity is called a *sâdhak* (votary). The formless (*aroopi*) super sensuous (*ateendriya*) *châritra* manifested on the basis of *âtmâ* is called *dharma* and the same is *saumya* (serene) equanimity. Feeble passion is not equanimity/*dharma*. The disposition/thoughts of *punya-paap* are called *adharmâ*.

BODY ETC. EXTERNAL THINGS ARE ALL SEPARATE; BLEMISH(IMPURE) DISPOSITIONS ARE CONTRARY TO THE NATURE AND ÂTMÂ'S INHERENT NATURE HAS INFINITE CAPABILITIES

An ignorant votary considers *châritra* in eating just two small pieces of *roti* (bread) and drinking small quantity of milk. Does *châritra* evolve in taking lesser food than required? There is a saying "on each food grain the name of eater is written" and that grain will reach to that very person only. Receiving or keeping lesser paraphernalia or eating lesser food is not *dharma*. Atma by nature is a concentrate of bliss. To be engrossed in it, is *dharma*. Body is separate, auspicious-inauspicious attachments are opposing. Understanding this and accepting that the pure self nature is with infinite efficacies, and engrossed-ness in it is *dharma*. Besides this all else is useless. It is like crying in the middle of a desert.

The misbeliever who believes that-'I can manage the society, direct others, work properly' has moved away from his nature, and is in *sansâr* (cycle of transmigration). Knowing all sorts of worldly dispositions is vain, a blemish, sorrowful. To give up totally from the inner belief and take one towards self-to know atma-the embodiment of pure sentience, and to remain absorbed in it is *châritra* (to have its belief-knowledge and conduct form of pure thought activity is true *châritra*). Charita does not evolve on the basis of *punya* (conventional rituals) because *punya-paap* are not (the form of) *châritra*; e.g.- the sack is not the commodity, but the sack is weighted along with the commodity but on finishing the commodity the sack is not eaten; similarly the disposition of *punya-paap* are sack (on the soul substance); that (*punya*-conventional ritual) does never serve the purpose of evolving spiritual bliss.

No desire persists in the omniscient God, the divine 'Om' sound emanates from His supernatural body. This text (*Pravachansâr*) is the essence of His divine discourses. The right belief-knowledge and conduct are manifested by taking shelter of the self-soul.

GATHA-9

अथ जीवस्य शुभाशुभशुद्धतवं निश्चिनोति

Now, it is decided that the *jiva* himself becomes *shubha*, *ashubha* and *ashuddha*, when he modifies into those modifications:

जीवो परिणमदि जदा सुहेण असुहेण वा सुहो असुहो।
सुद्धेण तदा सुद्धो हवदि हि परिणामसम्भावो॥१॥

**JIVO PARIṆAMADI JADĀ SUHEṆA ASUHEṆA VĀ SUHO ASUHO |
SUDDHEṆA TADĀ SUDDHO HAVADI HI PARIṆĀMASABBHĀVO || 9 ||**

Meaning of *Gāthā*: The soul owing to its modifying nature, is termed as auspicious (*shubh*), inauspicious (*ashubh*) or pure (*shuddha*) when it modifies according to auspicious, inauspicious or pure state of consciousness.

***Tikā*:** When this *ātmā* modifies with the *pariyāy* (state) of auspicious-inauspicious dispositions/ thoughts then, owing to its modifying nature it becomes auspicious/inauspicious just as a quartz gets modified into red or black colour with the touch of *jawa* flower or *tamāl* flower. And when it (*ātmā*) modifies with pure passionless disposition then, owing to its modifying nature it becomes pure, similar to that of quartz modifying into pure colourless form (when detached from the touch of red or black flower). That time the *ātmā* is pure by itself. Thus, this *jiva*'s auspiciousness, inauspiciousness and purity is proved/ established.

***Bhavarth*:** *Atma* is not absolutely unchanging (*kutastha*) in every respect. But its nature is to modify by remaining stable (unchanged). So, by whatever form of dispositions (*bhāvs*) it modifies it becomes of that form by itself. The way quartz stone by nature, is pure and clear, but due to *nimitta* of touch of red or black flower it modifies into red or black colour form by its own self. Similarly, this *ātmā* even besides it being *shuddha* (pure), *buddha* (all knowing) by nature, then in the state of householder with *samyaktva* (true belief) he modifies into *subha upayoga* of the form of doing charity, worshipping, etc., and in state of muni (ascetic) he modifies into *shubh upayoga* of the form of following the *moolgunas* (basic rites) and *uttar-gunas* (additional supportive qualities) then he becomes *shubh* (auspicious) by his own self. And when he modifies into the form of false belief, etc. five causes of *ashubh upayoga* (inauspicious psychic activity) then he becomes *ashubh* (inauspicious) by his own self. The way the same quartz modifies into its untinged pure clear state then it becomes *shuddha* (pure) by itself. Similarly, *ātmā* too when it modifies into the *shuddh upayoga* (pure psychic activity) of the form of *nishchayatnatray* (real triple jewels of true belief/ knowledge/conduct) then he becomes *shuddha* (pure) by his own self. In the canonical scripture the innumerable disposition of the *jiva* has been described in the form of fourteen *gunasthanas* by moderate form of description. Describing these *gunasthanas* (stages of spiritual evolution of *ātmā*) briefly in the

form of *upayoga*, in the first three *gunasthanas* the gradually reducing form of *ashubh upayoga*, from fourth to sixth *gunasthanas* the gradually increasing form of *shubhaupayoga*, from seventh to tenth *gunasthanas* the gradually increasing form of *shuddhaupayoga*, and in the last two *gunasthanas* i.e., in thirteenth and fourteenth *gunasthanas* the fruit of *shuddhopayoga* has been stated. Such description can be done in some certain way.

PRVACHAN

THE ÂTMÂ IS IDENTICAL WITH ITS PARYÂY AT THE TIME WHEN IT MODIFIES INTO AUSPISCIOUS AND INAUSPISCIOUS THOUGHTS/DISPOSITIONS

When the *âtmâ* is engrossed in the dispositions/thoughts of *punya*, like charity, devotion, compassion, etc auspicious acts of mild passions then at that time it is identical with them because that prevailing state of the *âtmâ* is the form of its present state. If impurity not be there at all then the blissful state must be present (but it is not present).

If the life of some other *jiva* is saved, so does it mean auspicious attachment is evolved?

No. Because your auspicious dispositions/thoughts are totally separate from the inanimate body and other living beings-*âtmâs*; but they are not different from your own state. The *âtmâ* is pure by nature, so it is pure in its present state also, but it is not so. If purity is present in the present state, then there can be extreme bliss in the present state, but it is not so. Therefore, impurity is in the present state and *âtmâ* is identical with that form of *paryây*. If passions are mild at the time of charity etc. then it is *punya*. *Âtmâ* modifies itself according to its auspicious disposition/thoughts of mercy charity, etc. and it modifies itself according to its inauspicious state of dispositions/thoughts of injuring, lying, stealing etc.

Quartz is pure by nature but its present capability is of modifying into which so ever colour, so it gets itself modified that time into red or black colour. This change of colour in the quartz happens on its own. The way quartz changes the colour due to its own capability, same way the pure *âtmâ* is full of sentience, but in its current state it gets modified due to its own capability to change into *punya* or *paap* disposition occurring at that time. That disposition is not separate from the inauspicious disposition occurring at that time. That disposition is not separate from the state of *âtmâ*, therefore no one else is the doer of that disposition (*parinâm*). But the *âtmâ* himself, turning his attention from his own inherent nature gets modified into *punya* and *paap*. The inanimate *karmas* do not know anything; therefore, they do not modify into *punya* and *paap* dispositions/thoughts. The thoughts (*parinâms*) of *punya-paap* are not caused by the inanimate matter. If one could understand the principle of such independent functioning of all substances, then there lies the chance of looking into the all knowing nature of the self- *âtmâ* and at the same moment one can experience peace, clearly.

The knowledge (omniscience) of three *lokas* and of three time phases-past, present and future is manifested to *Tirthankar Bhagwân*, and whatever is revealed in His 'OM' sound-speech is called *pravachan*-the divine discourse. What is the synopsis of this pravachan? Sri *Kundkundâchârya* has given the synopsis in this *Pravachansâr* text that *âtmâ* itself modifies into *shubh* or *ashubh* form of dispositions and both of them are diseases. One who wants to get rid of this life ending disease, he should go to a learned enlightened person and get the x-ray done from him to get cured of this dangerous disease.

True *châritra* is being explained here. *Châritra* is *âtmâ*'s disposition (*parinâm*) devoid of delusion, attachment and aversion. The *âtmâ* is considered auspicious or inauspicious when it modifies as pious or impious forms of dispositions/thoughts. The *âtmâ* being possessed of modifying nature becomes auspicious or inauspicious at that moment, but it does not become so because of other external cause/forces. When the *âtmâ* modifies with the disposition of committing injury, etc. sinful acts, then at that time it itself

modifies into inauspicious form owing to its modifying nature and when it modifies with the disposition, of compassion etc. then at that time, it modifies itself into auspicious form owing to its modifying nature; but it does not modify into *shubh* and *ashubh* due to any external agency /activity. And that *âtmâ* also which has modified into auspicious disposition, is not *dharma*, because the disposition of *dharma* is devoid of delusion, etc. blemishes.

It is explained by an example: whether the temperature during the fever is 101⁰F or 99.5⁰F, both are the conditions of a disease. But if the fever of 99.5⁰ persists longer, then in that condition a person can have tuberculosis. Similarly, auspicious and inauspicious dispositions are diseases. If someone has an affinity of auspicious disposition even then if that person is suffering from tuberculosis he should get an x-ray done of his belief from an experienced enlightened person; just as the people suffering from tuberculosis come to Jithree hospital (near Songadh) to get their x-ray done.

What is the disease?

Oh brother! Both types of diseases of auspicious and inauspicious dispositions/thoughts are persisting in your self; therefore, you should give up the affinity towards them, then your disease can be cured.

As pure are the omniscient *Siddha parmâtâmâ*, so exactly identical is the supreme inherent nature of this soul (of mundane being).

How has this *jiva* attained the state of '*Siddha*'- omniscient disembodied God?

Answer : The inherent potentiality was existing in the mundane soul; *Siddhas* have happened by manifesting from that self-you must first ascertain such sort of efficacy reigning within thyself.

MY STATUS IS ALWAYS LIKE A SIDDHA (IN EFFICACY)

One should believe that both auspicious and inauspicious dispositions/thoughts are blemishes and diseases. Due to affinity of that disease, your belief is tainted by disease. The enlightened ones, by taking your x-ray by knowledge say that this is an outer small disease in your soul, but the potentiality existing inside is perfectly pure and efficacious. "I am alike a *Siddha*" by nature. Ascertain it, then your disease will be cured and transmigration will come to an end.

First biggest mistake: The biggest mistake of an ignorant person is - he believes that the meritorious and non-meritorious thoughts caused in me are due to either inanimate objects, or due to the actions of the body, or due to the death or rescue of other *jivas*, or due to money, but it is a false belief. *Âchârya Bhagwân* says, oh! *Bhavya*, yours and everyone's *âtmâ* is inherently of modifying nature, that is why it itself modifies into the meritorious and non-meritorious dispositions. The changes of non-living things happen in the non-living things and my *âtmâ*'s thoughts/dispositions (*parinâms*) of *punya* and *paap* are caused in me due to the activity of non-living - one who believes so, he is the owner of the non-living things, this means he is a false believer, because the owner of *ajiva* is *ajiva*.

Second biggest mistake of the ignorant: Meritorious thoughts, and mild passions caused by one's own dispositions are also an attachment-a disease. But he believes that *dharma* (passion free state) is evolved through that attachment/disease. This is his second mistake. The belief that 'income of money has grown so it is *punya*' is wrong because he believed that *punya* occurs due to non-living objects. This is a big mistake and a bigger mistake than this is that he believed '*dharma*' by that '*punya*'. This is a fallacious belief. Here *Âchârya* has explained by putting a clear picture via "*Jnân Tattva Pragyâpan*" (the exposition of knowledge reality) that pure knowledge principle does not have even a trace of *punya* and *paap* as they are disease. Donating money boastfully is not even *punya*, rather *paap*. But even if someone is having the feeling of compassion and still another *jiva* gets killed then he does not attract *paap*.

Someone having attachment might be a king of many countries, just like a mighty emperor

(*Chakravarti*) but still if internally he has the realization of the *chidânand âtmâ*, devoid of *punya-paap*, then it is *dharma*, and that is also the disposition of the *jiva*.

THE JIVA IS AN ETERNAL ENTITY WITH ALWAYS MODIFYING NATURE; ITS MODIFYING DISPOSITIONS (PARINÂMS) ARE OF THREE TYPES.

Jiva is an eternal *tattva* (entity/element). It is always possessed of self-changing modifying nature at all times, (past, present, future) but it is not that its dispositions are changed by some causal agency. It remains constant (unmodified) by its own nature but is not so that its dispositions are changed by some causal agency; but its nature is to remain *dhruv* (unmodified) while also changing, so it modifies into its own form of modification. There are three types of *parinâms* namely auspicious, inauspicious and pure (devoid of passions). Both auspicious and inauspicious dispositions are not *dharma* but are a disease. *Dharma* is the pure nature of disposition free of auspicious and inauspicious dispositions as well as devoid of attachment and aversion.

Just as gold changes into its own form of a chain, bangle, earring, etc., by its own ability but the goldsmith does not change into those forms, similarly the *âtmâ* itself changes into his own dispositions by itself. Behold the *dharmi* (an enlightened self) too passes through auspicious and inauspicious dispositions, but at that time also he possesses the insight of blissful knowing entity devoid of attachment and does not go astray of it-this belief is *dharma*. The auspicious dispositions too are not *dharma* to *jnâni* (true believer) but at that time the prevailing insight itself is *dharma*.

The inherent character of quartz is brightness, but gets modified itself into red or black form when it comes in touch with red or black coloured flower. This change occurs on its own. Same way the *âtmâ*'s inherent nature is knowledge and bliss, devoid of all attachments, but still it gets modified into auspicious and inauspicious dispositions on its own. At that time *âtmâ* becomes of that auspicious and inauspicious form by *parinâm* because of his modifying nature.

Now it is explained that *âtmâ*'s nature is not only to modify into *shubh*, *ashubh* dispositions it can also modify into *shuddha* (pure) disposition devoid of *shubh-ashubha*. Just as the same quartz when it modifies into pure and colourless form then it is pure by itself. In the same way when the *âtmâ* engrosses in its own blissful knowing nature, it gets modified into passionless pure form of disposition, then it is pure by itself. This pure form of disposition of *âtmâ* gets modified due to its own modifying nature and not due to anything else nor due to any specific region, time, rise of *karma*.

To say 'when the dispositions (*parinâm*) evolves at that time' - by saying so *Âchârya* pointed out the time of that *paryây* which is fixed, i.e., each *paryây* emerges in its own time. The same thing is also said in *gâthâ* no.8. *Jnâni* does have auspicious *parinâms*, but he does not have a yearning for them, he admits to that much weakness in his disposition/thoughts but he does not get engrossed in them. The insight of the self blissful knowing entity does not leave from within. This is explained primarily from the monk's state of view. The pure psychic activity, devoid of attachment, is found in the true monk's *châritra*; but attachment is not *châritra*.

WHEN THE ÂTMÂ DOES NOT MODIFY INTO SHUBHA AND ASHUBHA RAAG, BUT MODIFIES INTO THE FORM OF SHUDDHOPAYOGA DEVOID OF RAAG BY GETTING ENGROSSED IN THE INNER PURE SELF NATURE THEN THAT ÂTMÂ IS CALLED CHÂRITRA

Q. What is the harm in keeping clothes and also having such a *châritra*?

A. It never happens so. When such a state of pure thought activity form of conduct is developed, then such a passionless state is evolved that the propensity of covering the body with clothes does not arise-and such a natural state happens. Besides this if someone believes himself to be a *muni* with clothes

or causes others to believe, then they are just like spoilt milk and have deviated from the true path of *moksha*. Further it is explained by an illustration; one can eat Indian bread (roti) with whey water, but the spoilt milk is of no use. If someone takes spoilt milk then it causes vomiting. Similarly, a *samyak drishti*, besides his living in the house holder's life, if his belief and knowledge is true then it is just like good whey water, i.e., he is the adorer of the true path of *moksha*. But the so-called monk's beliefs deviated from the right belief, just like the spoilt milk, they are moving against the path of *moksha*. Those who believe monkhood with clothes, they too are deviated from the *moksha mârg*.

This is the discourse of passionless omniscient. In whichever discourse the belief of monkhood has been accepted with clothes, it is not at all the discourse of passionless omniscient. Currently *Simandhar Bhagwân* is reigning (ensconced) in *Mâhâvideha Kshetra* and such a discourse has been revealed in his divine 'OM' sound. The great monk *Kundkund Âchârya* had physically gone to *Mâhâvideha Kshetra* and heard the *divya dhvani* (divine OM sound) of *Simandhar Bhagwân* for 8 days and thereafter he wrote these scriptures. Therefore this '*Pravachansâr*' contains the synopsis of the discourse of the omniscient.

Just as the quartz modifies/results in pure crystal clear form without the touch of any *nimitta* of coloured flower, in the same way the *âtmâ* modifies/ results in its real pure (blemish free) knowing form only, when it realizes it's pure inherent nature without any support of external substances-*nimitta*, and without any shelter of conventional disposition of *punya*. Thus *âtmâ* holds the pure modification, so it becomes pure in its *parâyâ*. By its inherent nature it is always pure-it has never become impure. The impurity is evolved in its momentary *parâyâ*, when by forgetting the self it takes shelter of other non-self then it modifies in impure disposition afresh.

It is also said -

ONE IS HARASSED BECAUSE ONE HAS FORGOTTEN HIMSELF

This *jiva*, forgetting the inherent nature of the self-soul turns into impure disposition of the *punya* and *paap* and when he sees his inherent pure nature devoid of all blemishes then he becomes pure, i.e. when he concentrates in '*sva dravya*' (within his self-substance) then he turns pure and if he remains engrossed resolutely within, then he attains liberation (*mukti*).

The *âtmâ* is not completely unchanging *kutashtha* (one). As water is stable but its waves go on changing, similarly *âtmâ* remains unchanging by its nature, yet it changes every moment with its own new *parâyâ*. The *âtmâ* being of modifying nature, it changes itself in *parâyâ* either in the form of impure or pure disposition of the *parâyâ*. The impure dispositions/thoughts of *punya-paap* also is the impure modifying nature of *âtmâ*, but the modifying nature is not that it modifies into perverted (impure) belief form of *parâyâ* simply because of the rise of faith deluding *mithyâtva karma*, but it modifies so because of its ability of that moment. The state of *dravya karma* (karmic matter) and body is an inanimate activity and not that of the *jiva*. The existence of *jiva*'s disposition is not due to them.

shuddha buddh chaitanyaghan swayamjyoti sukhdhaam

beeju kahiye ketlun, kar vichar to paam..Âtma-Siddhi gâthâ 117

Meaning: The soul is pure, enlightened, conscious, self-radiant abode of bliss. If one rightly contemplates, he will realize it.

By nature, this *âtmâ* is pure, embodiment of knowledge, and concrete consciousness. Even on having understood and experienced such nature of the self, the auspicious thought activity of donation, worshipping, etc. pious form of conduct does arise to a true believer, in householder's state, along with attention of self-soul. But he, the true believer, believes it to be *punya*-not *dharma*. The pious attachments of devotion-reverence towards monks-devout persons do arise. The compassion-feeling develops in giving

alms, charity, etc. to a deserving one, but the true believers do not consider any kind of *raag*, etc. to be beneficial. The pious thoughts of observing 28 *moalgunas* (basic tenets) of a *muni*, and the thought of forgiving, etc. as additional qualities of *punya* do arise in monk state; even on their evolution the *muni* never believes them to be *dharma*. They never believe that these auspicious thoughts will be and will lead to *dharma* (passionless state). Those who believe *dharma* is evolved successfully by ‘*shubh*’ (auspicious thought activities) and holds partisan of its inclination, they oppose the truth-leading to *dharma*, and are against the tenets of *dharma*.” That is why auspicious thought activity of a misbeliever-an ignorant one, is considered successively the cause of all senseless events and degeneration.

One has gone to “ninth *Graiveyak*” (a part of the upper celestial world) infinite times by observing *punya* in the name of *dharma*, and after falling from there he successively goes to *narak* (the lower infernal world-the hell) and *nigod* (the lowest one sensed form of life where birth and death occurs 18 times in one respiratory period) due to *paap*. The inclination is of both, *punya* and *paap*, because his focus is on the objects of *shubh raag*, so it follows that he has no interest in his knowingness nature, therefore results in the opposing of the substantial nature of the soul. The result of opposing the substantial nature of the soul is *narak* and *nigod*. The outer agreeable conditions will be availed of later in their own time, but in experiencing them, he at the same moment experiences the fruit of the inclination of *mithyâtva*, and his present disposition, is one of the experiences of *narak* and *nigod*.

Therefore, by identifying the self ‘*Bhagwân âtmâ*’-God by *nishchaydrishti* (realistic point of view), and quitting the inclination of *punya-paap*, and by oneness with the inclination of pure nature of self, and modifying with engrossed-ness of pure bliss-knowledge—that is the true *dharma*. The inclination of *punya* (virtuous deeds) itself is the biggest inauspicious (vicious) form of the false belief(*mithyâtva*). The self-god-*bhagwân âtmâ* is the concentrate/mass of infinite attributes; from which infinite bliss can emerge incessantly. The one who does not revere, take shelter, take interest in such a self-god, and does not believe emergence of *dharma* from it, his pious deeds/thoughts are not considered pious because of the following:-

1. The misbeliever ignorant self is primarily stated as the holder of inauspicious thoughts (*ashubh parinâms*). He does have auspicious thoughts but they are considered secondary. He is called *ashubh upayogi* as his psychic belief/activity is inauspicious; because the ignorant self does not stay longer in the auspicious thoughts. He is against the *tattva* (reality)*âtmâ* therefore he leaves the auspicious thoughts and indulges in *paap* which takes him into *nigod* where he lives in intense inauspicious state for an infinite period.
2. *Shubh upayoga*-auspicious thought activity is found successively increasing from the fourth to the sixth *gunasthân*; ‘*shuddhopayoga*’- pure soul activity is found successively increasing to the twelfth *gunasthân* and in the last two (13th & 14th) *gunasthâns* the fruit of *shuddhopayoga* is found. Such description can be made relatively from a particular point of view.

This is the “chapter” of *jnân-tattva* i.e., is predominantly (dealing with the true nature of the knowing entity-soul. *Dharma* knows the substantial nature of elements the way they are. *Âtmâ* is pure by nature-crystal clear just like a quartz. The true believer ‘*jnâni*’ is awakened with reality, yet as long as complete passionless state is not manifested in the *paryây*, until that time *raag-dvesh* do arise partially according to his state (of *shrâvak* or votary). *Dharma* (passionless) and *adharmâ* (passions) occur in *âtmâ*’s present *paryây*.

In a moment I am a perfect knowing entity-replete with knowledge-bliss; and only by taking its shelter, *dharma*, *shânti*, *sukh* and the means of *sukh* is attained. A *dharmi* (true believer) does have the auspicious dispositions/thoughts of *punya*, compassion, charity, observing vows, adoration, organizing Jain procession, etc. but he believes them to be the cause of bondage of *punya*. He does not believe any

bondage to be beneficial, as punya as well as paap both are chains of bondage. A golden chain is also bondage; it indicates criticism and not reverence. By attaining the insight of pure blissful nature of self, one who experiences his identity; that is, pure passionless disposition and the same one indicates reverence. Other non-Jain philosophies wherein the correct nature of true *dev-shâstra-guru*, 6 *dravyas*, 9 *tattvas*, is not specified, there one cannot attain passionless dispositions/thoughts of *dharma*.

Here it is explained what happens to a *dharmi jiva* during the accomplishing state and three kinds of his psychic activities are specified-1 *ashubh upayoga* (inauspicious). 2 *shubh upayoga* (auspicious) and 3. *shuddhopayoga* (pure) psychic activity. Out of these 3 psychic activities of conduct, what kind of thought activity is prevalent where-one should know. Here the three kinds of modification of *châritra guna* are called as conduct form of *upayoga* (knowing activity).

1. Ignoring the apparent *punya* of a *mithyâdrishti* he is primarily called '*ashubhopayogi*', because of *mithyâtva*. *Dharma* starts from the 4th *gunasthân* (1st state of awakening). In the first three *gunasthân* (*mithyâtva*, *sâsâdân*, *mishra*), inauspicious psychic activity is found successively reducing.
2. *Shuddhopayoga* - pure psychic activity starts from the 4th *gunasthân*. In the householder's state (a *shrâvak* of 4th and 5th *gunasthân*), the *upayoga* (*mati-shrut jnân*) gets engrossed in the pure blissful self-soul unwaveringly, at that moment, it is called *shuddhopayoga* but not considering its prominence, the true believer of 4th *gunasthân*, the small vows observer of 5th *gunasthân* and the great vows observer of 6th *gunasthân* (*Digambar Jain muni*) are primarily called '*shubhopayogi*'. The unwavering state is not found in the 6th *gunasthân* of a *muni*. Therefore, the *jivas* from 4th to 6th *gunasthân* are termed *shubhopayogi* from the auspicious conduct point of view.
3. A *muni* enjoys repeatedly the unwavering pure psychic activity (*nirvikalp shuddhopayoga*) in the 7th *gunasthân*. He enjoys the super sensuous bliss by engrossed-ness in the self-soul just like that of a *Siddha parmâtâmâ* (disembodied omniscient). The progressive increase of this *nirvikalp upayoga* takes him from 7th to 12th *gunasthân* and 13th & 14th *gunasthâns* are the result of pure psychic activity.

If a *mithyâdrishti* follows the auspicious activities of compassion, fast, charity, vows, etc by softening his passions, then he, by bonding *punya* can go upto 9th *Graiveyak*, but still his auspicious thoughts are not considered auspicious; because of his perverse inclination they are termed as inauspicious. His focus is on the possession of *shubh-ashubh* dispositions. He believes that the auspicious dispositions/thoughts of compassion, worshipping, charity, fast, vows etc. are real *dharma* (passionless state). For him, against his inauspiciousness of *mithyatva*, his current *shubh* (*punya*) modification have not been counted, and they have been termed *ashubh* (inauspicious). Because in his intent/belief, the inauspiciousness of opposition of *tattva* (nine realities) are present, continuously, in all three times (past, present, future). Therefore, he believes that gains and loss are due to *nimitta*, and *dharma* is in *shubh raag* and this nourishes the perverseness against the knowing nature of the self.

Punya-paap both are the twins of a low caste mother having impure blemished form of dispositions. A misbeliever may get an auspicious bondage of 20/30 crore (1 crore is 10 million)*20/30 crore *sâgars* (a measurement of time), but in his intention the interest being of impure dispositions he will not continue to stay in auspicious dispositions/thoughts for longer period and ultimately he will move away from '*shubh*' and go to '*ashubh*' and into *nigod*. The continuum of inauspicious disposition is primarily upto 3rd *gunasthân*.

During attention towards the self in 4th-5th *gunasthâns* one experiences the non-sensory (*ateendriya*) bliss just like as *Siddha Parmâtâmâ* when he engrosses in the undivided unwavering knowing-blissful nature of the self by being free from notional thoughts. At that moment if a snake bites him or fire catches his body, even then he neither feels it nor notices it-such sort of engrossed-ness of knowledge in the blissful

state of the self is called '*shuddhopayoga*'. A true believer knows that on absorption in self-focused intentness whatever super sensuous bliss is realized that is true passionless *dharma*, but whatever '*shubh raag*' is evolved it is neither *dharma* nor the cause of *dharma*. His attention may not remain fixed continuously either in auspicious-inauspicious thoughts/dispositions (*parinâms*) or in pure '*shuddha*' pure dispositions yet this *gunasthân*- psychic status does not fall down. However, as much awakening- extent of *dharma* is found manifested to a *dharmi* during the state of self-absorption, to the same extent it exists continuously when not engrossed in the self.

In the 6th *gunasthân* the spiritual bliss-peace-and purity, evolved in the absence of intense passions, exists but the *nirvikalp shuddhopayoga* (unwavering pure soul activity) does not happen without the 7th *gunasthân*. A true monk does attain repeatedly the *nirvikalp shuddhopayoga* within *antarmuhurat* (48 minutes) continuously, if he stays longer in the 6th *gunasthân* for more than an *antarmuhurat*, he falls down and becomes a *mithyâdrishti*, i.e. his *gunasthân* changes.

From the view point of internal conduct of self-absorption (*swaroopâcharan châritra*) all *bhâv-lingi munis* are of the same status, but the self-focused engrossedness of *jnân* (knowing activity) does not happen continuously to any *muni*, because this activity of knowledge (*upayoga*) being a kind of *bhâv-shrut jnân* is of two forms- '*labdha*' (attained capacity of knowledge) and *upayoga* (the portion of *labdhi* engaged in knowing). When the psychic activity of *mati jnân* (sensory knowledge) is active- '*upayogaroop*' then at that time the *shrut jnân* does not remain active- *upayogaroop*, but its *labdha* form of modifications remain present and if at that time some may be having *avadhi* (clairvoyance) and *manah paryay jnân* (telepathy) form of knowledge in the manifested uncovered form. Even then, that one also remains in '*labdha*' form (in inactive form) because in one *samay* only one kind of knowledge remains in the active form (*upayogaroop*).

The *nirvikalp shuddhopayoga* does not continue more than an *antarmuhurat* even to a *muni*, but the *swaroopâcharan châritra* evolved in the absence of three intense type of passions exists and in *chhadmastha* (non-omniscient) state the *labdha* (knowledge) varies from one monk to another, someone may have more and someone may have less manifested knowledge, but the *swaroopâcharan* (internal) *châritra* remains same according to one's *gunasthân*. There is no *labdha* and *upayoga* form of division in that *châritra*, but the psychic activity is of seeing and knowing the division of *labdha* (attained) and *upayoga* (active portion of *labdha*) is found in the non-omniscient state. Here from 1st to 12th *gunasthân* imperfect knowledge is found, so it is explained according to its getting with *shubh*, *ashubh* and *shuddha* conduct form of psychic activity, which ever state, whatever is applicable at that time.

Remaining stable in one's own nature is called the real conduct, but the activity of the body and the auspicious thoughts are not called conduct. When the engrossing of *nirvikalp shuddhopayoga* becomes progressively perfect then it is the fruit of *shuddhopayoga*.

As a matter of fact, the purity of self-focused intentness of each *samay* is itself the cause and effect (deed), because the fruit of the cause is not produced in next moment but it occurs every moment.

The disposition/thought activity of *shubh*, *ashubh* and *shuddha* is evolved from *parinâmi* (self-modifying substance itself) because the disposition/thought modification of any other substance is not caused by different substance, region, and time and/or by the modification/quality of the different substance. One has gone to *Samavsaran* for listening to the discourses of *Tirthankar*- Lord of three worlds, but did not gain anything before the omniscient and returned empty handed, as *nimitta* does not do anything. Therefore, the self being of modifying nature, it by itself modifies into three types of modifications. Permanence with change is the substantial nature of the self itself. Every *âtma*'s nature is ever changing, therefore the *âtma* itself being of changing nature it itself modifies into *mithyâtva* and attachments, etc. forms. The inauspicious dispositions of false belief do arise by itself, no one else is the doer of it.

Initially *ashubh* dispositions/thoughts (*parinâms*) are evolved, and if someone believes because of that *ashubh*, the *shubh* dispositions/thoughts (*parinâms*) are evolved, then it is not so. In the same way *shubh parinâms* are evolved first and because of that the *shuddha* (pure) *parinâms* are evolved- it is not so. But the self himself has three kinds of dispositions/thoughts (*parinâms*) according to its ability to modify every moment. In this way, in the divine speech of omniscient Lord, the independent nature of every substance has been revealed.

If a ball of iron gets hot due to fire, then the sky should also be hot, but it never happens so. Whatever power is possessed by whichever substance that changes into that form, such as the ball of iron modified into fire form due to its own ability, as at that time it is at one with the disposition of fire. Similarly, the *âtmâ* being possessed of knowing activity form of modifying nature, when and in which moment it modifies with whatever form of disposition at that particular moment, it is absorbed with that disposition. No one has the strength to change it earlier or later. *Âtmâ* is the modifier of its own modifications by himself; therefore, it does not modify due to any *nimitta* (instrumental cause).

Owing to that type of (modifying) nature, infinite *âtmâs* are modifying into *ashubh*, *shubh* and *shuddha* disposition, this is clearly inferred. Modification is brought about by any other external factors- it is not so.

This *âtmâ* is eternal, embodiment of infinite attributes, possessing the nature of modifying into blemish free pure modifications, but forgetting him and having oneness feeling in 'raag and sanyog' and paraphernalia/ hoardings, etc. this *jiva* himself modifies into false belief, etc. dispositions contrary to self-nature. But because he came in contact with false deity, etc. so he is modifying and holding false belief etc. it is not so (because he does not discriminate between true-untrue and goes on following misbelief blindly).

Here *vibhâv* (*âtmâ's* impure disposition) have also been called *svabhâv*, because *vibhâv* is generated in the *âtmâ*. Another view is, impure disposition occurs due to *nimitta*, if it occurs without *nimitta*, then it would become its own nature (natural disposition). But it is not so, because when the *jiva* himself modifies into impure disposition then the co-existing external factors are termed as *nimitta*.

It is said that, till the *jiva* is irrational without mind and reason, due to the force of karma, he modifies as false belief etc. — it is not so. But in each moment, in each condition the *jiva* being independent of modifying nature, is modifying himself into its own modification into '*vibhâv-svabhâvroop*'. Thus, first of all, one accepts the independent functioning form of the soul-then he might have the knowledge of true knower-true interpreter. He will have the focus of the independent substantial nature and might have sight of independent and along with inclination of self-focused belief—knowledge, he will have the beginning of the partial *swaroopâcharan* form of *dharma*. The modifying substance being an independent holder of his own modifications, each *âtmâ* can evolve *dharma* by the shelter of self-substance, i.e. he can manifest spiritual bliss. If he can accept and understands this fact then he can realize-experience real peace, right now.

GATHA-10

अथ परिणामं वस्तुस्वभावत्वेन निश्चिनोति-

Now, it is ascertained that *parinâm* (modification or to continue modifying from one state to another state) is the characteristic nature (*svabhâv*) of the substance (*padârth*):-

णत्थि विणा परिणामं अत्थो अत्थं विणेह परिणामो ॥

द्व्वगुणपञ्जयत्थो अत्थो अत्थित्तणिव्वत्तो ॥10॥

ṄATHI VINĀ PARINĀMAM ATTHO ATTHAM VIṆEHA PARINĀMO |

DAVVAGUṄAPAJJAYATTHO ATTHO ATTHITTANIVVATTO || 10 ||

Meaning of *gâthâ*: In this universe, there is no substance without a modification and no modification without a substance, (this is because) the very existence of a thing constitutes of substance, attributes and modification.

***Tikâ*:** No thing (*vastu*) holds existence without state of evolution (*parinâm*) because nothing is seen devoid of substance etc. (substance, region, time, essence) for of state of evolution (*parinâm*); because anything without *parinâm* would be just like a donkey's horn and would prove contradictory to the state which is clearly seen in '*goras*'-cow's milk, yogurt, butter milk. Similarly, the state too does not hold existence without a thing (*vastu*) because if there was nothing/no substratum providing shelter to it, then the result would be that the evolution without and abode/substratum would be void.

But the thing is found in the substance which remains the very same in vertical direction of times and flow, its attributes which are the specific concomitants (*sahabhâvi vishesh*) and in the modifications which are the particular state of evolution (*krambhâvi-vishesh*) and it is made of existence which consists in origination (*utpâd*), perishing (*vyay*) and continuance (*dhrauvya*). Therefore, the *vastu* is of modifying nature by itself.

***Bhâvârth*:** Wherever substances are seen, the modifications are also seen there. For example-*goras* (dairy product) is seen with its numerous modifications in the form of milk, curd, ghee, buttermilk etc. Where there is no modification, there cannot be any substance also. For example, if the modifications of blackness, smoothness, etc. are not there, then the substance would also not be existing, like the horns of a donkey. So, it is proven that the substance can never be without modification. The way substance cannot be without modification, in the same way, modification cannot be without substance, because without the shelter (existence) of a substance, on which base (shelter) the modification would exist? Without the shelter (existence) of *goras* on whose base will milk, curd, etc. modifications would exist?

More over the *vastu* (substance) is with *dravya-guna-paryay*. In that *vastu* the eternal, upward flow, generic part is a *dravya*- (constant entity). and along with that the indivisibly existing divisions are its *guna* (attributes), and the sequentially occurring divisions are its *paryay* (modifications). There is no such

substance which exists without the oneness of its *dravya-guna-paryay*. In other words, the substance is full of its *utpâd* (origination) *vyay* (annihilation) *dhrauvya* (permanence), i.e., it originates destroys and remains stable-permanent. Thus, in that, the activity of change of modification continues. Hence modification is the nature of substance.

PRAVACHAN

It has been revealed in *Bhagwân's* divine discourse that no matter holds existence without *parinâm/paryây* (modification/state). Every moment the substance changes/modifies by remaining constant. As many as substances are found in this universe, if they besides being eternal, do not modify from one state to another, then there would not be any *anshi* (*parinâmi*- substance) without the *ansh* (*parinâm*), state of evolution. The *ansh*-state of modification (*paryây*) does not emerge without the *anshi* (*parinâmi*) and *dravya-* (substance) does not exist without modification. Therefore, it is ascertained that nobody is capable to change the modification of other non-self things because all things themselves are possessed of the modifying nature. No substance is found without its own *dravya-kshetra-kaal-bhâv* and *parinâms*.

An object without modification would resemble a donkey's horn, i.e., as believing a donkey with horn is false, likewise believing a substance without modification is false. *Bhagwân* has evolved super sensuous (*ateendriya*) imperishable (*avinâshi*), '*moksha-sukh*' blissful state of liberation, by his self-focused inner sight-knowledge-stability form of modification-*drishti, jnân, sthirtâ* (equanimity) and have preached the same for the path accordingly. Every substance is *sat* (self-existing entity), it changes every moment with newer modifications.

Whatever happens is not new and what does not happen cannot be created. That which exists remains constant by its *gunas* and changes into another modification according to its own ability. If an object is by itself, and not to believe in its modifying nature, or to believe it modifies due to some external substance-region time or essence-all these are misconceptions. Gold in general remains gold-constant yet it modifies into several forms of ornaments.

Someone says- 'I do not have *vibhâv* (impure disposition) at all in my *paryây*. If that be so then he should be having '*moksha dashâ*. Totally pure *paryây* cannot be compared with totally impure *paryây*. Whereas in *sâdhak* state one has partially impure dispositions but there cannot be any substance without its state (*paryây*). The modifications do occur every moment continuously since time immemorial. But due to *ajnân* (ignorance) this *jiva* remains indulged in impure disposition that is transmigration (*sansâr*). Cognizing on independent nature when one remains engrossed in the faultless nature of the self, then the perfectly pure state of *moksha* gets manifested. The deserving *jiva* who listened to the divine discourse of *Triloknâth* (Lord of 3 worlds) *Tirthankar* could understand the unusual truth and knew the freedom of substances. Once each substance modifies every moment by itself; no other external thing or force can spoil or improve its modification; even due to (the rise of) *karma* its *parinâms* are not evolved.

The *parinâms* do not happen without the substance as the substance itself is characterized so-he believes. The soul substance-*âtmâ dravya-* is never found without the thoughts/dispositions of virtue-vice or of *samyak darshan-jnân-châritra*. The base of faultless modification (pure *paryây*) is its *dravya-* and impure disposition is also of the state of the *jiva-dravya-*, it is not separate from the *dravya-*. The *âtmadravya's* *parinâm* are not separate from *âtmâ's* *dravya-kshetra-kaal* and *bhâv*. *Âtmâdravya-* has *jnân guna* (knowledge attribute), and its knowing *parinâm* cannot be separated from it.

Guna's (attributes) do not exist without the *guni* (the substance-the holder of *gunas*), and the (dispositions) *parinâms* do not exist without the *parinâmi* (bearer of *parinâms*), i.e., they do never get separated, but the soul substance itself modifies into attachments-aversion, happiness or unhappiness

forms. Modifications of one thing cannot be evolved because of any other external force. Yours or my thoughts/dispositions are not evolved because of the omniscient, or someone's mercy or blessings. The substance-*âtmâ* is eternal but its modifications evolve in one *samay*. Only one *parinâm* does not remain everlasting, yet the thing (*vastu*)-*âtmâ* never exists without the *parinâm*, it modifies every moment continuously.

Someone says - "By the grace of a *yogi* (saint) the heaven is to be brought down on this earth-to listen to? Many people become happy and think if it happens so, then we need not exert. Since time immemorial the one dependent on others believes that benefit and loss are caused by others, thus he believes the *vastu* to be without *parinâm* (disposition) and only on getting the association of other substances it modifies. Therefore, he believes that the modification of other things is caused by the existence of another thing. Whereas the *jnânis* say that no substance is seen separate at any moment from its own *parinâm*.

Each *âtmâ* (soul), each atom (particulate matter) itself modifies identically with its own *parinâm* (disposition) separately from others. The present disposition (*parinâm*) of each substance emerges based on their eternal *parinâmi dravya*- and not without it. Having known this fact, if one focuses at his own self which is full of infinite *shakti* (power), then he will reach the base of blemish free pure *pariyây* which is his own *âtmâ*, which he is himself. Therefore, now there is no need to look towards the other non-self substances.

Just as a donkey does not have horns, so horns are not found. *Goras* (dairy product) be there and its state either of milk, curd, etc. be not there-it never happens so. It proves that the *parinâm*s (state of existence) never exist without the *dravya*-. Therefore, a *dravya*- (being with *parinâm*) is never found without its own *parinâm*. The dispositions of *mithyâtva* do not happen without *âtmâ*. In the absence of *âtmâ*, which is the base, who will do the dispositions/thoughts of *mithyâtva* and ignorance? The inanimate *karmas* are just *nimitta*. It is never said here that fallacy is caused because of *nimitta*, but since the *jiva* is so because of its ability of *vibhâv*-impure dispositions, it has undergone into *vibhâv*. This is what is said here.

It is said in devotional hymns-songs that *Sri Guru* has given me the *âtmâ*, but this is said from the view point of *nimitta*; but in reality, the *parinâm* of *shubh*, *ashubh* and *shuddha* depend on one's own '*vastu-âtmâ dravya*'-.

Nishchay explains 'that which is exactly true-one should have belief of it and whatever is explained from *vyavahâr* point of view one should understand its meaning that "it is not like that" but it has been conventionally said to just highlight the *nimitta*-knowing that one should give up the belief of '*vyavahâr*'. Such is the meaning of (believing) both the view points.

To have fallacy or to remove it-depends on him. If it is due to outer things, then there is no chance for self to understand the truth or remove the fallacy. Hence one should know that our *parinâm*s are dependent on the self. No substance is found without modifications and no modification is found without substance. The one who has grasped both these concepts properly then he has understood the gist of *Tirthankar*'s divine discourse. At all times – in all states, if the intent on both these points is kept, then – real resolution and dharma of being engrossed in pure self and being knower is attained.

Âtmâ, *parmânu*s etc. all six kinds of substances are of modifying nature and are eternal. The *vastu*- (substance) exists in the substance that remains the same in the vertical direction of time-flow, in concomitant specific attributes and in the sequential specific modifications (state of evolution) highlighted by the eternal existence of *utpâd-vyay-dhruv*. So, the *dravya* is of modifying nature has *parinâm* eternally, so there is no creator of any *dravya*-.

Since the matter is eternal it is said to be going up. '*Oordhvertâ*' or from the view of time it means the flow of time in vertical direction. The eternal times flow from modification and its non-specific verticality

that is *dravya*. The *parināms* flow continuously. *Sāmānyapanā* (sameness) is *dravya*. Existing along with it are infinite attributes in each *samay*. And in the sequential modification only one *paryây* emerges in one *samay*. *Parinām* means *paryây*. A new modification emerges sequentially from each attribute. So the *vastu* exists in the arising constant pure state in *dravya*-, and in the eternally identical form of concomitant attributes, in *guna* (*nitya-tâdâtmyaroop sahabhâvi*) and in the transient identical form of sequential modifying nature (*anitya tâdâtmyaroop krambhâvi paryây*), in the *paryay*.

The substance exists in its own *dravya-guna-paryây*. It does not exist because of non-self things. All the six kind of *dravya*-s are termed as *vastu*. Each and every *parmānu* (ultimate matter particle) is also a *vastu* and they also exist in their own *dravya-guna-paryây*. No *paryây* of any substance is created by any other substance. *Dravya*- and its *guna* are of one form and exist together eternally and *utpād* (origination), *vyay* (annihilation) form of *paryây* of each *guna* exists in one *paryây* form only, and it changes every moment sequentially.

Q. Where does *dharma* (pure disposition/ thought activity) exist in this?

A. Every substance exists eternally in its own *dravya-guna-paryây*. It remains separate from non-self. By attaining such type of discriminative (*bhed jnân*) knowledge and knowing that I am the knower of all things, I am an embodiment of knowledge, I am not attachment, etc. and body etc. other non-self forms. One who remains self-focused-that is *dharma*. The self-focused/engrossed form of *dharma* cannot evolve without accepting through *bhed jnân*, that every substance is eternally independent. This *âtmâ* is eternally separate from infinite other non-self substances and their infinite *gunas/paryây*s. Without accepting the eternal independent nature of *vastu*, through *bhed-jnan*, the *dharma* of engrossed within pure self cannot occur. *Âtmâ* is eternally separate from infinite non-self *dravya*, and their infinite *guna-paryays*. In this way when the knowledge of this separateness from non self, manifests, then one knows the present *shubh-ashubh* thoughts as a fault, one's own mistake—knowing this and separating from it, to take shelter of the constant knowing and bliss, then in the modifying *vastu*, with the of pure self, the pure sequential modification occurs.

One who realizes the above-mentioned reality, he does not have such sort of ignorance that he has managed the business properly; he has changed the sequence of other substances. Since eternity, every *samay* the *jiva* is complete by nature, then with the strength of *bhed jnân* he can be the self-focused *jnâtâ* (knower) within and this is termed as the beneficial and blissful disposition (*parinām*) this is called *dharma*.

Vastu is existing eternally in general by its *dravya*- and *gunas*, but the present *parinām* emerges as new one and changes. In this way the substance is self evident by its existence of *utpād-vyay-dhrauvya* form. Its existence gets contained in *utpād-vyay-dhrauvya*; which has no connectivity with any other thing (of the world). Therefore, the *vastu* is of modifying nature only.

This means that no new substance has ever been created, all substances exist since eternity. The substance (*dravya*) is 'sat' (self-existing entity) but it has its eternal *paryây* too, and no other substance is there which can create them.

The *roti* (a type of bread) is not made by a woman, same way the *roti* is not baked by fire. One *dravya* does not touch or influence another *dravya* at all, as every substance is having the quality of *sāmānya* (unchanged/ constant) with *vishesh* (specific traits and their modification); therefore the evolution of its modification by any other thing is negated/refuted, i.e. no substance has such power by which it can either create another substance or can be created by another substance thing. That which is separate what can it do of other separate substances?

Temple, buildings, books etc are not created by the *jiva's parinâms*. They are created by sheltering their atoms of general 'sat' - existence, by their sequential *paryây 'sat'* due to modifying nature and with *utpâd-vyay-dhrauvya* form of existence, but to say that they are created by other things- (*jivas* etc.) is *upchâr-* (conventionality).

Every substance owing its own modifying nature does its own *parinâm* by staying in its own *dravya-kshetra-kaal-bhâv*, but it is not capable to do the modification of other substances. Such kind of discriminative knowledge is the science of passionless-ness (*veetarâgi vijnân*).

The evolution of pure *parinâms*, devoid of *raag*(attachments) along with self-realization (*âtmâ jnân*) is called *dharma*; and this itself is the *châritra* of *âtmâ*. The stability in the self-nature and the disposition of spiritual peace does not evolve without *samyak darshan-jnân* and *âtmâ* itself modifies into that form. The *parinâms* do not evolve without the *parinâmi* substance. If one understands this doctrine then only one can ascertain the true independent nature of *dravya*, and the same very *âtmâ* modifies into bliss-*dharma*.

Parinâm means the work of substance; and the substance is not separate from that *parinâm*. The substance is of course *trikâli* (eternal) and its present condition may not be there-it can never happen so. The present *parinâm* (condition) is the work, its substantial cause is that *dravya* (substance) itself, but no other thing is its substantial cause. Calling another *dravya* to be its cause is *vyavahâr* (conventionally called so).

Some people try to explain contrary to the above doctrine by illustrating the example of quartz that it changes its color according to the touch of different colored materials. In the same way *âtmâ's parinâms* change according to the instrumentality of external substances, but it is not so. Because wherever substance exists its present state of *parinâms* would always be there. Just as *goras* (dairy product) is always found with its *parinâm* (state of existence) of milk, curd etc. and wherever *parinâm* is not found, the substance is also not found. Here it is not said-if the thing or the inanimate material *karma* would not be there then the *âtmâ-vastu* would also not be found.

Thus, the *parinâm* either of false belief-ignorance, compassion, attachment, charity, etc. or of *samyak darshan-jnân-châritra*, do not occur in the absence of *âtmâ*. It is both ways, *parinâm* cannot be without *parinâmi* (modifying substance) and *parinâmi* cannot be without *parinâm*. The pure or impure *parinâms* are of *vastu*. Therefore, it is concluded that *parinâms* occur due to '*sva vastu*' its own things and not due to '*par vastu*' (other things).

When the writing activity takes place then (in that activity) *parmânus* are involved. In the absence of *parmânus* the presence of writing activity cannot happen, other things are mere instrumental. In reality the *jiva* itself modifies into pure and impure *parinâms*.

WHATEVER NISHCHAY NAYA SAYS THAT IS THE TRUE REALITY; AND VYAVAHÂR SAYS THAT PARINÂMS OCCUR DUE TO NIMITTA, ITS MEANING MUST BE UNDERSTOOD THAT IT IS NOT SO. BUT IT IS A CONVENTIONAL STATEMENT JUST FOR THE SAKE OF KNOWING THE NIMITTA.

To say a 'pot of *ghee* (clarified butter) is the statement of conventional point (*vyavahâr naya*). *Nishchay naya* says 'it is not so, but the pot is only of clay' and it has been created by the modification of clay and not by *ghee*. The same way the wave occurs in water and it cannot occur without water and neither does it occur due to air, this is true. But to say that waves are generated due to air-is not true. It is stated from the *vyavahâr* (conventional point of view) just to highlight the *nimitta* (present at that moment).

When the *upâdân* (substantive cause) is modifying, at that time the *nimitta* (auxiliary cause) is always present there, this is true, but it is false to believe that the modification (action) has taken place

due to *nimitta*. The modification (action) has not taken place due to *nimitta*, but the work/action of each substance takes place by the power of substantive cause only. This is the interpretation of *nishchay naya*, it is true.

In knowledge-prominence style, the description of *dravya*'s common and specific character and *nimitta* is found. For example-the impure dispositions do not occur in the absence of *âtmâ*-this is the real statement, but to say that they do not happen in absence of *karma* or they happen due to (rise of) *karmas*-is conventional statement. But wherever the topic of *abhed drishti*-an indivisible self of sight- is concerned, there '*vyavahâro abhooyattho*', all sorts of conventional explanation are to be understood as not true. There it will be mentioned that our impure state/disposition too is unreal-the holder of *raag* i.e. *vibhâv* (impure disposition) is material *karma*. In the form of *prâpya* (attained)-*vikârya* (modified)-*nirvartya* (created) the *raag*, etc. dispositions have relationship of oneness in the form of pervading and pervasiveness with inanimate *karmas*. Whereas there is absence of dispositions of *raag*, etc. in pure knowing nature of the self *âtmâ*. By highlighting the eternal nature and ignoring the attachments, etc. it is mentioned that *raag* is totally absent in the self. In the subject of *samyak darshan* (right belief), having differentiated *raag*, etc. impure dispositions from the self, they are said to be the creation of inanimate *karmas*.

In impure modification too, the *âtmâ* modifies with its own efficacy by the six kinds of cases (*kâraks*)-the doer, the deed, the means, done for, done from, done on the base of. By interpreting thus, the independence of *dravya-guna-paryây* is proved. In this way the *vastu* being replete with its *dravya-guna-paryây* the same is originated, the same is destroyed and the same remain constant-unchanged.

The *parinâm* of *punya-paap* passions and acute violence form of cruelty, they being modifications of *âtmâ*, they are the impure nature (*vibhâv svabhâv*) of the soul. The inanimate *karmas* are not the doer/creator of those modifications. The *jiva* itself undergoes/modifies into three types of *parinâms*. Everything else is just *nimitta* (instrumental).

GATHA-11

अथ चारित्रपरिणामसंपर्कसम्भववतोः शुद्धशुभपरिणामयोरुपादानहानाय फलमालोचयति

Now, those pure (*shuddha*) modifications and auspicious (*shubh*) modifications which are related with conduct modification (*châritra parinâm*), their consequence for their accepting and forsaking is being considered.

धम्मेण परिणदप्पा अप्पा जदि सुद्धसंपओगजुदो।

पावदि णिव्वाणसुहं सुहोवजुत्तो य सुग्गसुहं॥11॥

DHAMMEṆA PARIṆADAPPĀ APPĀ JADI SUDHASAMPAOGAJUDO |

PĀVADI ÑIVVĀṄASUHAM SUHOVAJUTTO YA SUGGASUHAM || 11 ||

Meaning of gāthā: The monk's soul who has developed '*dharma*' (equanimity), if engrossed in pure thought activity devoid of passion, attains liberation-bliss and if observes auspicious thought activities, attains heavenly pleasures.

Tikā: When this *âtmâ* (monk) having turned into *dharma* form of nature attains "*shuddhopayoga-parinati*" (pure passionless soul activity) then it, because of being devoid of opposite energy of auspicious thought activity - *shubhopayoga* and being capable of doing his own work (of acquiring completely passionless state of *yathâkhyât châritra*) attains *moksha* directly in the same monk state.

And when the same monk even on having turned into *dharma* form of nature, gets attached with '*shubh upayoga parinati*' (auspicious thought activity) then he, because of being with opposite energy, is incapable to do his work and being attached with such sort of conduct that partially acts against the self, attains the bondage of heavenly happiness, similar to the case of hot ghee (heated by fire) when poured on any man, he feels the sorrow by its burning effect. Hence *shuddhopayoga* is worth adopting and '*shubh upayoga*' is worth rejecting.

Bhāvārth: The way ghee (clarified butter), by nature, has a cooling effect, nevertheless due to hot ghee one gets scalded. In the same way *veetarâg châritra* (passionless conduct) by nature, provides *moksha*, but *saraag châritra* (conduct with auspicious passions) causes *bandh* (bondage off karmas). The way, cool ghee causes cooling effect, similarly, *veetarâg châritra* (passionless conduct) is directly the cause of liberation (*moksha*).

PRAVACHAN

When this *âtmâ* leaves the interest of outside associations and ill thoughts/dispositions, and takes the refuge of the pure self-substance and attains the state of pure thought activity then that *âtmâ* is said to have modified according to its pure nature into real triple jewels (*nishchay ratnatraya*). "I am an embodiment of pure sentience and bliss" - with its shelter, he continues modifying into pure blemish free

passionless form of pure passionless soul activity, i.e. partial *dharma* form of modification. In this way, by his own shelter, he keeps on maintaining the status of passionless modification of *shuddhopayoga* (pure soul activity) and remains engrossed within. The *shuddhopayoga* being of non-bonding nature and devoid of all opposing *shaktis* (energies) as well as being the direct cause of the blemish free state of *moksha* (liberation) is capable of doing its own work; the monks with such form of conduct definitely attain the state of perfect liberation-*moksha*.

The *munis* intend to follow only the *shuddhopayoga*, due to persistence of *shubh raag* (auspicious attachment) they do conjoin with it, but do not believe it to be true *dharma*, rather know it to be the cause of *bandh* (bondage of *karmas*) and an impediment in the monk state. The auspicious dispositions of observing compassion, charity, vows, austerity, worship and prayers do arise but they do not want to carry them on as they bear opposite and poisonous qualities as opposite to the passionless state of pure *châritra* which are incapable to effectuate the work of the self i.e., to bring out completely the blissful form of stability.

Shubh raag is a hindrance even to a *muni* and is a cause of bondage, (but alas!) some of the modern scholars call it *dharma* and beneficial to self. But *Âchâryadev* calls *shubhopayoga* even of the monk state- i.e. *vyavahâr ratnatraya* (conventional belief of the *samyak darshan –jnân –châritra*), as having opposite quality to real conduct, and is incapable of effectuating the state of pure *dharma*, rather partially producing ill effect. The partial passionless conduct which has been evolved in monk state is not opposite to self-conduct. But whatever *shubh raag* is found along with it, that is completely opposite to the pure nature of the self.

The *sâdhak-muni* who is having partial real undivided triple jewels-*nishchay* (absolute) *ratnatraya* (true belief-knowledge-conduct) do have partial auspicious (*saraag*) and partial passionless (*veetaraag*) form of conduct. Such a *muni*, during the state of *saraag châritra* experiences the burning effect akin to sprinkling of hot ghee (clarified butter) on the body. He experiences the *shubh bhâv* as painful as a person experiences pain by the burning due to hot ghee poured on his body. Fruit of *shubh upayoga* to the extent of auspicious attachment of the form of conventional conduct, the monk attains heavenly pleasures full of perplexity.

The *Âchârya* himself is a *bhâvlingi muni* (*muni* who has the true belief, knowledge and conduct). He does have partial *shubh raag*, the fruit of which is attainment of birth in heaven-he knows this, but he completely negates *bhav* (next life)-continuing birth after birth- and the causes of *bhav*. A *muni* does have *shubh raag* to follow the five great vows, six *âvashyaks* (rules) etc. twenty-eight basic rites, but the *ashubh raag* opposite to that of (*shubh raag*) does never arise to him. For him even then this kind of *shubh raag* is akin to pain experienced by sprinkling boiling hot ghee on the body causing and resulting into *bandh* (bondage of *karmas*). Therefore, *shubh upayoga* (auspicious psychic activity) is worth abandoning and only *shuddhopayoga* is worthy of acquiring.

GATHA-12

अथ चारित्रपरिणामसंपर्कासंभवादत्यन्तहेयस्याशुभपरिणामस्य फलमालोचयति

Now, the result of *ashubh parinâm* (inauspicious thought activity) which is extremely rejectable due to not having any concern with *châritra parinâm* (passionless pure conduct of self-absorption) is being considered.

असुहोदएण आदा कुणरो तिरियोभवीय णेरइयो ।

दुक्खसहस्सेहिं सदा अभिहुदो भमदिअच्चंतं॥12॥

ASUHODAENA ÂDÂ KUṆARO TIRIYOBHAVIYA ÑERAIYO

DUKKHASAHASSEHIM SADÂ ABHIDDUDO BHAMADI ACHCHANTAM || 12 ||

Meaning of Gâthâ: By the rise of inauspicious thought activities (sinful acts) this (ignorant) soul transmigrates for long as a wretched human being, *tiryanch* animal, and a hellish being ever suffering from thousands of miseries.

Tikâ: When this *âtmâ* does not modify even a little bit, into “*dharma-parinati*” (pure thought activity) and modifies into inauspicious thought activity (*ashubhopayoga* thought activity), then the person transmigrates in the form of mundane being of *kumanushya*-low caste wretched human being, *tiryancha*-animal and *nârki*-hellish being (for long time) and experiences the bond of thousands types of pains-miseries. That is why this *ashubhopayoga* is to be totally discarded as it does not even have a trace of ‘*châritra*’ (self-conduct).

PRAVACHAN

When this *âtmâ* does not evolve even a little bit into *dharma-parinati* (passionless pure thought) and believes in *kudevs* (not true *dev*), etc. he remains immersed in the intense arrogance of worldly affairs etc. viz ‘I can do work of others, *dharma* is availed by *punya*-i.e. *punya* is the cause of *dharma*-one who takes shelter of such false form of *ashubhopayoga parinâm* but does not take shelter of self pure non sensory uous blissful *âtmâ* by leaving false belief. Therefore, due to intense perverse attitude of *mithyâtva*, he as its result, gets birth in *kumanushya*-lower wretched human being, *tiryancha*-animal, *nigod*-root vegetables, one sensed being, etc.

The *âtmâ* itself is the blend of indestructible infinite *gunas*, and is the highest Lord. But the *jiva* who is not interested in it and has opposed the purity of its infinite *gunas*, he as a result of which is born in such places which are infinitely distressing and painful and where he continuously gets the causes of dislike-passions, and he himself also creates the ability of experiencing intense anxiety. Thus, due to ignorance, he, as a result of perverse state of belief-knowledge-conduct, experiences the bond of thousands of agonies-sorrows, the transmigration of the mundane existence. Hence because of the absence of even a trace of serenity form of *châritra* this *ashubh upayoga* is completely discardable.

Q: As the sorrows of *nigod jivas* and one sensed beings are not visible hence it appears that narkis-hellish beings, might be having more sorrows?

A: No. The *nârki jivas* too do not have sorrows due to external disagreeable circumstances. But as more intense the feeling of oneness and *raag-dvesh* they have in external surroundings, to that extent they feel the sorrow. The sorrow of *nârki jivas* is much less than the sorrow of one sensed and *nigod-jivas* because manifestation of the *nârki* are five senses with mind, and hence they are capable of attaining *samyak darshan*. But the *jivas* without mind from one sense to five senses are too much distressed–sorrowed due to intense delusion in comparison to *nârki jivas* (and in absence of power of thinking) they cannot attain *samyak darshan*. Thus, sequentially the *jivas* with only one sense are extremely distressed and sorrowful beings because of existence of intense form of completely perverse state of their knowledge-perception-conduct-spiritual power attributes. The feeling of oneness in the body in those *jivas* is extremely high and that is sorrow and suffering.

In every particle of potato and such other root vegetables, infinite one sensed *jivas* of *nigod* are found. The extremely ignorant *ajnâni* cannot accept this. *Jiva* who can ascertain this; comes to know what true happiness is. The opposite state of non-sensory incomparable bliss is the misery-unhappiness, the *svabhâv* (nature of self-soul) is fully blissful, and the opposite state to this misery is unhappiness. One whose infinite attributes have blossomed fully with their optimum state that is called the *Siddha* (disembodied omniscient God) and, those, in whose state, the infinitesimal manifestation of knowledge etc. attributes (minimal possible manifestation) remains existing, these *jivas* are called *nigod*-one sensed beings. The number of *Siddhas* who have attained the perfect evolution is infinite and the period of their *Siddha* state is 'sâdi anant', i.e. with a beginning but without an end. The number of *jivas* in between *Siddhas* and *nigod* is innumerable and the number of *jivas* with infinitesimal evolution i.e. *nigod* is infinite and their time is *anâdi-sânt*. The time of evolution of in between *jivas* is limited because the time of staying in 'tras' state (2 to 5 sensed beings) is short.

The *sâdhak jivas* are the adorer of their pure self-soul *tattva*, the time of their adoration is short. The *jivas*, who are false believers, their duration of staying in *tras*-state is very short; they, by opposing the truth intensely, go back into *nigod* because they have oneness for associated things and blemish dispositions (*vikâr*) - its force/effort goes in wandering hither-tether, but those who are *sâdhak*-true believer *samyak drishtis*, they have sight of oneness in self- knowledge-bliss with attention focused within self. The concentrated effort of equanimity in their inner self breaks the transmigration cycle and attains the non sensory spiritual bliss. Some say that Lord Omniscient says like this, scripture say like this, but one should also accept which the truth of substance by logic and self-realization. In other non-Jain sects something else is stated is against the *tattvas*-one may know that too, to ascertain the truth.

Some claim that there is only one supreme soul which pervades everywhere. But if it be so then the *jiva* would have to look at the whole space to know his *âtmâ*. But for ascertaining in knowledge the *jiva* has to concentrate in the knowing nature-self equal to this body. If one continues looking at outer things then the peace of inner self concentration does not evolve. Hence it is proved that each soul exists within this body.

That which is separate at present, it is separate from other things throughout all the three *kaals*. *Âtmâ* is the knower of all things, but it does not pervade everywhere into anything outside. It stays within the body and it pervades always in its own infinite *gunas*, throughout all the three *kaals*, by itself. It is not separate from its own, *guna* and *paryây*, it is *advait*-undivided one. It is *bhed–abhed* (divided- undivided), *ek- anek* (one–many), *nitya–anitya* (unchanging- changing), by its own *guna* and *paryây*. The *shuddha* and

ashuddha, is present in the *paryây* due to its own self, but none of our (*âtmâ*'s) *paryây*'s nature is due to anything other substance. In this way, when this *jiva* ascertains through logic that the nature of the *âtmâ* is exactly this way and opposite to that are one sided (*ekânti*) who are false- such conclusion is drawn here.

Here the *mithyâtvi* has been said chiefly to be *ashubh upayogi*. Both *shubh* and *ashubh* dispositions being of opposite quality are worth forsaking with the insight of pure sentience and stability in it. Thus, having given up all sorts of *shubh-ashubh* form of *upayoga* embracing the pure thought activity-the '*shuddhopayoga* chapter begins.

The *ajnâni* (ignorant) *jivas* insist that *vyavahâr* should be followed first. But here *Âchâryadev* right from the beginning (in next *gâthâ* 13) appreciates and backs up the attainment of *shuddhopayoga*, by *nishchay* which brings desirous fruits.

Since the *ajnâni* is interested in taking others' shelter and in external associated things, so whenever a talk related to *vyavahâr* (conventional rituals) comes up he embraces it with joy, and nourishes the same interest in mundane existence-*sansâr* (transmigration) which is continuing since eternity. But the *jnâni*, wise one knowing the *nishchay* and *vyavahâr* in their limits, adopts only the *nishchay* and rejects *vyavahâr*, which is dependent on the other substances. From the very beginning the *jnâni* condemns both *shubh* as well as *ashubh*, knows them as poison. He stays away from both and fosters the unblemished '*nishchay ratnatraya*' keeping insight of the pure nature of self and conduct of self-absorption-*châritra*, and as a result of that he realizes the non-sensory bliss.

GATHA-13

एवमयमपास्तसमस्तशुभाशुभोपयोगवृत्तिःशुद्धोपयोगवृत्तिमात्मसात्कुर्वाणः शुद्धोपयोगाधिकारमारभते।
तत्र शुद्धोपयोगफलमात्मनः प्रोत्साहनार्थं मभिष्टौति—

Now, Kund-kund Âchârya dev begins describing chapter on *shuddhopayoga* by eradicating all *shubh* and *ashubh upayoga vrutti* (auspicious and inauspicious thought activities) and absorbing into the self-*âtma* the *shuddhopayoga vrutti*. There, he first, admires the result of *shuddhopayoga* for the encouragement of *âtma*.

अइसयमादसमुस्थं विसयानीदं अणोवममणंतं ।

अव्वुच्छिण्णं च सुहं सुद्धवओगप्पसिद्धाणं।13॥

AIESAYAMÂDASAMUSTHAM VISAYÂTIDAMAᅇOVAMAMAᅇANTAM

AVVUCHCHINᅇNAM CHA SUHAM SUDDHAᅇAOGAPPASIDHÂᅇNAM ||13 ||

Meaning of gâthâ: The happiness of those souls who have accomplished perfectly their '*shuddhopayoga*' (pure soul activity) which is transcendental, produced from the self, non-sensory, incomparable, infinite and indestructible.

Tikâ: What kind of happiness is availed by those great souls who have perfectly accomplished their pure thought activity (*shuddhopayoga*) and is it always absolutely worth acquiring (desirable)?

1. That which has never been experienced earlier since eternity-such uniqueness being highly startling and of joyful form of happiness is transcendental (*atishay*).
2. Being manifested by taking shelter of only the self-soul, did that happiness of self-soul evolve. (*âtmoppanna*)
3. Not being dependent on other's shelter (being devoid of dependence of shelter of touch, taste, smell, colour, words and notions of I-ness), that happiness is beyond the object of senses (*vishayâteet*) i.e. non-sensory
4. Being absolutely different (being of totally different characteristics from other sensuous pleasures) that happiness is incomparable, unrivaled (*anupam*)
5. Being indestructible in all the endless future time, that happiness is infinite (*anant*)
6. Being prevalent continuously without any interruption or break that happiness is uninterrupted (*avichchinna*).

PRAVACHAN

1. From eternity the self lord *âtma* is "*sachchidânand*"- (self-existing blissful) pure sentient self. By its realization the super sensuous bliss is evolved, but this *jiva* has never experienced before that bliss

due to ignorance. Even when this *jiva* became the so called *dravya lingi* Jain monk, such unique bliss has never been experienced by him. What kind of that unique bliss would be of this blissful self-soul that – it being evolved as fruit of pure soul activity (*shuddhopayoga*), and is the supreme divine unique joy, that is why the bliss of *moksha*, is called *atishay* (transcendental).

2. That bliss has been evolved from the *âtmâ* itself, and it has not been evolved due to shelter of any (auxiliary cause) *nimitta*. The joy of *âtmâ* is not evolved due to shelter of auspicious attachment of conventional rituals (*vyavahâr*) of *shubh raag*. But it has been from the self-soul itself as this lord *âtmâ* is pure elixir of joy. The *ajnâni jivas* believe that his happiness depends on a healthy body, money, house, wife, honour, etc. But, in delusion, they believe that itself to be happiness. Since eternity, they believe happiness by the external associated things, but do not believe that I am an unattached only knowing pure nature of self and only by taking its shelter the spiritual bliss is evolved.

Shuddhopayoga is evolved by taking shelter of the self *âtmâ* and it gives rise to extremely blissful non-sensory happiness, being blissful and cause of bliss is *upâdeya*-acceptable and whatever is against those are not acceptable, to a true devout person.

The nature of *âtmâ* is of pure bliss, from within. When would this pure self as seen by the omniscient, come into experience? When one who quits his wrong concept and focuses one's attention on his extremely blissful *moksha-swaroop* self-soul, which is, in one *samay* an embodiment of infinite *gunas* (attributes) and infinite paryâys of three time phases and when he focuses on that which is devoid of *ashubh* dispositions - blemished dispositions of one *samay*- thoughts of violence etc or *shubh* thoughts of compassion-charity-vows-penance etc. then his self-soul is realized by self-focused notion free thought activity along with non-sensory bliss. Thus, this *âtmâ* attains the perfectly blissful manifested liberated state. This is the pure state of *moksha*. The inner efficacy translates into the outer state of complete bliss, which is the state of *moksha*.

What kind of that unique happiness is evolved as a result of *shuddhopayoga*?

1. In the past, infinite ceaseless state of transmigration the joy which had never been experienced by this *jiva*-such unparalleled, supreme, unique joy (spiritual bliss) has now been realized is *atishay*-transcendental.
2. That joy being manifested by taking shelter of self-soul devoid of all sorts of external associations and without the shelter of *shubh-ashubh raag* is the self-evolved from the *âtmâ* (*atmopanna*).
3. This spiritual bliss is free from others' dependence as well as free from the *vyavahâr nimitta* form of the oneness of five senses. Such are the omniscient Lord-one should know the *Arihant* and *Bhagwâns* with such characteristics. They are '*par-Bhagwân*'-other than self-god and object of *moha*. The *raag* (pious attachment) which is caused by attention of other non-self things-that also is perplexity-it is not self-soul generated bliss. Therefore, that spiritual bliss, not being dependent on others, is *vishayâteet*-beyond the objects of senses.
4. Having complete distinct characteristics, i.e. being absolutely different from the temporal imaginary happiness of that spiritual bliss of the world is incomparable '*anupam*'. No amount of wealth can provide true happiness. Even in the monk state one may be following the completely faultless five great vows but that too being auspicious dispositions is full of anxious affliction-that is not self-evolved happiness. Even a *Chakravarti*-the emperor is unhappy to the extent he is indulging in the objects of five senses. If he is *samyak drishti*, he is happy to the extent he has partial self-dependent stability form of passionless insight of the self.
5. Continuously prevalent by the shelter of constant nature of self, availed by uninterrupted pure soul

activity (*avichchinna shuddhopayoga*) evolved by the refuge of pure nature of self, i.e. by the cause which is *shuddhopayoga*, becomes the work accomplished, such is the non-sensory joy of liberation.

The fruits of *vyavahâr* are not spiritual happiness. But the spiritual happiness is manifested only due to the shelter of the pure sentient nature self-soul. The bliss of such *Siddha parmâtâmâ* is 'anupam'-incomparable. Hence this bliss is worth acquiring and desirable in all respects. Here the talk of supreme spiritual bliss has been highlighted with the objective of giving up the zeal in *punya-vyavahâr* and developing zeal in such spiritual super sensuous bliss.

GATHA-14

अथ शुद्धोपयोग परिणतात्मस्वरूपं निरूपयति

Now, the essential nature of the soul/*âtâmâ* modified into *shuddhopayoga* (pure passionless soul activity) form is described.

सुविदिदपयत्थसुत्तो संजमतसंजुदो विगदरागो ।

समणो समसुहदुक्खो भणिदो सुद्धोवओगो त्ति॥14॥

SUVIDIDAPAYATTHASUTTO SANJAMATASANJUDO VIGADARÂGO |

SAMAÑO SAMASUHADUKKHO BHAÑIDO SUDDHOVAOGO TTI || 14 ||

Meaning of *gâthâ*: That *shraman* (*Digambar* Jain monk) who has well understood all substances (pure, self etc.) and the *sutras* (textual doctrines) that explain them, who is possessed of self-control and penances, who is free from attachment and to whom pleasure and pain are alike, is called “*shuddhopayogi*”- (monk absorbed in pure soul activity).

***Tikâ*:** Now the characteristic of the soul engrossed in pure thought activity (*shuddhopayogi*) is being described: -

The *shramanas* who have well understood the scriptures and *sutras* (denoting them) by virtue of their knowing power of the meaning of *sutras* and being capable of having thorough knowledge, belief and conduct of the distinction between the self and non-self-substances, who have withdrawn the self-soul from the notion of injuring all the six kinds of the embodied *jivas* and from the notion of indulging in the objects of five senses and by observing continence of the self *âtâmâ* in its pure nature and observing penance of the self-engrossed vibration-free sentience, who are possessed of the continence and penance; who are passionless owing to the highest contemplation of the separateness from the rise of complete *mohaniya*- (deluding) *karma* and having evolved the unblemished pure nature of the self-soul and who are stoical-indifferent in both agreeable and disagreeable conditions by virtue of looking at the supreme art of the self and not experiencing the disparity of the happy-unhappy dispositions being caused by the rise of feel of pleasure and pain producing *karma*-(*sâtâ-asâtâ vedniya karma*)-such sky clad Jain monks possessing these qualities are called *shuddhopayogi* (self-absorbed monks).

PRAVACHAN

See! This *gâthâ* is very high and of depth. The *shramans* who by the knowledge of meaning of the *sutras*, i.e. the passionless omniscient who knows clearly the nature of three time phases and three worlds, identifying the true *shâstras* (canons) revealed by them, the *shramans* by the power of the knowledge of the *sootras* (verses) in *Âgams* (scriptures) are capable in the thorough knowledge of the distinction between

the self-substance and non-self substance in their belief and conduct.

See! Nowhere it has been said that the *jiva* can attain the *jnân* of *âtmâ* through *vikalp* (auspicious thoughts) or *vyavahâr* (conventional rituals). Moreover, whatever imaginary so called *âgams/shâstras* are written in the name of *sarvajna* (omniscient) by their knowledge the exactness of the nature of *tattvas*, etc. is not understood. The *sarvajna* and the *veetrâgi* (passionless) is the one who is devoid of birth-death, etc. eighteen blemishes/faults. He is the one only trust worthy counselor-the *âpta* (the true one). The *shâstras* revealed by Him, describe the true nature of the substances-*tattvas* (*padârth*), hence one should know first of all the characteristics of *âpta*, *âgam* and *padârths*. In these, the discriminative knowledge (*bhed-jnân*) between the self and non-self things is created without any contradictory statement made earlier or later. In knowing the *jiva tattva* and *ajiva tattva*-the knowledge of seven *tattvas* is covered.

One who detaches oneself from all other non-self things and engrosses into the self-substance, only then the fault of *mithyâtva* (fallacious belief) is removed, and self-focused partial purity gets manifested. The belief of seven *tattvas* arises here. In impure dispositions (*vibhâv*) being dependent on other, the *âshrav* (inflow of *karmas*) and *bandh* (bondage of *karmas*) and in its *nimitta* form the insentient matter (*ajiva tattva*) are covered. And in self-focused purity, the evolution of partial purity is *samvar* (stopping of inflow of *karmas*) and *nirjarâ* (shedding of *karmas*), and evolution of complete purity is *moksha*. In this, the *shuddhopayoga* (pure soul activity) is of *samvar* and *nirjarâ* form and its fruit is *moksha*. It comes under *sva dravya* (self-soul substance) and virtue-vice forms (*punya-paap roop*) of *âshrav-bandh* and *ajiva* (*tattvas*) come under *par-dravya* (non-self things). *Mukti* (freedom) means to be free from impure dispositions and other's dependence form of external inclinations and to stay in the *chidânand svabhâv* (pure sentient self) prior to attaining *moksha* one should have thorough knowledge of *moksha* and causes of *moksha* and bondage and causes of bondage.

First of all, the true aspirant of *moksha* must listen to the gist of *âgam* and the discourses of real metaphysics with great regard and affection from the wise and enlightened self and he must know correctly the characteristic of seven *tattvas*, true *Bhagwan* (*dev*)-scripture (*shâstra*) and monk (*guru*). In the belief-knowledge-conduct of the distinction between self-substance and other non-self substances the truly grasped discriminative knowledge is evolved. By that knowledge the power of identifying the *svabhâv* (pure nature of self) and *vibhâv* (impure dispositions) is developed. One who attains the true belief of the indivisible self by focusing one's attention towards self-substance, to him *shuddhopayoga* is manifested by self-realization with non-sensory bliss.

The *bhâv lingi muni* has known, believed and put into practice the distinction between *sva* (self) and *par* (non-self), hence he is engrossed in the pure self. Such monks, having self-focused knowledge, do possess *shuddhopayoga* of *veetaraag bhâv* form of conduct along with conventional form of belief-knowledge-conduct.

How are the *munis*? They have correctly and completely understood *jiva*, etc. substances and their indicating words/canon as revealed by the omniscient. They have freed their *âtmâ* from the notions/thoughts of injuring any of six kinds of embodied *jivas* and longing for enjoying the objects of five senses. Here the talk is not only of the notional thoughts focused towards other non-self things but due to *nirvikâr* (unblemished) state of self-focused insight-knowledge and stability, the sensuous abstinence and injurious abstinence pertaining to the injury of six kinds of embodied beings is naturally observed by them without any imposition. Thus, those monks are possessed of *sanyam* (abstinence) and *tapa* (penance) due to self-absorbed unwavering sentient penance.

Q. What is so magical about this?

A. The fact that the sentient self has arisen from the slumber of delusion, gross-ignorance, and has focused now on the self, which he did not do ever before in the past infinite period, that is the divine magic. Till now this *jiva* was entangled in the web of *paap-punya* and rituals of *vyavahâr*. When this *jiva* got engrossed diligently into the self, by realizing the self-nature as quite different from other non-self things and conventional vows, etc. then that is the magic and by leaving the notion that I observed fast, etc. and by attaining an unwavering serene stable state of self-absorption in the unblemished unique blissful nature, becoming glorious and illuminated is the penance devoid of good and bad desires. This is illuminated radiance of the awakening of the sentient.

Q. How is *veetaraag* (passionless)?

A. "I am separate from the rise of deluding *karma* as a whole". Thus, he has awakened so radiantly and strongly by facing the self knower sentient blissful entity; with such highest form of contemplation he has evolved the unblemished self-nature, so he (the monk) is *veetaraag*. Waves of spiritual bliss arise in the soul- with such type of penance the true Jain monks roam in the self. Thus, to move away from impure thought activity and to stay in pure unwavering passionless thought activity is called the state of *shuddhopyoga*. Its result is *moksha*.

Here *âtmâ* which has modified as *shuddhopyog* is being told. *Shuddhopyog* means away from *punya-paap*, and attentiveness towards the pure nature of self. Fruit of this is *moksha*.

What kind are *munis*? They know the *shâstras*, and *dravyas* which have been said in the *shâstras*. They are free of modifications of violence towards *jivâs*, and are steeped in sentience which is with the calmness of the pure self. They do not have *vyvâhâr* of vows-penance, which is without *samyaktva*. *Jivâ* does not benefit from such childlike vows. Without *samyak darshan* there cannot be true vows and penance. If modification of vows is due to auspicious attachment, even then it is *punya* but it is not *dharma*. *Tapa* here has been described as — steeped in pure self, unwavering, calm/reposed is *tapa*.

Not to eat *roti* is activity of non living. Reducing of *raag* is *punya* and equanimity in the pure self is *tapa*. *Âtmâ* does not bring non self, but sees it. Due to the knowing of pure nature, activity of desire does not arise, and waves of joy arise, is *tapa*. *Muni* is with this kind of *tapa*. With the intense experience of distinction from arising of all *mohaniya*, they manifest the unblemished pure nature of *âtmâ* hence the *muni* is *veetraag*.

'During auspicious and inauspicious associations *muni* does not get perturbed'.

And how are the *muni*? To see and know pure nature of self is, their be all and end all. Due to the observance of inner strength, happiness and sorrow which arise because of the fruition of *sâtâvedniya* (auspicious feelings), or *asâtâvedniya* (inauspicious feelings), they do not experience the abnormalities which are filled with happiness and sorrows. Basic ingredients which are *nimitta* in auspicious or inauspicious feelings, are begotten due to *nimitta* of *karmas*; This, *Kundkund Âchârya* is saying.

Some say that the current system of the society is not proper, that is why the rich rule with their money, and poor do not have any money. Similarly, as nutritious food was not available so disease came - if this is believed then it is untrue. Due to *nimitta* of earlier auspicious karmic bondage conducive associations can be seen, but at the time of that *nimitta*, *muni*raj does not have thoughts of *sukh-dukh*. *Sukh-dukh*, or imagination of good or bad, due to which happiness and sorrow which would arise in the state of ignorance. Now that does not arise in a *muni*.

A snake or scorpion may bite a *muni*, lion may come to kill him, a *chakravarti* bows to him, he gets good food and water or does not get — all these are associations due to *karma*. Ignorant believes that if he is not careful, he can be bit by a scorpion — but this is untrue. No change takes place in the non self due

desire of *âtmâ*, but getting associations is according to previous karma. *Âchâryadev* says that *sukh-duk* comes according to fruition of karmas. They do not have happiness-sorrow, or modification of happiness-sorrow. Thoughts of *sukh-duk* is perturbation and that does not occur to a *muni*. Here *sukh-duk*, mean outer association.

In *tikâ* of 'Dhawal', Acharya Veersen says that, in availing of associations rise of *vedniya karma* are nimitta, and not other karmas. There, he has put up an argument that arising of *vedniya karma* is dependent on *jiva*, so if they are believed to arise due to associations then they will become *pudgal vipâki* (arise due to non living matter)?— this question has been raised there.

A: It is accepted that *vedniya karma* arise due to *pudgal*, so writes Veersen Swami in 'Dhawal'. Associations are at time of associations and disease is at the time of disease. In that the earlier karmic bondage which are giving fruit in the present are *nimitta*. That which people believe to be auspicious, the same things they believe to be inauspicious. Towards all these associations *muniraj* has complete equanimity, and in no circumstances perturbation skewness arise in them.

Why does *muniraj* not have *vishamtâ* (perturbation/skewness)?

Because he is immersed in supreme *sukh*. Due to supreme art of *nirvikâr* (unblemished) *svasamvedan* (experience of self), they do not experience perturbation of happiness-sorrow in good-bad associations; so to them good and bad associations are equal — such *shraman* are said to be *shuddhopyogi* (one with pure psychic activity). The fruit of *shuddhopyog* is moksha. *Shuddhopyog* is the reason and moksha is work done.

Till this 14th *gâthâ* the base for 'Pravachasaar' is written. Now it will be elaborated upon. After the attainment of *shuddhopyog*, immediately— without any gap, attainment of the pure nature of self of *âtmâ* - attainment of *kevaljnân* is praised. As fruit of *shuddhopyog*, *kevaljnân* is attained.

GATHA-15

अथ शुद्धोपयोगलाभानन्तरभाविशुद्धात्मस्वभावलाभमभिनन्दति—

Now, a monk's attaining *shuddhâtmâ-svabhâv* (omniscience) immediately just after the attainment of *shuddhopayoga* is being greeted/praised.

उवओगविसुद्धो जो विगदावरणंतरायमोहरओ।

भुदो सयमेवादा जादि परं णेयभूदाणं॥15॥

UVAOGAVISUDDHO JO VIGADÂVARAṆANTARÂYA MOHARAO |

BHUDO SAYAMEVÂDÂ JÂDI PARAM ṆEYABHÛDÂṆAM || 15 ||

Meaning of *gâthâ*: The *shraman/muni* who is *shuddhopayogi*- (completely engrossed/dwelling in *shuddhopayoga*) becomes free on his own from *jnânâvaran* (knowledge obscuring), *darshanâvaran* (perception obscuring), *antrây* (obstructive) and *mohaniya* (deluding) *kârmic* dust and attains the power of knowing fully all the objects of knowledge.

***Tikâ*:** The omniscience- (*kevaljnân*) which gets manifested immediately after attainment of *shuddhopayoga*, that monk who as far as possible, by self-focused conscious form of *upayoga* dwells in purity; his inner power of purity goes on increasing step by step (in each *pariyây*). Due to this *shuddhopayoga* the knot of delusion (*moha*) which was tied tightly since eternal (without a beginning) time, gets uprooted/untied and so the monk's *âtmâ* attains the totally unblemished state of pure sentience and knowledge, and the perception obscuring and obstructive *karmas* are annihilated. Consequently, he obtains an unobstructed fully blossomed state of soul power on its own and all the knowable (substances) become known in his (so evolved) omniscience, i.e. nothing remains unknown in his knowledge.

Here it has been said that the very nature of the *âtmâ* is *jnân* and the *jnân* is equal to knowable (*jneya*). Hence the knowledge which has entry into the inside of all the knowables and that being the nature of the soul, that soul is attained by the grace (*prasâd*) of *shuddhopayoga* only.

***Bhâvârth*:** The *shuddhopayogi jiva* who has attained *shuddhopayoga* continue gaining excellent purity every moment; and in this way he annihilates all the *moha* and becomes the pure unblemished sentient self. On the last *samay* of the twelfth *gunasthân*, he destroys all the *jnâvarniya*, *darshanâvarniya* and *antrây kârmic* dust simultaneously, and attains the all-knowing *kevaljnân* (this *kevaljnân* knows and sees all the knowable of the three *loka*). In this way it is concluded that only by (means of) *shuddhopayoga* the *shuddhâtmâ svabhâv* (pure self nature) is realized/attained.

PRAVACHAN

THE PURITY GOES ON INCREASING WITH THE SUPPORT OF THE SELF- SENTIENT DRAVYA

The *chetan* (sentient) is *dravya* and *chaitanya* (sentience) is its *guna* (attribute) and *upayoga* (psychic

activity) is its *parinām* (function). The purity increases by such sentient form of *upayoga*-but it does not increase due to *nimitta* or *vyavahār* (conventional rituals). *Ātmā* is only the knower and by nature *shuddhopayoga* emerges by focusing towards this pure self. As much of the purity which emerges, in that much form, the *ātmā* modifies as *veetaraagtā* (passionless-ness). The purity does not prevail due to *vyavahār* (auxiliary causes) or due to feebleness of *raag*.

Ātmā is the sentient all knowing and all-seeing substance and *shuddhopayoga* facilitates in each *paryāy* the increase in the passionless purity of the modification of knowing and seeing. According to one's spiritual stage of development, let there be the co-existing *raag* (passions) and its *nimitta*, but they are not worth respecting. The purity goes on increasing with the shelter/ support of self-sentient/ *dravya* and there is no other way to achieve it. The only way by which the purity increases is the self focused insight and stability in it.

THE STATE OF KEVALJNĀN IS ATTAINED, AUTOMATICALLY, WITH THE INCREASING IN PURITY

On attaining the perfect state of *shuddhopayoga* the knot of *chāritra moha* (conduct deluding *karma*) is destroyed. The *darshan moha* (faith deluding *karma*) has already been destroyed before that; and thereafter now the *chāritra moha*, which was tied to this *jiva* since time immemorial is also destroyed. The *raag - dvesh* (attachment-aversion) which were prevailing since eternity are also destroyed and the *ātmā* becomes totally unblemished full of sentience; This illusion free twelfth *gunasthān* is manifested. Shortly after that all *jnānāvarniya*, *darshanāvarniya* and *anrāy karmas* are destroyed and immediately the *ātmā* attains unobstructed fully bloomed spiritual power, automatically.

In this way the *ātmā* is revealed/manifested with the omniscience etc. The same partial purity which has been revealed by the support of self-nature also reveals *kevaljnān*. The way a bud blooms into a flower, in the same way the ultimate supreme nature of the self which was existent potentially and whose *paryāy* was partially manifested, now gets bloomed completely by the spiritual power of the perfect nature of the self. The *shraddhā-jnān-chāritra* and the sensory knowledge, scriptural knowledge, clairvoyance and telepathy knowledge which were so far partially/incompletely bloomed, now get fully bloomed by the completely pure perfect state which has been manifested, i.e. now the instrumentality of destructive *karma* has finished as the *jnānāvarniya*, *darshanāvarniya* and *anrāy karmas* have been destroyed. The self attains the spiritual power automatically.

Firstly, preceded by insight-knowledge, the true monks attain the self-absorbed state of conduct by stabilised equanimity in it, and by remaining deeply stabilized in it, the pure (unwavering) modification is manifested. By perfect shelter of the self they (the true Jain monks) attain omniscience-*kevaljnān*. Who will attain *kevaljnān*, this is discussed here: -

On attaining the true belief of the self-soul, the degrees of stability (in the self) goes on increasing and on achieving the complete passionless state, the monk/soul automatically attains omniscience. Here the word *swayameva* (automatically) has been used, but *Āchārya* did not talk about *vajrakāy* (adamantine/ diamond body).

All the existing substances which are knowable (*jneya*) are known in *kevaljnān*. All those substances which are knowables, *kevaljnān* knows them all. In the incomplete accompanying state, the *vikalps* (notional thoughts) do arise, but due to notions the right belief-knowledge-conduct of pure meditation, have not emerged, or *shukla dhyān* (pure meditative state) is not manifested. The only one cause is self focused attention. Those who have differentiated the pure self from the impure dispositions and auxiliary causes and achieved the self engrossed state, they attain omniscience.

Knowledge is concerned with knowledge and not with anything else. *Kevaljnān* knows all, it is

omniscient. That potency which was not fully bloomed, that is erased and complete manifestation is attained. In it, the future, which *pariyâ* of which *dravyas* will arise, — that *kevaljnân* knows. *Kevaljnân* knows when and what kind of *raag* or *samyaktva* (right belief) will be evolved to which *jiva*. Thus, one who determines this, his sight/*upayoga* remains focused in his self.

ONE WHO DETERMINES ON THE VERY EXISTENCE OF OMNISCIENCE (KEVALJNÂN) - HIS SIGHT REMAINS SELF FOCUSED ON ALL THE JNEYAS

Q. Someone asks-since the *kevaljnân* knows everything (of the three time phases) then what is left for us/me to do?

A. Do you really believe in the very existence of *kevaljnân*? Did you ascertain the existence of omniscience? The all-knowing *âtâmâ* is eternal. But when this *jiva* gives up his inclination/interest in *nimitta* and *punya-paap* and develops the interest of his own pure self, then he attains *samyak darshan* and sequentially attains *kevaljnân*. But simply by speaking in words 'what is destined to happen will happen'- if someone fosters caprice-then he neither knows the self substance, nor the true form of *kevaljnân* nor the true teachings of *Bhagwân*. Thus, he does not know these three (the self, the omniscient and his discourses). When, where, whatever condition of whichever substance is destined to happen, it will happen- thus the one who accepts the true form of *kevaljnân*, also accepts that the *jiva* is only the knower and seer. He is not the one to change the other non-self thing. Those who want to change the other or the *raag*, they want to change the *kevaljnân* and the nature of the substance, they really do not know anything. The true determination/ acceptance that the omniscient

Lord-*Bhagwân* knows all (have known the end of all knowable), comes only when the *jiva* has turned his attention towards the pure self. One who is going to attain omniscience, what kind is the omniscient? This *samyak* is *niyat* (definite). If it is believed to be *aniyat* (not definite), the omniscience will not stay, and belief in the nature of self will also not stay, and he will become *mithyâ drishti*.

JIVA WHO GIVES UP THE INTEREST IN NIMITTA, VIKÂR AND LACK OF KNOWLEDGE AND GETS INTERESTED IN THE ÂTMÂ ATTAINS KEVALJNÂN

Q. What is the way to believe in the *sarvajna* (omniscient)?

A. The linking with awareness of the true knowing nature of the self is *samyak darshan*, and remaining engrossed into it, concentrated, leads to *kevaljnân*. The omniscient knows that as many substances are there in the universe nothing happens before or after in them (in the sequence of their modifications). Someone argues that the omniscient knows all the traits; it is the complete *pariyâ* of one *samay*. From where does this *kevaljnân* come?

The *âtâmâ* is possessed of all-knowing power called *sarvajna shakti*. This *shakti* has been ascertained with self-realization and the liking of *nimitta*, *shubh raag*, *vyavahâr* and lack of knowledge has been quit and belief of perfect nature of the self has been evolved simultaneously. Contrary to this, one who believes that the sequence bound modifications can be changed, does not believe in the omniscient, as well as the nature of self-soul. As a matter of fact all the knowable substances (*jneya-padârths*) are perfectly known in the omniscience-all the substances of three tenses with their substance-attributes and modifications are known in the omniscience.

ALL THE JNEYAS (KNOWABLES) OF THE THREE KAALS (TENSES) ARE KNOWN IN THE KEVALJNÂN

It has been said here that the *âtâmâ* is of knowing nature (*jnân svabhâvi*), *jnân* and the *jnân* is equal to knowables (*jneyas*). To do *raag*, to do *vyavahâr* and to leave *vyavahâr* is not the nature of the *jnân*. In the same way, to bring or leave *nimitta* is also not the nature of *jnân*. The omniscient possesses infinite power of knowing in one *samay* - the infinite universe-non universe. But the *jnân* is said to be equal to knowable,

the sense of saying so is that the *jnân* knows all the 'jneyas' and nothing remains unknown in *kevaljnân*. *Paryây* which is known as existing in the present, the same will be known as the past *paryây* after one *samay*.

When the dull-witted persons-astrologers also know and foresee some happenings of the future definitely, then, why will the wholly pure omniscient not know the future definitely? Therefore, as many are the knowable, the omniscient knows them distinctly in one *samay*.

KEVALJNÂN IS ATTAINED BY THE BENEVOLENCE OF SHUDDHOPAYOGA

Soul whose eternal nature is identical to all knowledge (omniscience)-such a self-soul is realized/attained by the benevolence of *shuddhopayoga*. *Kevaljnân* does not spread into *jneyas*, but knows directly the whole universe and non-universe (*lok-alok*) completely. -*Âtmâ* possessing such *jnân* attains/realizes the self-*âtmâ* only by benevolence of the *shuddhopayoga*. This is *samyak anekânt* (not by *shubh-raag* or *vyavahâr* vows). Someone may attain *kevaljnân* by *shubh raag* or *vyavahâr* vows and some may attain *kevaljnân* by the self-support form of *nishchay* also-(but) such is not the differentia of '*anekânt*'. But it is a rule that right belief (self-realization), right passionless conduct and omniscience is attained by the benevolence of *shuddhopayoga*. *Anekânt* does not mean that the pure *âtmâ* can be attained by *nishchay* as well as *vyavahâr*.

Âtmâ is an idol of pure sentience replete with knowledge, *jiva* attains *kevaljnân* only by its insight-knowledge and engrossment and not by any *nimitta* or *vyavahâr*. Here the word '*Hi*' (only) is used, -this is to indicate the fixed rule. By this means (of *shuddhopayoga*) only, omniscience is attained, and not by any other means.

PRAVACHAN ON BHĀVĀRTH

Shuddhopayogi constantly goes on attaining the purer and purer unblemished state every moment with increasing purity. In this way *jiva* destroys all *vikâr* (impurity/blemished disposition) and attains the twelfth *gunasthân*. In the last *samay* of this *gunasthân* *jiva* destroys all *jnânâvarniya*, *darshanâvarniya* and *antrây karmas* simultaneously. In this way *jiva* attains the all-knowing state of *kevaljnân* which knows and sees all the knowable. So, it is only *shuddhopayoga* which gives rise to the insight of the *svabhâv* (pure self), true knowledge of *svabhâv*, true conduct of *svabhâv* and true benefit of unblemished self. Therefore, this benefit is the greatest benefit.

GATHA-16

अथ शुधोपयोगजन्यस्य शुद्धात्मस्वभावलाभस्य कारकान्तनिरपेक्ष तयाऽत्यन्तमात्मायत्तत्वं द्योतयति—

Now, it is explained that the pure nature of *âtmâ* which is achieved by the virtue of *shuddhopayoga* (pure passionless soul-activity) is independent of all *kâraks* (instrumental cases, etc.) and is totally dependent on one's own *âtmâ*.

तह सो लद्धसहावो सव्वणहू सव्वलोगपदिमहिदो।

भूदो सयमेवादा हवदि सयंभु त्ति णिद्धिट्ठो॥16॥

TAHA SO LADDHASAHÂVO SAVVAṆAHU SAVVALOGAPADIMAHIDO |

BHUDO SAYAMEVÂDÂ HAVADI SAYAMBHU TTI ṆIDDITHṬṬHO ||16||

Meaning of gâthâ: That omniscient soul has accomplished his pure nature and is worshipped by the emperors, of all the three worlds (*surendra*, *asurendra*, and *chakravarti*). He has achieved this state on his own accord and hence is called *swayambhu* (self-arising omniscient). This is as said by Lord *Jinendra Dev.*

Tikâ: Through the dignity of *shuddhopayoga* all the destructive *karmas* got annihilated and so he, who has attained /realized the pure infinite powerful sentience nature of the self-such is above mentioned (omniscient) *âtmâ*-

1. Being independent owing to pure infinite powerful knowing nature of the self who has attained the right of doership-*kartrutva* (nominative).
2. The self itself being obtainable owing to it's getting modified into pure infinite powerful knowledge form, who is experiencing *karmatva* (sense of self-deed).
3. Owing to the nature to modify into infinite powerful knowledge form, the self by itself being the excellent means of the self holds the instrumental case (*kâran kârak*).
4. Owing to the nature to modify into pure infinite powerful knowledge form, the self itself being the dative recipient of the self, holds the quality of dative case (*sampradân*)
5. At the time the self is modifying into the pure infinite powerful knowledge-form, even the previously prevalent incomplete knowledge *paryây* when in destroyed, the self, by its instinctive knowledge, taking the shelter of constancy, holds ablative case (*apâdântâ*).
6. The self itself being the base of the nature of modifying into pure infinite powerful knowledge form, absorbs the *adhikaran*, the character of locative. Thus the self by itself modifies into the form of six cases, or from the view-point of origination, the self itself is manifested by throwing off the destructive *karmas* of both kinds- the material (*dravya*) and psychic (*bhâv*) *karmas*; so he is called 'swayambhu

(self-arising-the omniscient Lord).

Here it has been said that – by *nischay* (absolute view) *âtmâ* does not have the co- relation of *kâratva* (causality) with any outside non self-substance. Hence *jiva* is unnecessarily dependent and bewildered in his search for the *sâmagri* (outer instruments) for his attainment of the pure nature of *âtmâ*. This is useless.

Bhâvârth: Jiva with *shuddhopayoga* (pure soul activity) keeps attaining extreme purity every moment; in this way he destroys *moha* (perplexity) and becomes one with *nirvikâri chaitanya* (sentient). In the last *samay* of the twelfth *gunashtân*, he simultaneously destroys *jnânâvarniya* (knowledge obscuring karma), *darshnâvarniya* (perception obscuring karma) and *antray* (obstructive karma), and manifests *kevaljnân* which is the knower of all *jneyas*. This way, it is only through *shuddhopayoga* that *shuddh svabhâv* (pure nature) can be attained.

PRAVACHAN

ACHIEVEMENT OF KEVALJNÂN DEPENDS ON THE SELF-SOUL (ÂTMÂ) AND NOT ON CONVENTIONAL RITUALS

Omniscience is attained due to one's own efficacy only. The pure nature of *âtmâ* which is attained by virtue of *shuddhopayoga* (pure active consciousness) is totally independent of other *kâraks* (instrumental cases). It means the *âtmâ* does not require any other auxiliary causes for achievement of the pure self. Similarly, the *âtmâ* does not require *nimitta-kâraks* during the state of impurity. The *kartâ* (nominative performer), *karma* (accusative performance), *kâran* (instrumental), *sampradân* (dative-receiver of performance), *apâdân* (ablative-donour of performance) and *adhikaran* (locative-base of performance)-these six cases of impurity are also independent. This has been said in *Panchâstikâ y gâthâ* 62. Here the cases (*kâraks*) of purity are being discussed.

Q. Does attainment of omniscience require *vyavahâr* (conventional thoughts)?

A. No

Munirâj has auspicious thoughts of observing 28 *mool gunas* (basic rites), but does he desire them?

No; because omniscience is attained only by focusing one's attention towards the pure *âtmâ* (self-soul), therefore *moksha mârg* (path to *moksha*) too is absolutely dependent on *âtmâ*, and not at all dependent on other non-self (rituals) cases (external factors). This *âtmâ* is of pure sentient blissful nature and omniscience is achieved by looking within the *âtmâ* and remaining stabilized in it; and during this *sâdhak* stage *shubh raag* of *vyavahâr ratnatraya* (conventional triple jewels) does arise, but it is not desirable.

Samyak darshan, *châritra* and *kevaljnân* are attained by taking shelter of pure sentient blissful *âtmâ*. The real path of liberation-the true cause of omniscience is absolutely self-dependent as it is evolved by taking the shelter of self-pure soul.

They-the true monks attain the omniscience *pariyây*, (continuous endless alike modifications) by themselves, from within. He- the omniscient is worshipped by *surendra*, *asurendra* and *chakravartis*. The state of *parmâtmâ* and omniscience is attained by the true monks due to their own sentient nature. Even though *vyavahâr* is present, yet they do not desire *vyavahâr* at all, therefore the Lord *Jinendra Dev* has said that this *âtmâ* itself is *swayambhu* (self-arising).

ON ATTAINING THE STATE OF PERFECT CONCENTRATION IN THE SELF KNOWING NATURE-THE JNÂN SVABHÂV, THE FOUR DESTRUCTIVE KARMAS ARE AUTOMATICALLY DESTROYED

PRAVACHAN ON TIKÂ

'I am *Bhagwân âtmâ* full of pure sentience and bliss'-on ascertaining and experiencing doubtlessly,

such self-soul, he tries for concentration of *shuddhopayoga* (pure soul activity) and if he experiences the *chidânand* by giving up the impure thought activity and inclination for the same, then it is *samyak darshan*.

Q. What to do after this? When a *muni* will follow 28 *mool gunas* (basic rites)? Then only he will attain omniscience, isn't it?

A. No. *Vyavahâr* (*saraag châritra*) has no connection, in attaining omniscience. Without *nishchay* (*veetaraag châritra*-passionless conduct) *vyavahâr châritra* is not termed as real *châritra*. It is so called *châritra*. It is not said that *karmas* get destroyed by virtue of *vyavahâr* but what is said is that the *karmas* get destroyed by virtue of the realization of pure self. *Âtmâ* does not destroy the inanimate *karmas* but they get destroyed on their own, and *shuddhopayoga* is *nimitta*. That is why it is said is that due to it, the *karmas* got destroyed. The *sâdhak*-monk destroyed the other non-self (*karmas*)-this is expressed from *vyavahâr naya* (conventional point of view). The *âtmâ* engrosses one's attention (*upayoga*) within, his own self-this is *nishchay* (fact) and at the same moment the *karmas* get annihilated on their own. If *karmas* were not due/not matured to destroy and the *âtmâ* destroys them, then the *âtmâ* would become the doer of inanimate substances, but it never happens so.

Chidânand is my nature-having realized this and attained *samyak darshan*, thereafter by self-absorbed form of *châritra*, *kevaljnân* is attained and four destructive *karmas* automatically get annihilated, i.e. He has destroyed the *karmas*, it is said so from *asadbhoot vyavahâr naya* (unreal conventional point of view).

KEVALJNÂN IS ATTAINED BY SHUDDHOPAYOGA AND IT'S CONTEMPLATION

What does the monk achieve by destroying the *karmas*?

Âtmâ is *chetan*-sentient substance and *chaitanya*-sentience is its eternal attribute or nature. The potentially existing pure infinite powerful sentient nature has been attained in the *parâyâ*. Here the discussion is about the infinite pure powerful sentient *svabhâv*, and by taking the shelter of that one only, the infinite powerful omniscience is achieved in *parâyâ*. *Âtmâ* or sentient substance or sentience *guna* or nature means the same, by the refuge and engrossment in the *chetan* (sentient), he who manifests the *chaitanya svabhâv* (pure sentient nature) in *parâyâ*, only he attains the status of omniscient.

THE SHUBHRAAG OF FIVE GREAT VOWS OF A MUNI HAS NO CONCERN IN THE ATTAINMENT OF KEVALJNÂN

Q. How are the six *kâraks* applicable to him?

A. Initially the contemplation of *shuddhopayoga* has been discussed, now it is explained in detail. The structure of bones in the body was adamant (unbreakable) and the time (era) was good, so the monks achieved *kevaljnân*? No. *Kevaljnân* was not achieved due to *vajrishabh narach sahenan* (adamantine, unbreakable body) as during the attainment of *samyak darshan* in lower stage itself, there was no dependence on other non-self things. 'I am pure *chidânand*'-such self-focused state is called *samyak darshan* and specific self-focused stable state is called *châritra* or pure thought activity-*shuddhopayoga*. Six causations of its achievement are explained here. On attaining the perfect unwavering state of *shuddhopayoga*, *kevaljnân* is manifested. The notions/ thoughts of *vyavahâr ratnatraya* do arise but they do not lead to *kevaljnân*, in the same way the real *châritra* do not evolve due to the *raag* of five great vows. By the consideration of which unblemished self-nature the real *châritra* is evolved and by the same consideration omniscience is evolved. The self is awakened by itself, so he is self-arisen-*swayambhu*.

KEVALJNÂN IS ACHIEVED BECAUSE OF THE ALL-KNOWING NATURE OF ÂTMÂ

1. First the nominative case, *kârak* (the *kartâ*) (doer-the performer) is described out of the six cases (*kâraks*). Since the *âtmâ* is independent by virtue of its pure infinite powerful all-knowing nature so it holds the right of doer-ship, hence it is called the performer (doer). The nature of *âtmâ* is to know;

to do other's work or to do *raag* is not its nature. It is independent because of its all-knowing nature. The soul is not the doer of *kevaljnân paryây* due to dependence on auspicious notions/thoughts or adamantine body, but it attains *kevaljnân* because of the omniscient nature of self *âtmâ*. Though *vyavahâr* does come amidst, while treading on the path, but it is not the cause of *shuddhopayoga* or of *kevaljnân*. The *âtmâ* itself is the doer of its own *parinâm (paryây)*, therefore he himself is *kartâ* (doer)

Here we are discussing the pure passionless state which leads to omniscience; one does not attain omniscience due to mild passion or favourable time or adamantine body. Owing to one's own pure knowing nature and due to doer-ship of *shuddhopayoga*, one has got the right to attain omniscience. One has not bestowed his right of pure soul activity to *raag* and *nimitta*. In my doer-ship the *shubh-ashubh vikalps* (pious-impious notions) or *sahanan* (strength of bones) do not exist. I have not got the right of doership (of *shuddhopayoga*) due to *vyavahâr* or *nimitta*. To get the instrumental cause (*nimitta*) the *upâdân* (self-modifying substance) shows its effect-it is not at all so. In which state of spiritual ladder what kind of *nimitta* and *vyavahâr* (conventional rituals) are found-this is highlighted just for information, and not for taking its shelter. Suitable *vyavahâr* is found during *nishchay* but *nishchay* does not require *vyavahâr*. This holds good equally in both the conditions of fully pure state as well as partially pure state. The self being possessed of pure infinite power has the right of doership of *samyak darshan*. The *âtmâ* has the ability to be the performer of the *paryây* of its own *guna*. This is analogous to the chief executive of an institution. Here the question raised is, who is the real doer of *kevaljnân*? This *âtmâ* being the independent knower possesses the ownership of doership (of pure modifications). It does not give the doership of pure *paryây* to *raag*, *vyavahâr* or *nimitta*. The true monk attains *kevaljnân* by self experiencing the *shuddhopayoga* form of deed.

2. The *karma-kâarak* (the accusative case): - Owing to the nature of the self to modify into pure infinite powerful form of knowledge, this *âtmâ* experiences accusative state (direct connect with karta) in what he himself achieves. Here the *karma* means the omniscient form of deed and not the *kârmic* matter or *punya-paap* form of deed. *Âtmâ* possesses the nature of modifying into perfect knowledge form by itself. The power of omniscience exists eternally in *âtmâ*; by its support it modifies. It achieves its own *paryây* by itself. In *karma kâarak* the weight is given to the word *prâpya* (worth achieving). What has *jiva* achieved? And what type of *karma* is *kevaljnân*?

This *jiva*, owing to the nature of the self to modify into pure infinite powerful form of knowledge, attains *kevaljnân* by itself. It is not attained due to the absence of *raag* and *vyavahâr*. *Kevaljnân paryây*, four infinite powers, etc. are achieved by himself, by accepting and engrossing into the self-knowing nature of *âtmâ*. He neither mixes *raag* into the self, nor mixes himself with *nimitta* or *raag* and nor gathers the *nimitta*.

Is attaining *kevaljnân* an achievement of *shubh raag* (auspicious attachments)?

No. The self-knowing substance is eternal, so the self achieves the current *paryây* of omniscience by itself. The *âtmâ* by nature itself never achieves or produces *raag*. Since the human body was of *vajrakây* (adamantine body) so the *kevaljnân* is achieved- but it is not so. Let the body be of human and of adamantine, but due to soul's own modifying nature of knowledge he-the monk achieves *kevaljnân* form of deed. The *jiva* himself experiences the *shuddhopayoga* form of deed as well as *kevaljnân* form of deed. The *karma* (disposition) the *kârya* (deed) and *avasthâ* (state), all three words are synonymous. Here the talk is not related to inanimate *kârmic* matter or psychic impure thought activities, but it is concerned with *shuddhopayoga*, the pure spiritual deed. Owing to its modifying nature, the self himself experiences

shuddhopayoga form of deed, but does not experience the *raag* and even does not touch the *nimitta*.

The misbeliever believes that external factors and means like fasting and penance etc are helpful in attaining *kevaljnân*. But this is not true as *kevaljnân* cannot be achieved by that. The soul does not touch the thought of 'I should give up the meal' rather it touches its own pure nature. Thus, experiencing the '*shuddhopayoga* form of deed the self attains *kevaljnân*.

3. The *kâran kârak* (instrumental case):- One's own *shuddhopayoga* is instrumental in attaining *kevaljnân*. Owing to the nature of the self to modify into pure infinite powerful form of knowledge, this *âtmâ* holds the instrumentality by virtue of itself being the excellent means. One does not need to search outside for attaining *kevaljnân*. The self being possessed of the nature of modifying into knowing form in his *paryây*, the *shuddhopayoga* itself is the means (of attaining *kevaljnân*).

What sorts of instrumental causes are found in which spiritual stage- and to impart its knowledge this has been elaborated in *Panchâstikây shâstra*, that *vyavahâr* is the means and *nishchay* is attainable-*sâdhya*. But when the self itself evolves onto its excellent-the best state means, then the *vyavahâr* is said to be the (outer) means. In *Chha-Dhâl vyavahâr* is said to be the cause-the means of *nishchay*. 'What actually in fact is *nishchay*, and what actually is instrumental, is *vyavahâr*'. Here the *nimitta* is made known from conventional point of view. When this *jiva* himself evolves the *nishchay ratnatraya* (real triple jewels) by his own means, then the auspicious attachments (vows) are called the *vyavahâr* means.

Q. In making an ornament a small hammer is said to be the means; similarly, what is the means of attaining *kevaljnân*?

A. The only instrument (means) for the realization of *kevaljnân* is to look within to remain engrossed in the self-soul by self-focused concentration. Here the *âtmâ* with pure *paryây* is termed as the means. Since it has accepted the self-knowing nature, so it is the real means. This is the description of the cases (*kâraks*) of *shuddhopayoga*. The self modifies into omniscience form. One should understand that the *nishchay kâraks* are the instrument/means even in the lower stage of evolution. Here it is said that the true monks adopt/hold the means of *shuddhopayoga* form and not the means of *vyavahâr* forms (*vyavahâr roop sâdhan*).

Âtmâ is the embodiment of eternal infinite power/attributes. The soul substance is of all knowing-omniscient nature. Here it is explained how this all-knowing nature emerges in the *paryây*. That is- the *âtmâ* is inherently and potentially omniscient (all knowing) by nature, but how will it get manifested in the *paryây*? This is what is explained here. The self itself is the excellent and best means. Observing too many conventional rituals is not the real means. The *âtmâ* himself adopts/holds the excellent *shuddhopayoga* means, but not *vyavahâr* means-such is the *anekânt*. One should adopt/hold both *nishchay* and *vyavahâr*-such is not *anekânt*. Holding both is false. I am myself an excellent means in the deed of modifying into *shuddhopayoga* and *kevaljnân* form; no other means is there.

4. *Sampradân kârak* (dative case):- By evolving *shuddhopayoga* for the self and the (monk) has given it to self; by virtue of that the *kevaljnân* is manifested. Owing to the nature to modify into pure infinite powerful knowledge form, the self itself being the dative-recipient of the self, holds the quality of dative-case (*sampradân kâraktâ*).

The self turns into the doer-ship (*kartâ-roop*), the self produces newer deed (*karma*), the self is excellent means (*kâran*) and the self is the recipient (*sampradân*). To whom is *kevaljnân* given on its attainment? The *jiva*'s own knowing nature is modifying, he gives *shuddhopayoga* to the self and receives

it himself but he neither takes from *raag* nor gives to *raag*. This *jiva* does neither take anything nor gives anything to human body. The self modifies as the doer, the deed, the excellent means and the receiver by the present modification (*pariyāy*). The self donates to the self. This is about independent self-rule. The self is a dative case (*sampradān kārak*). The self god is of knowing nature. By creating his means of *shuddhopayoga* he gives it to the self.

Can one donate money?

Money is an inanimate object; therefore, the *ātmā* cannot give it. He can evolve *shuddhopayoga* (pure passionless soul activity) on his own and can give it to himself, but one cannot donate the other non-self things to other. Reducing the (intensity of) *raag* is also not the real donation. A *muni* has evolved and given the *shuddhopayoga* to himself by taking the shelter of sentient nature.

Ātmā is an idol of knowledge, an illuminator of the self and non-self. The self itself modifies into omniscience by virtue of *shuddhopayoga*. *Ātmā* is of knowing nature and devoid of *raag*; after this the death which comes is equanimous. At the time of separation of body what sort of donation-benefit the self should get? How to attain equanimous death? At the time of death if one entertains vows, etc. but that is auspicious thought activity and if he could keep himself self-absorbed in the state of such (bliss) then that is the cause of *samādhi* (equanimous) death.

Here we are discussing about *shuddhopayoga* and the six cases (*kāraks*) which leads to *kevaljnân*. The self is sentient idol, by its shelter the *shuddhopayoga* is manifested, which he holds it continuously but nowhere he (the true monk) holds *raag* (notional thoughts) or *nimitta* either in the beginning, middle or the end.

5. *Apādān kārak* (Ablative case): - Even on getting the former modification of knowledge destroyed, the self *ātmā* remains constant- eternally unchanged, that is why the omniscience (*kevaljnân*) is manifested from the constant self. At the time of self's modifying into the pure infinite powerful knowledge form even on getting the formerly prevalent imperfect knowledge *pariyāy* destroyed, the self, by its instinctive knowledge, taking the shelter of constancy holds the *apādāntā* (ablative case).

Bhagwân ātmā is *chaitanya murti* (idol of sentience) free from *raag* and *nimitta*. Owing to one's own modifying nature of knowledge, a true monk, prior to attaining *kevaljnân*, either have *mati* and *shrut*-these two *jnâns* or *mati*, *shrut* and *avadhi*-these three *jnâns*, or *mati*, *shrut*, *avadhi* and *manah:pariyāy*-these four *jnâns*. All these *jnâns* are destroyed on manifestation of *kevaljnân*. On taking the shelter of pure sentient nature, the monk who has attained the unison of real three jewels of right faith, right knowledge and right conduct, his above said 2,3, or 4 kinds of *jnâns* are destroyed; yet the self remains constant due to its instinctive knowing nature. Even besides the destruction of previous *pariyāy*, the eternal self remains unchanged. The work is to be done by the knowing nature.

Even with the disappearance of previous *pariyāy*, when the monk remains engrossed in the pure eternal unchanging self, then *kevaljnân* is attained in the present *pariyāy*. The disappearance of the previous *pariyāy* does not mean that the substance has vanished, but it means he attains (the newer *pariyāy*) of *kevaljnân*.

In grammar six types of cases (*kāraks*) are used. Cases are used for showing the distinction from the other non-self and oneness with the self. Here in all cases the word "only" is used, that means "right oneness (*samyak ekānt*)". *Ātmā* is an unending warehouse of power/efficacy of omniscience. *Kevaljnân* is attained from that warehouse. The way every bit of *piper longum* is filled fully with its attribute of spiciness; in the same way the *ātmā* is a repository of complete purity. The *ātmā* itself, modifies into *shuddhopayoga* (pure soul activity), to give rise to *kevaljnân*. Thus *apādān kārak* (ablative case) has been concluded.

6. *Adhikaran kârak* (locative case): - The true monks attain *kevaljnân* with the support of their own selves and not due to support of anything else or pious attachment. The self-nature which is with pure infinite efficacy, and which is modifying as pure *jnân*, having its own *âdhâr* (support/ablative), he acquires the state of *adhikaranpanâ* (locative case character).

Here the means or support of conventional belief-knowledge-conduct has not been taken because *kevaljnân* does not evolve due to its support. In whatsoever *paryây âtmâ* modifies, the base/support of that *paryây* is the *paryây* itself but not conventional vows or *nimitta*.

An ignorant believes that some specific kind of *vyavahâr* or *nimitta* helps attain peace. When one decides that 'I am my own support' at that time it is conventionally said that *vyavahâr/nimitta* has provided support. The self itself being the base; the *âtmâ* absorbs the locative case character (*adhikâranpanâ*): i.e. he realizes oneness with the *âtmâ* but never feels oneness with *raag*. Thus, *âtmâ* itself is the doer, deed, means, dative-recipient, ablative-producer/repository, the taker, giver and supporter. *Kevaljnân* is evolved from within the self and with the self-support. Thus, all the six cases (*kâraks*) are in the self. The *jnâyak svabhâv* has come in sight-means the self itself modifies as undivided six *kâraks* in self-engrossed form of purity. (Similarly, in non-self engrossed form of impurity too the self itself is the cause).

As and when a true monk attains the state of perfect concentration within the self his *raag-dvesh* etc. passions get destroyed and the *dravya karmas* also get annihilated immediately on their own. From the origination point of view the self itself gets manifested by annihilating the destructive *karmas* of both-*dravya* and *bhâv* kinds. So, he is called 'swayambhu (self-emerged) omniscient. Here it is clarified further how the inanimate destructive/obscuring *dravya karmas* are the *nimitta* and the psychic *bhâv-ghâti karmas* (the destroyer-obscurer of pure state of self) are the causal in *jiva's paryây*. To say that knowledge obscuring *karmas* obscure the manifestation of *jnân* is said from the view-point of *nimitta*. The *jiva* himself deprives (the manifestation of) his *jnân-darshan-virya* and does perversity in *châritra*, he does his own *bhâv* (emotions). He himself being perverse does the destructive dispositions within himself. This is the real formless *arop bhâv ghâti karma*. When the self does *bhâv ghâti karma*, then the *dravya ghâti karma* is said to be *nimitta* (the cause).

Further to say that 'one should destroy the *bhâv ghâti karmas*' is 'upchâr' (conventional statement)-*vyavahâr*. When the monk is completely engrossed into the self (*shuddhopayoga*), the *bhâv ghâti karmas* automatically gets destroyed and *dravya karmas* get annihilated. Thus, the *âtmâ* by virtue of its capabilities of all-knowing nature modifies into the form of right belief (*samyak darshan*), right conduct (*samyak châritra*), pure thought activity (*shuddhopayoga*) and omniscience (*kevaljnân*). In this way the *âtmâ* itself modifies into the forms of six cases (*kâraks*) of *shuddhopayoga* and consequently it modifies in the form of *kevaljnân*.

This is a very important *gâthâ* of *Pravachansâr*. The *âtmâ* evolves his own *moksha paryây* by self modifying into six cases form of his own *kartâ, karma, kâran, sampradân, apâdân* and *adhikaran*. The self is pure blemish free full of sentient bliss. The *âtmâ* himself becoming doer (*kârak*) evolves *dharma paryây* (passionless state) by relinquishing the interest of *punya-paap* and remaining engrossed in the pure sentient nature and the self becoming the doer evolves the liberation- which is the fruit. During observance of conventional vows also, the *âtmâ* (true monk) knows them as worth giving up and as knowable only, he himself, becoming the doer, does his own work (of pure disposition) without taking the support of 'vyavahâr ratnatraya' (conventional right belief-knowledge-conduct) and by taking the shelter of his own nature. Thus, this *âtmâ* does his work by his own means, bestowing it to self, by producing it from within the self,

and with his own base.

All the six cases are only of self-form. By taking shelter of the self-nature and inclining towards 'shuddha chidānand' – by taking support of *svabhāv* (pure nature) dharma evolves. But none attains 'dharma' by taking the support of *punya-paap* (virtue-vice).

Shubh bhāv (auspicious attachment) destroys-obstructs the manifestation of the very nature of the *âtâmâ*, this is psychic destructive *karma* (*bhāv ghâti karma*). But when one takes the shelter of self-nature, both the *bhāv ghâti* (psychic destructive) as well as *dravya ghâti karma* (obscuring material *karma*) are destroyed. *Âtmâ* is potentially pure, full of bliss, from that pure, the modification is manifested and the totally pure *pariyây* is evolved.

To say that the *âtâmâ* removed blemishes (passions) and *karmas* is *vyavahâr*. *Âtmâ* is full of pure sentience and bliss and the potential god (*kâran parmâtâmâ*). He himself is the doer, the deed, the means, the instrument, the receiver, the bestower and he himself manifests the *dharma* from his own base. In *nimitta's* language it is said so, that he has removed the inanimate *karmas*, (but in reality) on getting engrossed in his own *svabhāv* the inanimate *karmas* automatically get removed. Both the *parinâms*, vicious and virtuous of *vyavahâr ratnatraya*, are *bhāv ghâti*, as they destroy the *svabhāv* of the self. Concentrating of the pure sentient self *âtâmâ* devoid of destructive *karmas* by becoming the doer, the deed, and the means of his own nature the *svabhāv* gets manifested and it works on his own support-this is *moksha marg*. Thus, *kevaljnân* is attained through six cases of the self.

To say that they (the monks) remove/destroy the *ghâti karmas*-is the statement of unreal conventional stand-point. The disposition of attachment-aversion, compassion, charity, etc. pious thoughts are against the conscious awareness and they are known as *bhāv ghâti karmas* (psychic destructive *karmas*). *Dharma* (piety) is evolved by the shelter of one's pure sentient nature and not due to conventional vows.

Here *KundKund Âchârya* has firmly said that with the insight of sentient knowing nature the monk himself modifying into six *kâraks* form has destroyed the inanimate *karmas*, i.e. by remaining steady in the *âtâmâ*. When attachment-aversion goes then it is said that he has destroyed the *bhāv ghâti karmas*. The impious-pious inner thoughts of *samyak drishti* also destroy the *svabhāv*. Pure *pariyây* is born with the support of eternal blissful nature of *âtâmâ*.

Q. How does the *âtâmâ* become *swayambhu* by self-modifying into six *kâraks*?

A. On withdrawing the attention from *dravya karma*, *bhāv karma* and the body and remaining steady within one's own knowing nature, the blemishes (impure disposition) are removed automatically. Therefore, it is said that it has destroyed the blemishes and becomes *swayambhu*.

AS THE INANIMATE KARMAS DO NOT EXIST IN IMPURE DISPOSITIONS (VIBHĀV); SIMILARLY THE IMPURE DISPOSITIONS DO NOT EXIST IN THE SVABHĀV (NATURE OF SOUL)

Attaining the true belief and knowledge of such a nature of the self leads to absolutely pure state of the real *ratnatraya* form of piety. *Vyavahâr ratnatraya* being opposite to *nishchay dharma* (*ratnatraya*) is *adharmas* (not *dharma*). Whatever *vyavahâr* states as *dharma* is a false statement. Also, it is not so, that *nishchay* exists because of *vyavahâr*. On finishing *vyavahâr* the *âtâmâ* itself becomes *dharma* in which *âtâmâ* has no concern with any *nimitta* or *vyavahâr*. This is why the *âtâmâ* is called *swayambhu*, i.e. the self itself attains the state of *parmâtma* (omniscience) from within, with its own support and not by the support of any *nimitta* or *vibhāv* (conventional conduct). In reality, along with non-self substances and *raag*, *âtâmâ* has no connection to *kâraks*. Therefore, it is said that a monk accomplishes his nature by having the insight of pure sentient nature of the self-soul as the means. First of all, what sort of belief one should attain? This is being discussed here.

An ignorant one says that initially one should follow *vyavahâr*, but without knowing what *âtmâ* is, how can true *vyavahâr* evolve? *Âtmâ* has no connection with *kâraks*, with the pious thoughts/dispositions of puja, devotion, vows, penance, observing 28 basic rites of a monk. *Dharma* is not evolved due to *shubh raag*. Evolving true belief in the self-soul by detaching oneself from *raag* is the right activity.

An ignorant does not like to move away from ignorance; he is interested in *nimitta* and *vyavahâr* from time immemorial, therefore he always puts forth the view of *nimitta* and *vyavahâr*. It is said so that *vyavahâr ratnatraya* is the *kartâ* (doer) and *dharma* is the *karma* (deed) but it is not so really; just to indicate what type of pious attachment (*shubh raag*) persists in which spiritual stage-it is alleged to be *vyavahâr dharma* (*vyavahâr* is said to be *dharma*).

It might be spoken from *nimitta* point of view that nakedness (shedding of clothes to become a *muni*) is the *kartâ* (doer) and *bhâv ling* (true inner pure state of a *muni*) is the *karma*-the result, but in reality, it is not so. It is said just to simply highlight the true co-existing *nimitta* cause, as no other contrary cause is found. But it does not mean that due to that (nakedness)- *nimitta* and auspicious dispositions (*shubh raag*) the true path of *moksha* is evolved. The learned true believers do not have such attitude. When a true believer practices to realize the pure sentient self-soul, then *vyavahâr* is said to be the *sâdhan* (means) and *nishchay* as *sâdhya* (achievable by means). But in reality, *vyavahâr* be the base and benefit be in the *âtmâ* from it, i.e. *âtmâ* be based on *vyavahâr*-no such relationship exists nor such is the meaning of cause and effect relationship (*nimitta-naimittik sambandh*).

Nishchay (passion free) is not at all caused due to *vyavahâr* (pious attachment). The *jiva* who knows that he is really not connected with *raag* and *nimitta*, his *vyavahâr* is alleged to be the cause of *nishchay*; at the same moment the *nimitta* too remains present favourably. A *bhâv-lingi muni* can never be with clothes but naked sky clad state is definitely found with *bhâv-ling*; yet true monkhood is not attained due to the naked state only.

I am *jnâyak*-the knowing entity totally detached and without bondage-with this concept one who realizes monkhood by intensely concentrated attention of the self-substance, then what kind of unforced conventional conduct is observed by him, to make it known the accompanying co-existing *nimitta-vyavahâr* is described (in *shâstra*). But one who treats *vyavahâr* (*shubh raag/saraag châritra*) worth following with high esteem is a false believer.

For righteous conduct an ignorant *jiva* always remains confused to mix external substances with the self; he believes it is good to have favourable/congenial *nimitta*, or particular types of notional thoughts; but as a matter of fact when one tries to accomplish one's own nature then as an instrument then the *nimitta* are met with on their own. Similarly, the disposition of *raag* does arise in its own time according to one's own spiritual stage but due to this the *âtmâ* has no relation with external *kâraks* (cases).

Ignorant persons uselessly feel dependent due to confusion of searching the external means for attaining the six *kâraks* of purity of *samyak darshan*, *châritra* and *keval jnân*. They think that *dharma* is evolved on getting such passion-free *nimitta*. They are questioned; can the non-self external *dravyas* be mixed (with the self)? Not at all! All this is perturbation. The *jiva* himself becomes dependent, by falsely believing to be right in having certain type of *nimitta* and *vyavahâr*. Actually, the six *kâraks* (six fold cases) of nature, happen by nature itself-understanding thus, when this *jiva* adopts the means of self-nature by quitting the interest in other's shelter and inclination of *nimitta*, then he attains *keval jnân*. Actually, *âtmâ* has no relation with external substances; therefore, it is useless to be anxious for gathering them. Initially one should understand the substantially pure self *âtmâ*; thereafter the *nimitta* may be given due credit, but *âtmâ* has no relation with external substance and *raag*-dispositions. An *ajnâni* believes relation

with non-self things, but the pure *âtmâ* has no relation with *nimitta* and six fold cases (*kâraks*) of *vibhâv* (blemish dispositions).

Q. We should at least establish relation with such *nimitta* which helps achieve passionless state?

A. *Nimitta* is external substance; therefore, *âtmâ* cannot bring the *nimitta*. *Jivas* have never heard the truth; if he to this truth were to listen and if one's passions reduces even then it being *shubh raag*, it is not the means/ instrumental cause of achieving passionless state. The desired *nimitta* is easily met with when one takes the shelter of one's own nature and modifies into the state of *dharma*; but *nimitta* is not met with depending on others (they are met with, on their own according to one's right effort).

Dharma evolves only when one understands/realizes that the six fold *kâraks* of *nimitta* (external things) and *vibhâv* (impure dispositions) has no relation with *âtmâ*'s nature. Then he withdraws his attention from these *kâraks* and takes refuge in the *svabhâv*. The pure *âtmâ* is always with you. For the attainment of pure passionless disposition of the self-*âtmâ* and for embracing the pure nature if one tries to mix external objects, then he becomes dependent on others. It is futile to be worldly wise if *jiva* does not know the art of knowing the *âtmâ*.

PRAVACHAN ON BHĀVĀRTH

The name of six cases (*kâraks*) are the doer (nominative), the deed (accusative), the means (instrumental), the receiver (dative), the producer (ablative) and the base (locative), (*kartâ, karma, kâran, sampradân, apâdân, adhikaran*). *Kâraks* mean the causes (*kârans*). That which does independently is *kartâ* (doer). *Âtmâ* does its modification of *samyak jnân* and *samyak châritra* independently. The enlightened ones cherish *veetaraagtâ*-devoid of attachment (the passionless state) and the ignorant ones cherish *raag*-attachment (the dispositions of passions as beneficial). The ignorant feel happy in *nimitta* and *vyavahâr* of higher grade. He dwells in *vyavahâr* (conventional rituals). That (*paryây*) which the *kartâ* attains is the deed (*karma*) and it is its desired *karma*. The ignorant ones attain the auspicious modifications of charity, piety. etc. whereas the true believers attain on their own accord the belief-knowledge-conduct (the passionless state) and reject the auspicious attachments; this is their *karma*. Attaining *raag* or *vyavahâr* is not the desired deed of a true believer (*dharmi*).

Here it is explained by an illustration, how the worldly knowledge-watchfulness, prosperity, brilliance etc are of no use. A very intelligent scholar was sitting in a boat, and travelling across the sea. He was boastfully telling the sailor about his acrobatics and skills. At that very time a cyclone approached the boat, so the sailor tells the scholarly person that the boat is about to sink, if you do not know swimming, you will sink and all the art and skills, which you have, will prove useless in safe guarding your life. Similarly, one may know many worldly skills but all those will prove of no use in crossing the ocean of transmigration and consequently this human birth attained with great difficulty will go waste.

Though the ignorant person feels good in virtuous acts like performing pilgrimages, etc by suffering physical pain too, but all those virtuous acts without knowing the self *âtmâ* are of no use for *dharma* (passionless conduct). Even if one knows the self *âtmâ*, yet *dharma* is not evolved by physical acts or by virtuous dispositions. The *âtmâ* cannot perform bodily activity even from the conventional view point (*vyavahâr*). But the ignorant person says that we should observe conventional religion (*vyavahâr*) to realize the self. The target of ignorant is *raag* (passions) and the target of wise (enlightened) person is passionless belief-knowledge-conduct (enjoying spiritual belief). That (modification) which the *kartâ* (doer) attains is its *karma* (deed).

What is *kâran kârak*? The excellent cause, i.e. the best means (of the deed done) is called *kâran*

kârak (instrumental case). The *âtmâ* itself is its *sâdhan* (the means) of each newer *pariyây*, for whom the *karma* (the deed) is done, or is given to *sampradân* (receiver). The *âtmâ* itself by making the means of self-nature gives the purity, which has evolved to the self. An ignorant says that one should preach for the benefit of others. Just like a tree which gives its fruits to the others and does not keep for itself-saintly person too works for the benefit of others. This statement of the ignorant person is totally false. Actually, the devout saintly person works/ awakens for the *shuddhopayoga* for the self.

Q. Those who deliver discourses will get the benefit of preaching or not?

A. No. Can a *jiva* do the function of speech molecule of matter? No, because the six causatives of speech are present in the speech; every *parmânu* of speech by itself being the *kartâ* (doer) accomplishes its own work (*karma*). The *âtmâ* does not accomplish it by reaching up to the speech. The speech arises by its own self and gives its own state to itself, but the speech does not arise with the base/support of *âtmâ*.

That from which the deed is done— that constantly existing thing (substance) is producer (*apâdân*) and with the base of which the deed (*karma*) is done that substance is the base-*adhikaran kârak* (locative case). These six *kâraks* are of two types-*nishchay* and *vyavahâr*. Wherever work done is proven by the *nimitta* and auspicious acts, there one should understand that it is said so from the viewpoint of *vyavahâr*, which is not true, because the substantial phenomenon is not so. Similarly, to say that impure dispositions are caused due to rise of *karmas*, is also not true. Here it is simply said just to highlight *nimitta*.

Auspicious thoughts of a person who experienced *âtmâ* is called *vyavahâr dharma*, but that is not the substantial phenomenon. Wherever it is said that the work/modification has been done due to its own *upâdân kâran* (substantive cause), there one must understand –‘it is real *kârak*’ (*nishchay kârak*) and all the six *kâraks* of *vyavahâr* are false.

ILLUSTRATIONS OF CONVENTIONAL CAUSATIVES ARE GIVEN AS UNDER:-

To say that the potter is the maker or doer (nominative case) of the pot (but) this statement is made from the *upcharit asadbhoot vyavahâr naya* (unreal and non-substantial conventional view point), therefore it is false.

To say that the pot is the deed (accusative case) of the potter is false.

To say that the stick, wheel, thread, etc. is the means-instrumental case is also false.

To say that the potter made the pot to fill the water, therefore the one who fills the water is the receiver (dative case) is also false.

The potter made the pot by taking clay from the basket, therefore to say that that basket is the producer (ablative case) is false.

The potter makes the pot with the base/support of ground hence to say that the ground is the base (locative case) is false. In the above statements all the *kâraks* are different. Thus, the potter, pot, stick, one who fills water and basket on the ground are separate. Here each one is different-the doer, the deed, the means, the receiver, the producer and the supporter, from each other. But in reality, one *dravya* cannot be the creator or the destroyer of another *dravya*.

In reality a potter is not the doer of a pot, and the pot is not the deed of the potter, the stick, wheel, etc. are not the means of the pot. The pot is not made for the person who fills the water. The pot is not made from the basket, and the pot is not made with the support of the ground, but the pot is created from clay with the support of the clay itself. Hence the clay itself modifies into six *kâraks*. Therefore, one *dravya* cannot be the creator or destroyer of another *dravya*. Here *dravya* means *pariyây* (modification). To say that the potter is the creator of a pot and pot is the deed/creation of the potter-these both statements are false.

To say one person can give money to other person is simply from *vyavahâr* point of view and therefore false, as one *dravya* cannot work for another *dravya*; i.e. someone's work does not enter into someone else's region. To say that *bhâv-karma* (psychic impure distortions) are caused by *dravya-karma* (*kârmic*-matter) is not true. *Dravya karma* (rise of *kârmic* matter) is simply *nimitta* during occurrence of *bhâv-karma*; but an ignorant person, on seeing and hearing the statement of *nimitta*, becomes as obstinate as a horse and says that all works are materialized by the *nimitta* only-such perverse belief is conceived by him.

Dravya-karma (*kârmic* matter) is *sat* (self-existing) and *bhâv-karma* too is self-existing, but it is wrong to say that existence of one is due to the existence of other; this statement is made to highlight *vyavahâr*. The *upcharit asadbhoot vyavahâr naya* shows both the *nimittas* together and explains from the view point of *vyavahâr*. When one be the *kartâ* (doer) of his own modifying nature, then at the same moment such type of thoughts (*vikalps*) and attachments (*raag*) do arise according to one's spiritual status. When he himself is the doer of his own self then co-existing thoughts do come -according to his spiritual state the accompanying *raag* comes, which bears the allegation of being *vyavahâr* (conventionality)-*bhed* (distinction)-*kârak* (cases).

One cannot gain true knowledge of *nimitta* without understanding from realistic point of view (*nishchay*), that *pariyây* (modification) of one *dravya* has no relationship of causality (or doer-ship) with the *pariyây* of another *dravya*.

All the six *kâraks* are independent in both the pure and impure states. Here the meaning of word *dravya* is in the sense of *pariyây*, because *dravya* (substance) and *guna* (attributes) do not have the six *kâraks* (causatives), they are only in *pariyây*. All the six *kâraks* are found functioning incessantly. *Karma's* *pariyây* has no relationship of causality with the *pariyây* of *raag* (attachments). The ignorant *jiva* himself creates impurity, himself gets impurity (as his psychic *karma*), impurity is created by the instrument of impurity, himself has kept within/received that impurity, himself has produced impurity from within the self, and by his own support has created impurity.

In 'Pravachansâr' *gâthâ* 187 it is said that in the emergence of impure dispositions the *kârmic* matter has no relation (of doer-ship). It is true that this subject is of *vyavahâr naya* (conventional standpoint) but having such belief that *nishchay* is attained by *vyavahâr* or the work is done by *nimitta* is false-gross ignorance.

In mundane existence the *âtmâ* itself modifies into dispositions independently, i.e. *âtmâ* itself modifies into six *kâraks* form of doer, deed, instrument, receiver, producer and base (support) of impure dispositions, and in this none of these *kâraks* has any relation with *kârmic* matter. In the exposition of 'Panchâstikây *gâthâ*- 62' also same subject has been explained. All the six *kâraks* (causatives) of impure dispositions are independent of the *kâraks* of other substances and have no relation with each other. The *jiva* itself modifies into alienated impure dispositions in which this *jiva*, does not have any concern with other *karmas* etc.

WITHOUT ACCEPTING OUR PARINÂM (MODIFICATION) OCCURRING INDEPENDENTLY, RELATIVITY OF NIMITTA CANNOT BE ESTABLISHED: -

The *karma's* *pariyây* too evolves independently without any concern with *jiva's* (impure or pure) modification and the impure dispositions too evolves in *jiva* without any relation with *kârmic* matter-without establishing this principle of reality (*nishchay*) the allegation on *nimitta* cannot be given/imposed. The talk of six *kâraks* is of colloquial knowledge-without understanding this fact, right belief (*samyak darshan*) cannot be attained. An ignorant self looks from the surrounding circumstances only, but the work is not fulfilled by the outer circumstances. Rather our *pariyây* modifies by itself. Not understanding this fact, the

ignorant highlights *nimitta* and conventionalism, that's why he is a misbeliever (one with fallacious belief). Soul's purity and impurity has no relation with external factors. *Nimitta* are highlighted simply by *vyavahâr* but in reality no work of anyone is done by *nimitta*.

THE STATEMENT OF VYAVAHÂR IS CONVENTIONAL-NOT TRUE THEREFORE ONE SHOULD GIVE UP ITS FAITH

Real cases mean the truth, i.e. absolutely true interpretations; therefore, real *kâraks* are the only absolute truth.

Here both the words 'only' and 'absolute truth' have been used. Clay by its own ability modifies into a pot, or by itself becoming the doer attains the state (work) of pot form, and not because of the presence of the potter. The potter does not reach/convert into the pot. It is wrong to say that the potter gave the shape to the pot. Clay itself modifies into the pot shape form of state owing to its *pradeshatva guna* (shape formation attribute).

The statement from the view of *vyavahâr* is not true so whatever has been said by *vyavahâr*, that is not that nature of the substance. One should know this and leave its belief. Whatever is said by *nishchay* is the absolute truth, and knowing this—this should be believed in.

Both the statements-'God is the creator and the universe is his creation' or 'potter is the doer/creator and the pot is his deed/creation' are false; in the same way, the *kârmic* matter (*dravya*) is the doer/creator *karma* and *raag* (psychic disposition) etc. is its deed/creation-this is also false, because each substance from modification point of view, is the doer (*kartâ*) of its own work (modification), independently-this statement alone is true and all the other statements are made simply to highlight the *nimitta*.

The modifying nature (changing the state every moment) of each of the substance is due to itself and not by anything else. First of all, one should determine the independent functioning nature of each substance then only the knowledge of relativity of *nimitta* and *vyavahâr* is attained. Till date this *jiva* has never understood the independence of substance. Each and every atom (smallest particle) is itself the doer (*kartâ*) of its own work. The *paryây* which the doer manifests/achieves, that is its work (deed).

Âtmâ never manifests the *paryây* of *parmânu* (smallest indivisible matter). This wooden stick is raised; it is raised due to its own cause (power). Each *parmânu* of this stick owing to its *kâraks* (cases) of doer-ship does its work by itself, being the doer. The fingers do not move it up or down, the fingers are simply co-existing in association. Believing the substantial nature (of something) by the presence of associated thing is illusion. The stick rises up due to itself and not due to the fingers. In the same way clay turns by its own ability into the pot form of work.

Here the pure real (*nishchay*) *kâraks* have been described; similarly, the impure unreal (*vyavahâr*) (causatives) *kâraks* too are independent; i.e. *âtmâ* itself being the doer achieves/modifies into blemish *paryây*. After accepting thus, the independent functioning of *âtmâ*, the relativity of *nimitta* of *karma* is established. After having secured inner belief for forsaking of *raag* (attachment) the relativity of *nimitta* is emphasized. All the six impure *kâraks* are independent. One should believe that 'all the six real (*nishchay*) *kâraks*' are true and of this sort only, and give up the conventional belief that the potter makes the pot, but one should have the knowledge of *nimitta* too. He should realize that impurity is caused by himself and not caused by *karma*. He should give up the misbelief that impurity is caused by *karma*, and know that *karma* just becomes *nimitta* during the impure state. During the making of a pot, the potter becomes *nimitta* and but an advocate or a doctor cannot — one should know this. Since *nimitta* or *kârmic* matter particles are present, so the impure psychic disposition took place—one should give up such wrong faith. Along with this the misbelief that the impure dispositions are caused due to the presence of ever present eternal

nature, should also be given up.

The state of every substance is due to the substance itself; the external associated things are just *nimitta*. The pot is not different from the clay; therefore, clay itself is the deed, but it is not the work of the potter, as the potter has not modified into pot form. Without having independent unrelated knowledge, the relative knowledge also is not called true. Clay has created the pot by its own nature therefore clay itself is the instrument and not the wheel and thread. Determining that 'my *pariyây* is because of me' can cause one to accept that all the substances of the world are independent. The one who believes that the pure and impure state occurs due to external associated things, he looks at the state of other substances by associated things but he cannot see its true nature.

Similarly, a woman does not make bread (*roti*) but the state of flour/dough changes every moment; flour cannot be without modification. Dough is the doer of its own modification, and modifies into the state of *roti* by itself and not, by the woman. Someone says that this woman's hands are good, hence the *roti* made is good, but when the *roti* gets burnt, then he says that the fire has burnt it or spoilt it. Therefore, one should accept right from the beginning that every state of the bread is due to its own *parmānus* and not due to the woman. The truth is, to say and believe that the work/every *pariyây* happens on its own, and to say and believe that the work/every *pariyây* happens due to external factors is false.

Q. Is it not evidently seen that the woman has prepared the bread?

A. Knowledge (knowing activity) is possessed by *jivas* only, which is self-evident, but the inanimate substances do not have knowledge (so they neither know themselves nor others). My knowledge is separate from other non-self things and *raag* of all kinds-if the knowledge knows this (with discrimination) then only it knows the real nature of the substances. But the *jiva* who believes that the *pariyây* of one substance is caused by another substance, then he assuredly believes that the impure dispositions are caused by *karmas* and he believes *âtmâ*'s nature as impure, due to impure dispositions.

Q. If one wants to build a good house, then it could be built by a good mason, is it not?

A. No. The atoms of the house that are modified into their separate-*vyanjan pariyâys* (shape-modifications which have given the shape to that house) give shape to the house. But to believe that they have been made by that *nimitta* (mason) is not true. The clay has produced the pot by its modifying nature-this is true, but to say that the potter has made the pot is not true. Whenever *nimitta* is highlighted, the ignorant *jiva* believes that one substance can evolve (change) the state of another substance. In reality clay has made its own pot, therefore clay itself is the means (instrument) but contrary to this, believing that the pot is formed by stick, wheel, etc. is fallacy. *Roti* (bread) because of its modifying nature has expanded round but it is not due to the rolling pin. If the *roti* is expanded round by the rolling pin, then the sky or water or dust should become lengthy and round due to the rolling pin, but it never happens so. Similarly, *Âtmâ* too because of its modifying nature undergoes impure dispositions but not because of *karma*. *Âtmâ* because of its movement nature, it modifies into motion-form, but it does not move because of *dharma dravya*. Though it is the condition of being at the time of movement (of *jiva, pudgals*), *dharma dravya* only remains the instrumental cause, and none other can be the *nimitta*. *Pariyây* is held by the same *dravya* which generates it, and it does not remain in any other *dravya*.

Clay produced the pot and gave it to itself; therefore, clay itself is *sampradân* (receiver/dative case).

Is not the made for the person who wants to drink water?

No. Clay has held its own *pariyây* with itself but the pot's *pariyây* has not gone near water or the one who drinks water. While paying money the *pariyây* of money remains with money, this is donation;

businessman has not donated the money. Say an amount of Rs 5000 is donated that sum changes the region by its own means with its own *pariyây*. That money's six *kâra*s are actual, while the businessman's pure/impure thoughts are just a *nimitta*. That *pariyây* of money was to shift definitely in its fixed time. Money keeps its *pariyây* with itself. The donor has not given the money and the other recipient has not kept/received the money. An ignorant holds false pride of donating or keeping money. If someone tells a wise man that you have made this temple by donating millions of rupees, then he says that "I am not the doer/maker of the money and temple".

The ignorant has never heard the truth. The truth is that *parmânu* has given its *pariyây* to itself and not given it to a wealthy man (*sheth*), because that which builds (modifies into) the building form, that state is found in it, i.e. the *pariyây* remains with the *pariyây*-holder. The builders of the condition of *mân stambh** and discourse hall (*pravachan mandap*) are *parmânu*s, therefore they (the *parmânu*s) remain within them. If the donor (*sheth*) would have had made the temple, then temple's state (*pariyây*) should be found with the donor (*sheth*), but his *âtmâ* has not built it. The *pariyây* which remains within itself by its own means (instrument) in that it itself remains as the doer (*kartâ*). The hat remains stationary on the head, because the *parmânu* of the hat are themselves the means in keeping itself stationary, therefore it itself is the doer (*kartâ*) but *jiva* is not the doer of that. The man (*âtmâ*) does not wear the hat, the *âtmâ* does not even touch it. One *parmânu* does not touch another *parmânu* (smallest unit of matter). Impure thoughts also do not touch or affect the other substance. *Jiva* does the *raag* (impure thoughts/ passion), *raag* is evolved due to his weakness. The devout (true believer) is the knower of *raag* and not the doer. The person whose sight is exclusively on *raag* is the doer of *raag*.

Clay has made the pot for itself and kept the pot itself. This is the modifying nature of clay, if it would not be its inherent nature, then will it be against its nature? The pot was seriated to happen so that exact *pariyây* has evolved- without knowing this independent nature one cannot determine that "I am disassociated from *par* (non-self things) and *raag* and external matters. *Raag* is not caused due to *karma*, *raag* is the result of weakness. From substance point of view *raag* is not in the nature of *âtmâ*. I am the knower of *raag* (not the doer)-arriving at this decision is *dharma* (right belief). 'I served food to *muni*' - this is a false statement.

It is written in 'Padmanandi Panch Vishantika' that - body is the instrumental cause in liberation path to a *muni*, food and water are instrumental cause to the body, and food and water are served by the *shrâvaks* (house holders) therefore the *shrâvaks* have kept the monks steady on the path of *moksha*. It is spoken so traditionally, which provides the knowledge of *nimitta*. In reality *shrâvak* has not served the food, food is in food and the food does not go to the *âtmâ* of a *muni*. In the same way *muni* is in *muni* (within himself). However, knowing the instrumental cause and effect relationship (*nimitta-naimittik sambandh*) such a statement is made. Even besides changing of the former state, the self remains constant (unchanged), because of this the self is the *apâdân*-producer/ablative case.

The clay by destroying its lump form from itself, has modified into a pot form deed, but still clay remains clay unchanged-constant, therefore it is the *apâdân* (producer). In spite of change of states, the clay is constant. Similarly, the *âtmâ* remains constant in spite of it destroying the former blemish state and evolving the newer blemish state.

The soul, even on destroying its former modification and evolving newer modification, remains unchanged constant. Even on destruction of former modification the *âtmâ* itself does not get destroyed and even on evolution of newer modification the complete eternal soul does not come in that newer modification. In each substance the former state is destroyed and newer state is evolved, even then the basic substance remains constant. It is false to say or accept that the *âtmâ* changes as well as evolves (its *pariyây*/state) due to (the instrumentality of) other non-self things.

This is the path of omniscience. Every matter and every *âtmâ* changes its state (*parâyâ*) and keeps within the self. The *âtmâ* itself, even besides its modifying into impure or pure states, remains constant-unchanged.

The changes do not happen due to other-outer factors. The eternal substantive cause (*trikâli upâdân kâran*) and the momentary (ever changing) substantive cause (*kshanik upâdân kâran*) both are within oneself, and it is false to believe that they occur due to *nimitta*. The differentia of six *kâraks* is for explaining to the *jiva* hence after understanding the truth one should give up the false ego of other external factors.

Clay has made the pot out of its own support. *Roti* (Indian bread) is not prepared with the support of the pan. The body is not with the support of the bed or chair, and the *âtmâ* is not with the support of the body. This principle can be understood by keeping in mind that every substance is with its own support. The nature of six *kâraks* is neither explained to clay, nor the clay needs to understand. Therefore, it is explained to *âtmâ* that all the substances of this universe are modifying themselves due to their own substantive cause but not due to *âtmâ*.

As is the nature of knowables (object of knowledge), on knowing them as they really are, one's knowledge would then be correct knowledge, and if the modification be believed to be by other things then (know that) that knowledge is not correct. In both the conditions-indulging in acts of passion and/or not indulging in acts of passions, or evolving in the passionless knowledge is done by one's self. All the substances of this universe are modifying changing by their own cause- 'evolve such true knowledge' this discourse is not given to clay but by giving example of clay, *âtmâ* is being preached that this book is not held by the book-stand, but *parâyâ* (modification) of *parmânu* (smallest unit of matter) is the *âdheya* (supported) and the *parmânu* is the *âdhâr* (support). The book stand be the support and book be the supported—such a relation does not exist.

Unlike the *Vedas*, there is no confusion here. Omniscient God knows the six kinds of substances existing which are modifying (ever changing) on their own substantive cause-this is known in the *keval jnân*. This discourse is not given to the clay that, 'O clay! Why don't you believe that the pot is made with the support of ground'? But the discourse is given to *jiva* that the shop/business done neither runs with your support, nor it runs because of your expertise, hence they should give up the ego of other things. In reality all the six *kâraks* exist in one *dravya*. All the six causatives of matter are within the particles and the six causatives of *âtmâ* are within the *âtmâ*. In fact, one *dravya* cannot help another *dravya*. From conventional point of view, they help one another, which means that when the modification (change of state) happens by itself, then at that moment another (favourable) substance is called *nimitta* (instrumental cause). The question that the work (modification) will not happen until the *nimitta* is met with does not arise. Here the word *dravya* should be taken in the sense of *parâyâ*.

Each *dravya* by itself modifies into the self, by the self, for the self, and gives to the self, with the self-support, doing with the self. Thus, the real six *kâraks* are the real ultimate truth. *Parâyâ* of one *dravya* does never help the *parâyâ* of another *dravya*. All the six real *kâraks* are the highest truth and it is wrong to say that the work is done by *vyavahâr* (conventionally). Pandit *Banârasidâsji* has written as follows:

Upâdân bal jahân tahân nahi nimitta ko dâv
Ek chakra saun rath chale, ravi ko yahi svabhâv
Upâdân nijguna jahân tahân nimitta par hoi

Meaning: 1. Where upâdân (substantive cause) is powerful there nimitta (instrumental cause) has no chance of being effective. 2. It is the nature of chariot of the sun to move on one wheel 3. Where upâdân is has the quality of modifying by itself, there nimitta is the other substance.

The strength of *nimitta* is in the *nimitta* and *upâdân's* strength is in *upâdân*. *Upâdân's paryây* modifies by its own self, but it is not so that on meeting of *nimitta* the *paryây* of *upâdân* will evolve and if the *nimitta* is not met with, then the *paryây* will not evolve, such dependency is not there.

Every substance is an infinitely powerful lord which neither gives anything to anyone, nor takes anything from anyone, therefore it is the lord. *Dravya* itself is replete with wealth of its infinite powers. Every *âtmâ* and matter particle is possessed of infinite powers. Infinite attributes are functioning in a *parmânu* which is its wealth. Each *dravya* possesses infinite wealth of its own nature; the attributes of other substances are not its wealth. Thus, every *dravya* is its own lord. It is wrong to say that there is only one lord and rest all are not lords or are superficial, because all substances are lords (by nature) this has been revealed by the omniscient lord.

Every *âtmâ*, *parmânu*, each *kâlânu* (time substance), one *dharma dravya* (medium of motion), one *adharmâ dravya* (medium of rest), and *âkâsh* (space substance) are perfectly replete with their wealth of power. The *jivas* and *parmânus* are capable to modify/ hold their states of impurity or purity.

Every substance's nature is perfect therefore it is called its own lord. So both the category of substances—the *jivas* and the inanimate substances are lords in themselves. Each *dravya* keeps its own infinite power to itself, it neither gives to anybody nor takes from anybody. Even the momentary—one *samay's paryây* does not evolve due to some other substance, but the *paryây* manifests due to its own self.

All substances—every *âtmâ* and *parmânu* particle of matter are capable to do their own work by themselves modifying into six *kâraks* -causative factors, for that the other external things cannot help at all, as the external things are unable to bring about any change (*akinchitkar*). Therefore, those who aspire to attain liberated state (*moksha*) or want to become disembodied omniscient *Siddha* God, those soul need not be dependent by keeping the desires of other external things. Thus, the *paryây* of the self happens by the self, but it does not happen by the external *nimitta* causes. The *paryây* of each moment (*samay*) of each *âtmâ* and each *parmânu* is independent, one who has not determined this, is on a wrong path. When *âtmâ* meditates on the self that 'I am a pure sentient blissful self', and remains engrossed into it, then he by himself modifying into six *kâra*k forms and attains *kevaljnân*. All the six *kâraks* (causatives) exists in the *âtmâ's* nature. In this way the self becomes the *swayambhu* (omniscient lord) by himself. Thus, one does not need any external material for evolving *dharma* (righteousness)-religion. The *âtmâ* himself is the means (instrument) of the self. By the support of self-nature the *âtmâ* achieves *moksha*. For evolving *dharma*, the action of body is not the means, but rather *dharma* is *âtmâ's* pure *paryây* which does not require action of the body. Each and every *âtmâ* and *parmânu* has infinite power owing to which they are capable of doing their own work. The doer (*kartâ*), the deed (*karma*) the means (*kâran*), the receiver (*sampradân*), the producer (*apâdân*) and the support (*adhikaran*), all these six *kâraks* modifies by the support of the inner nature of the self, where in, the external things do not help at all.

Actually, one substance is not of other substance, hence the substance whose existence is separate is not capable to help any other substance. The necessity is, of having such belief and knowledge that the self-soul is pure sentient blissful by nature, but the belief that *dharma* can be evolved by a healthy body, money and *punya* is wrong, as it is not so. The complete intact nature of *âtmâ* is presently existing as it is, so by ascertaining and focusing on it, *dharma* can be evolved wherein no external means is required. An ignorant believes that having healthy body and external favourable conditions is good (to do *dharma*).

The self-god, *bhagwân âtmâ*, is the root source of bliss; *punya* and *paap* both are blemishes, so by quitting their focus and meditating on the nature of the self, full of knowledge and bliss liberation is attained. *Âtmâ* thus achieves/realizes the bliss independently.

The *âtmâ* himself is the doer of *kevaljnân*. The self-engrossed *âtmâ* achieves *kevaljnân* by modifying itself into six *kâraks* form, where no other supreme being comes to help. If the Supreme Being might be helping then why did He not help till date? Obviously, the self, giving rise to doubt (due to misbelief) wanders in mundane existence. *Punya-paap* are false tensions (responsibilities taken upon oneself), therefore when one accepts the tension-free nature then the self produces *shuddhopayoga*, i.e. he is the doer of self-state. The self with self-realization evolves the passionless pure state (*dharmadashâ*) by means of one's own knowing nature. An ignorant person says that a healthy body helps a lot in manifestation of *dharmâ*. The first happiness is to have a disease-free body. 'SHARIR AADHYAM KHALU DHARMA SAADHANAM' (the first means of *dharmâ-sâdhan* is really this body). The body turns stiff during death, if body be an instrument of *dharmâ*, then *dharmâ* will not evolve at the time of death. Whatever be the condition of the body, how does it matter to the *âtmâ*? Because the body and the *âtmâ* both work separately, *âtmâ* himself is full of infinite powers.

As the inherent spiciness of piper longum gets manifested by grinding on the stone, if the spiciness is evolved due to stone, then by grinding anything on it the spiciness should be produced; but it never happens so. The spiciness which exists inherently in the piper longum the same is manifested externally. Similarly, *jnân* and *ânand* are replete in *âtmâ*, the same gets manifested by concentrating on it. Thus, the doer, the deed, etc. six *kâraks* of omniscience are in the *âtmâ* itself, due to which the *âtmâ* itself becomes *swayambhu* (the self-arising omniscient Lord).

Âtmâ himself does his own work. *Âtmâ* himself is the self-illuminated light of knowledge, bliss and full of pure entity. The *âtmâ* aware of this truth does his own work which itself is not separate from the deed of his *kevaljnân*, etc. The *âtmâ* is not separate from the pure state which appears by concentrating on his sentient light. So, the *âtmâ* himself is the deed (*karma*).

The *âtmâ* is self-accomplished with infinite powers (efficacies) whose nature is to change by itself. If the *âtmâ* be absolutely constant (of not modifying nature) then it cannot carry out different kinds of acts and cannot experience (self-evolved) bliss. Hence owing to having self-the ever modifying nature, the *âtmâ* itself is the means of *kevaljnân*, which has no concern with '*vajra-rishbhanârâch sanhanan* (a special adamantine physical body). Having known this, the *âtmâ* himself quitting the concern of external means (*nimitta*) and impure thought-activity (*vibhâv*) makes his own means wherein no dependence or concern with the external means remains. In the lower spiritual stages also *âtmâ* himself is the real means in the evolution of *samyak darshan-jnân-châritra* (right belief- knowledge- conduct)

Âtmâ evolves and endows *kevaljnân* for the self, and keeps it within the self, therefore *âtmâ* himself is the receiver (*sampradân*) of *kevaljnân*. Even on destruction of incomplete knowledge, the *âtmâ* himself remaining constant, manifests *kevaljnân*. Therefore, the *âtmâ* himself is the producer (*apâdân*) and by his own support he evolves *kevaljnân*, so the self is the support (*adhikaran*). If the body be robust then *dhyân* (meditation) is evolved but it is not at all so. On destruction of *mati shrut, avadhi* and *manah paryây* (all the four incomplete) *jnân*s, the perfectly complete state of *kevaljnân* has been evolved and the *âtmâ* remains constant (unchanged). Thus *âtmâ* is called *swayambhu* (self-arising omniscient), because of himself modifying into the six causations.

An ignorant person feels miserable on losing any one article or belonging. In this *gâthâ* *Âchârya* has removed his miserable state, which was there since time immemorial.

An independent omniscience is manifested by destroying the eternally clinging *bhâv-ghâti* (psychic destructive) and *dravya-ghâti* (*kârmic* matter form of destructive) which does not need anything else, and here in the mundane state of attachment also the *âtmâ* does not need anything else. *Âtmâ* has absolutely

perfect nature whereas the impure dispositions are temporary. *Âtmâ*'s nature is pure and blissful, but one who has attachment of oneness with the associated things and belongings starts weeping on getting separated from them. It is compared to a monkey sitting on a *peepal* tree. Initially many birds come and sit on the tree. Then after a while they fly away one by one, and when they fly away the stupid monkey cries thinking all my birds have flown away. How will it stop crying? Similarly, an ignorant self (*ajnâni jiva*) gets the associated belongings according to his past *karmas* and feels good-bad in vain due to them. He is unaware of his independence. A person is like a stupid monkey, who cries when he is down with fever, or when his child dies, or when he loses money, which are all non-self, external things. The agreeable associated things obtained due to *punya* are just like those birds, which have accompanied themselves from the past births. But an ignorant person cries when they are separated from him.

I myself am an independent self existing entity, idol of *jnân* and bliss. Not knowing this fact the ignorant person cries when the associated things are separated, believing that they were his. Here it is said that the *âtmâ* evolves *kevaljnân* by himself without the support of any other thing. Earlier he was unaware of the self-efficacy, now after knowing and realizing the self, *kevaljnân* is manifested, hence he is called *swayambhu* (self-arising omniscient). To have a house or family is not *sansâr*-basis of transmigration. But to believe that the house, family, etc. are mine, having such perverse belief is the root cause of transmigration. *Âtmâ* attains the perfectly liberated state (*moksha*) after having realized the self as totally separate from the other non-self things.

In this way, we reflect about the absolute imperishability/indestructibility of the *Siddha-dashâ* (disembodied omniscient's liberated state) and in some degree, in some ways, will also reflect appearance-disappearance-permanence.

GATHA-17

अथ स्वायम्भुवस्यास्य शुद्धात्मस्वभावलाभस्यात्यन्तमनपायित्वं कथंचिदुत्पादव्ययध्रौव्ययु
क्तत्वं चालोचयति-

Now, it is discussed that the achievement of the pure nature of *âtmâ* to this *swayambhu* (self-arising) omniscient Lord, is totally without destruction and yet (from substantial nature point of view) it has unison of permanence, origination and destruction.

भगविहृणो य भवो संभवपरिविज्जिदो विणासो हि।
विज्जिदि तस्सेव पुणो ठिदिसंभवणाससमवाओ ॥17॥

**BHANGAVIHÛŃO YA BHAVO SAMBHAVAPARIVAJJIDO VIÑÂSO HI |
VIJJIDI TASSEVA PUŃO THIDISAMBHAVAÑÂSASAMAVÂO || 17 ||**

Meaning of gâthâ: Further, He (the *swayambhu*/omniscient) has acquired a condition wherein the origination (of omniscience state) is without destruction and destruction (of non-omniscience state) is without origination. Even then the invisible unison of permanence, origination and destruction does exist in him.

Tikâ: Actually the origination of pure self- nature which has taken place to this *swayambhu âtmâ* due to the blessings (*shuddhopayoga*) is without destruction owing to its being free from perishable; and the destruction of impure self-nature (caused by *shuddhopayoga*) is without origination owing to its being free from origination. Therefore (it has been asserted that) imperishability exists to that *âtmâ* in the *Siddha*-state form. Even on its being the inheritor of origination, destruction and permanence in Him, it is not contradictory, because that *âtmâ* is inherent with destruction free origination, with origination free destruction and along with the fundamental support of substance (permanence) to both of them.

Bhâvârth :The *shuddâtma svabhâv* (completely pure nature) which has been manifested in *swayambhu* (self-arising) *sarvajna* (omniscient) *Bhagwân*, it never gets destroyed, therefore His origination is without annihilation, and the blemished-impure dispositions caused due to ignorance from eternity, once they get destroyed totally after that they never arise, so He (*Bhagwân*) has annihilation free from origination. In this way it has been said here that they are indestructible in the form of *Siddha* (disembodied omniscient God). So even besides their being indestructible they are with origination-annihilation-constancy; because from the pure modification point of view, they have origination (*utpâd*), from the impure modification point of view they have annihilation (*vyaya*) and being the base of both of these they have constancy (*dhrauvya*) from the soul-ness (*âtmatva*) point of view.

PRAVACHAN

The four state of *jiva*'s existence/transmigration keeps on changing one by one, but the state of *Siddha* (disembodied omniscience) never changes into embodied mundane existence.

This *jiva* has acquired such body infinite times in four states of his existence viz body of a king, beggar, insects, bird, animal, celestial and infernal beings, etc. which gets associated and disassociated, but after attaining the disembodied state of omniscience, it never gets destroyed. *Âtmâ* himself is capable of becoming *parmâtmâ* (omniscient). In this world, king becomes a beggar, a beggar becomes a king, or a king goes to hell, and an infernal being becomes a king in his next birth-such states go on changing. The one who hunts, eats flesh, goes straight to hell due to sinful dispositions of intense attachments. As an iron ball goes down in water, in the same way the *jiva* who is involved deeply into violent acts goes directly to hell. But by taking the shelter of the constant nature of his own *âtmâ*, he attains *moksha*-liberated state. This state of *moksha* being imperishable everlasting, never changes.

Q. Is it that one can know about his previous birth only after attaining *jâtismaran jnân* (remembrance of past life)?

A. Every *jiva* is seen having different belongings/paraphernalia/liking with varying circumstances; this itself proves the existence of previous birth. *Bhav* (reincarnation) is the fruit of perversity (false belief). This *jiva* has attained *jâtismaran jnân* infinite times earlier, when he knew his past life, but so what? This is in no way beneficial. In this world an illiterate person also earns millions of rupees, and an intelligent person does not get enough to eat. This proves that *jiva* bears the fruits of his past *karmas*.

Srimad Rajchandra has said-

Ek rank ne ek nrip, e âdi je bhed |

Kâran vinâ na kâryate, e ja shubhâshubh vedya | |' Âtmasiddhi gatha 84

Meaning: One is a pauper and one is an emperor, etc. such difference-disparity cannot be without some cause existing with them, the disparity in them is the result of good or bad karmic bondage.

The belongings/associated things are seen according to the *karmas* bonded in the past. One person is seen taking too much care of, and is always protecting his body, and yet his disease is not cured. Whereas another person who does not take care of his body at all, yet he is seen enjoying good health. All these results of meritorious and de-meritorious *karmas* are clearly seen. A sinner *jiva* committing inauspicious acts earns millions of rupees, whereas a pious person (*shrâvak*) observing compassion piety, charity, etc. may not be able to earn. All these visible disparities/differences prove the existence of previous birth as well as the auspicious and inauspicious deeds done during those births.

Origination of the state of omniscience so evolved by pure thought activity (*shuddhopayoga*) remains as it is. The belief that I am the knower and the universe is the knowable-the subject of knowing, 'I am the seer' and the universe is perceptible-the object of perception to be seen, instead of this, 'I' have no other connection with the external things, gives solace and peace. External matters are not worthy of believing to be one's own. The indestructible omniscient state which evolves by realizing the self-*âtmâ* remains as it is, forever.

The way butter is made into *ghee* (clarified butter), thereafter that *ghee* cannot be changed into butter, or once the spiciness of *piper longum* is brought out by grinding it into fine powder, thereafter it cannot be brought back to its original condition, or as once the raw gram is cooked it becomes sweet in taste, but that cooked gram cannot be brought back to its raw condition and if sowed again it cannot sprout. In the same way once the pure sentient blissful *âtmâ* is realized and totally bloomed pure state is achieved by engrossing in it, then He (the disembodied omniscient *âtmâ*) is never born again into embodied mundane form.

The perfectly bloomed state (*Siddha-dashâ*) is attained as a *prasad* (gift) of *shuddhopayoga*. Once, the spiciness of *piper longum* is evolved fully, then it cannot be reduced even a bit, but the partially evolved

spiciness can be brought out to become complete spiciness. Similarly, the absolutely pure state of *âtmâ* is manifested by concentrated focus/engrossed-ness into the pure sentient blissful self and this is new state, was absent earlier. Now the perfect omniscient state has been manifested which will not go back to the imperfect state. Once omniscience takes place, it never does perish. The auspicious and inauspicious thoughts/dispositions go on changing sequentially again and again but once the perfectly bloomed state manifests by virtue of *shuddhopayoga*, it does not vanish. Therefore, auspicious and inauspicious dispositions are not worth doing. The completely pure state which evolves by the shelter of pure nature of the self it remains so from beginning to eternity. The state of *Siddha* even on changing every moment always remains the same.

Brahmdatt Chakravarti (emperor, kings of kings, many eons ago) had 96,000 queens, 64,000 sons, 32,000 daughters, 16,000 *devs* were serving him and used to rule 6 *Khands* (a vast land of 6 regions of the *Bharat-Kshetra*), but after his death he was born in the 7th hell (for suffering indescribable agonies and afflictions for an extremely long period of innumerable years). Such a drastic change of downfall takes place in the mundane state of existence but the origination of the perfectly liberated state is absolutely of a different kind.

The *siddha-dashâ* (disembodied omniscient state) is manifested as a gift of *shuddhopayoga* with the support /shelter of pure inner nature of the embodiment of knowledge. It never happens, that after becoming *parmâtmâ* (supreme God), the *Parmâtmâ dashâ* (the perfectly liberated state) will be destroyed and the *sansâr dashâ* (embodied mundane state) will be originated. If a *muni* with pure passionless *châritra*, attains heavenly abode, then he loses his *châritra*. *Châritra* is changed if the monk does not attain omniscience, but it never happens so that the state of *Siddha* attained by *shuddhopayoga* will get destroyed.

The power of omniscience and omni-perception has been manifested completely in the *âtmâ*, by taking the shelter (*âshray*) of the self *âtmâ*, the fruit of which never destroys. Pure nature of *âtmâ* is supremely important, and bliss is achieved by taking its shelter. The auspicious disposition gets converted again into inauspicious disposition. This world (mundane state) arises with the modification of *punya-paap* and gets destroyed as well. But in the state of *Siddha*, (the being of *Siddha*) is never destroyed. Therefore, the state of *Siddha*, is worth evolving by self-realization with *shuddhopayoga*.

The impure dispositions of virtue and vice, go on modifying and changing among themselves in worldly state; but on the manifestation of the state of *Siddha*, the destroyed impure modifications never regenerate or be reborn. The (*Arihant*) state of omniscience is attained after self-realization. There in the thirteenth *gunasthân* (stage of spiritual evolution of *âtmâ*), a little impurity of staying in human body exists, but after attaining *moksha* the disembodied omniscient state of *Siddha*, this impurity (of occupying human body with non-destructive *karmas*) too, is destroyed forever.

Siddha Bhagwân has completely destroyed (the true embodied form of) impurity, by the gift of (*prasâd*) of *shuddhopayoga*. 'I am blissful' - by such engrossed-ness in the self-soul, perfect purity is originated and (the embodied form of) impurity gets destroyed. *Kevali Bhagwân*, has attained the completely pure modifications of the attributes of *jnân*, *darshan*, *ânand*, *viryâ*, etc. but He still has the impurity of vibration (due to the embodied state of *âtmâ*). These are due to the *nimitta* of non-obscuring *karmas*, which gets destroyed as a result of *shuddhopayoga*.

Kevaljnân is evolved by *shuddhopayoga* only. After that (in *Arihant* state also) whatever impurity persists gets destroyed with the arising state of *Siddha*. Once *piper longum* achieves the state of full spiciness, then it cannot go back to the state of partial spiciness. In the same way, once, He who have

achieved *Siddha-pad* by ascertaining, realizing the self with engrossed-ness in it and have destroyed the *sansâr* (mundane life), He never return back to the mundane state.

Many people say that hard ships faced in youth can be borne, but how to bear them in old age?

Being rich, poor, ill, old, etc. are all temporary circumstances. One may have rise of *punya* or of *paap*- they are all temporary phases, they are not worth taking shelter. Therefore, by identifying the pure self-*âtmâ*, to remain engrossed in it and keeping away from the engrossed-ness of conventional belief, knowledge and attachments, it is worthwhile to have faith, knowledge and engrossed-ness in the pure nature of self-soul. Consequently, with the emergence of "*Siddha dashâ*" the destruction of impure dispositions which has taken place, now onwards, they will never be born again. The totally pure modification of *âtmâ* is never destroyed, hence it is indestructible, and therefore it is worthwhile evolving.

Though the *Siddha-paryây* (state of disembodied omniscience) is imperishable; yet it has the three-fold quality of origination-annihilation-permanence. Even though the state of *Siddha* being indestructible, the nature of permanence, origination and destruction in it is not contradictory.

How is the origination-annihilation-permanence in the indestructible state?

The modification (of each moment) remains exactly the same so it is called indestructible, even then origination and destruction does take place every moment. The impure state is destroyed, pure state is born and *âtmâ* himself remains indestructible as it is. Pure state has arisen, impure state has destroyed and *âtmâ* always remains *âtmâ* by himself. In this way all the three qualities are applicable. The *paryây* of *Siddha* does never destroy. Thus, along with origination, devoid of destruction, the *sansâr paryây* (embodied mundane state) has ended which is devoid of origination, hence along with destruction, devoid of origination the substance (*âtmâ*) which is the base of those two conditions is constantly one and the same-homogenous.

The *âtmâ* itself has arisen in purity form-this is said so from the view point of *utpâd* (origination), his impure state has destroyed-this is said so from the view point of *vyay* (annihilation) (and at the same time the *âtmâ* itself is *dhrauvya*-constant). Thus, the trinity of *utpâd-vyay-dhrauvya* is present in each *samay* (moment). This stick when bent creates (*utpâd* of) the state of being bent, by destroying its state of being straight (*vyay*) and the stick itself remains as a stick is permanent (*dhrauvya*). In this way all the three traits exist simultaneously. One should understand the same way in the *Siddha* state.

PRAVACHAN ON BHÂVÂRTH

As the traits of origination-annihilation-permanence are common in all substances, so it is inevitable for the pure *âtmâ*, *Kevali Bhagwân* and *Siddha Bhagwân* also, to have these traits.

Here the example given is of *parmânu* (smallest unit of matter). It is said that blood is formed from bread-rice-lentils etc. A new form is produced with a change in the previous form, but the substance itself remains constant-such is the nature of substance. Substance which exists (by itself) cannot be destroyed and that which does not exist cannot be created. Each substance remaining permanent changes its state every moment. *Jiva* wants peace. "Want" of peace proves that there is no peace in the present, but there is only anxiety. Therefore, peace is born on destruction of anxiety and *jiva* remains constant. Thus, the *utpâd-vyay-dhrauvya* traits exist in each and every substance.

Utpâd-vyay-dhrauvya is applicable to *Siddha* also. Despite there being imperishability, the experience is new every moment. Because imperishability is mentioned there, so it does not mean that there is no change of modification, although no impurity occurs there. But there too, the state modifies every moment. If it stops modifying even for a moment, then it will not modify in the next moment also, then there will not be any experience (of blissful state).

Someone says that *âtmâ* has only one-sided trait of invariable unchangeable, and permanent. Then a question is asked that who determines that the *âtmâ* is permanent only? The decision is not made in the permanent but the *paryây* modifies, i.e. the decision is taken by the *paryây*. Previous state is destroyed, new state is born and the self remains permanent-this sort of *utpâd-vyay-dhrauvya* exists in every substance. Thus *utpâd-vyay-dhrauvya* is applicable to the pure state of *Siddha* also.

GATHA-18

अयोत्यादादित्रयं सर्वद्रव्यसाधारणत्वेन शुद्धात्मनोऽप्यवश्यंभावीति विभावयति—

Now, it is expressed that, since origination, etc. three qualities (origination, destruction and permanence) are common to all the existing substances, hence the *shuddhâtmâ* (*kevali Bhagwân* and *Siddha Bhagwân*) too inevitably possesses these three characteristics of substance.

उप्पादो य विणासो विज्जदि स्वस्स अट्टजादस्स।

पज्जाएण दु केणवि अट्टो खलु होदि सब्भूदो॥18॥

UPPÂDO YA VINÂSO VIJJADI SAVVASSA AṬṬHAJÂDASSA |

PAJJÂËNÂ DU KEṆAVI AṬṬHO KHALU HODI SABBHÛDO || 18 ||

Meaning of gâthâ: In fact, all the existing substances are characterized by origination of some form of newer modification and destruction of some form of existing modification and all those substances/objects are constant by some imperishable form of modification.

Tikâ: Just as in the real gold, origination of bracelet form is seen by way of its modification and destruction of former existing finger-ring form and continuance (permanence) of yellowness, etc. devoid of origination and destruction of gold attribute form is seen. In this way we should acknowledge that in all kind of substances the trinity of origination of newer modification, destruction of former modification and continuance (permanence) of attributive form do exist. Therefore (it is mentioned that) the pure self (*Siddha*) too possesses definitely the existence of the characteristics of substance consisting of the trinity of origination, destruction and permanence.

Bhâvârth: The characteristic nature of a *dravya* is *astitva* (existence) and existence is of the form of *utpâd-vyaya-dhrauvya*. Therefore, every *padârth* (substance) has *utpâd* (origination) by some *pariyay*, *vinâsh* (annihilation) by some *pariyay* and *dhrauvyatva* (constancy) by some *pariyay* (angle).

Q. Why has *dravya*'s existence been told to be having *utpâd*, etc. by all three of them? It should be told only by *dhrauvya*, because whichever remains *dhruv* (constant) it can remain existing always?

A. If the substance be only constant then soil, gold, milk, etc. all substances should remain as one and in the same form; and there should never be any distinction of pot, ear-ring, yogurt, etc., but it does not happen so, i.e., distinction is surely seen. Therefore, substances do not remain absolutely constant (*dhruv*) in all respect, they originate by some *pariyay* and are destroyed by some *pariyay*. If it is not believed so then whole world will get destroyed.

In this way every *dravya* is full of *utpâd-vyay-dhrauvya*, so even the liberated souls also certainly have *utpâd-vyay-dhrauvya*. On seeing broadly, it can be said that *siddha pariyây* is originated, *sansâr pariyay* is annihilated and *âtmâtva* (soulness) remains constant. From this point of view the liberated *âtmâ* also

has *utpād-vyay-dhrauvya*. Or the *jnân* of liberated *âtmâ* continues to modify in the form of knowable substances, therefore in whatever form the origination, etc. takes place in all the knowable substances so in the same very form the origination etc. continue taking place in the *jnân*, therefore the liberated *âtmâ* also has *utpād-vyay-dhrauvya* every *samay*. Or if seen very minutely, then due to six-fold decrease/increase taking place in the *agurulaghu guna* (attribute of constancy and individuality), the *utpād-vyay-dhrauvya* occurs every *samay* in the liberated *âtmâ*. Here as the origination, etc. are explained about *Siddha Bhagwan*, so in the same way one should understand *Kevali Bhagwan* also.

PRAVACHAN

In this *gâthâ* (verse) the substance has been called constant from the view point of some (unchanging) modification and here modification means attribute. The sentence 'I want to follow religion', itself establishes the trio of origination-annihilation-permanence.

Châritra (true conduct) is precisely *dharma*. *Dharma* is the modification, free from perversity. Modification which is focused on the pure nature of self or that passionless part which has arisen with the acceptance of pure nature of self is called *châritra* and *dharma*. As a result of this *dharma*, the liberated state which is indestructible, is evolved. The liberated state which arises by the support/shelter of the pure sentient-blissful self does never get destroyed. The four incomplete *jnân* of *matî-shrut*, etc., which have been destroyed, do not originate again. Such is the indestructible state of *moksha*. The *Siddha*, even besides being indestructible, do have origination-annihilation-permanence. This principle is not found elsewhere in any other philosophy or religion.

When a *jiva* wants to follow religion it means, at present there is non-religious state which needs to be changed and a new religious state is to be originated and the self would remain constant (unchanged). Disappearing of former modification, appearing of newer modification and the self remaining constant (unchanged)-in this way one should accept the trinity of origination-annihilation-permanence (always together in a substance).

Religion cannot be practiced without knowing the real nature of substance. If *dharma* is prevalent in the present state, then one does not need to give rise to *dharma*, and if the capacity to follow *dharma* be absent within, then *dharma* would never arise, because *dharma* does not arise from outside the self *âtmâ*. The current *adharmâ* (non-religious state) is annihilated, and *dharma* (religious state) is originated and one identical part remains constant (permanent); thus, these three components are present in one *samay*. The one who knows perfectly all the substances herewith, the above said three parts in one *samay* is the omniscient.

EVERY SUBSTANCE BY REMAINING CONSTANT MODIFIES ITSELF, BUT ONE SUBSTANCE CANNOT AFFECT ANOTHER SUBSTANCE IN ANY WAY

It is wrong to say that by observing compassion of others, piety is evolved (in the self), because when the modification of other (non self) substance happens by that substance itself, then how can you produce/modify it? It should be ascertained that the disposition of compassion (auspicious attachment) which arises in your self is *punya*, because the substance in front of you modifies independently and it changes / modifies itself and yet it remains constant. If one takes shelter of his constant (unchanging) self-*âtmâ* then the irreligious state vanishes and instead the religious state is evolved.

If the existence of a substance would not be proved by three parts then the substance itself will not be proven. If a substance would not change in one *samay*, then it will not change in the subsequent *samay* also. If change would not occur, then the state of *adharmâ* (irreligious state) would never be destroyed and *dharma* (religious state) would can never be evolved. *Âtmâ* cannot create or change the state of

any other (non-self) substance; because that other (non-self) thing is also *sat* (self-existing entity). One could do good to others by mercy, or self could get blessings of others, or could harm others by cursing them, or one's own state might change due to others, these things (relation of doer-deed between two substances) can never happen. On ascertaining so, one's attention (*upayoga/paryây*) gets focused on the pure self-nature and at the same moment the *mithyâtva* (perverse belief) gets destroyed, *samyak darshan* (right belief) gets originated (manifested) and the self remains constant. Every substance possesses these three parts/traits of origination-annihilation-permanence.

Q. Is not the mundane being (embodied *jiva*) the doer of other (non self) substances?

A. No. *Âtmâ* cannot do anything of other substance; but in reality *âtmâ* is not the doer of *raag* (attachments) also. *Âtmâ* is not the doer or maker of bread, rice, lentils, etc. The spoken words are also a substance which have all the three parts but there is never a fourth part in it. If *âtmâ* could do or change the other substance then *âtmâ*'s part would enter into that substance, and so the other substance would have a fourth part, but it never happens so. The other substance changes/modifies by its own power (of modifying nature).

Every substance is possessed of three parts – *utpâd* (origination)-*vyay* (annihilation)-*dhrauvya* (permanence). The *utpâd* of newer modification does not happen due to any other substance but *dharma* (passionless conduct) arises due to one's own nature (by the experience of pure self), and the state of *adharma* (perverse conduct) gets destroyed, and even then (the condition being so) he (the *âtmâ*) remains constant. Origination of current delusion-attachment, annihilation of previous delusion-attachments and the self remaining constant-thus these are three parts in *sansâr*. Destruction of fallacious belief, origination of right belief, and the belief attribute is constant-thus all the three parts remain in the *âtmâ*. That which we want to evolve is *paryây* (state). Previous state is annihilated, new state is generated and the attributes remain constant existing eternally-thus all the three parts exist in each substance.

Jiva may be creating *raag* but due to his *raag* the temple is not created. Every *samay* (moment) one existing *paryây* annihilates and another *paryây* originates in all the six *dravyas* (substances), and in this activity no interference of any other substance is required. Acceptance of this principle solves all disputes. This *âtmâ* should know all other (non-self) substances also correctly, that is, they also possess the trinity of *utpâd-vyay-dhrauvya*. By knowing this fact one will not mix one into the other.

From the view point of *sahavarti paryây* (co-existing attributive modification) the substance, in reality is *dhruv* (unchanging constant), and from the view-point of *kramvarti paryây* (sequential modification), the substance is originated by new modification with destruction of former modification. In this way it is transitory. If there would not be modification in the condition of the substance, then no work can take place; and if there is no *dhruv*, permanence of substance, then no activity would be possible without the support of the permanent (unchanging) substance.

In every substance, origination-annihilation-permanence is due to the self itself and not due to other external factors. Just as the real gold is seen originating in the form of bracelet like modification, but that modification is not seen to have been originating from the goldsmith and his hammer. The other things may be present there but the work/modification of bracelet is not performed by gold smith and his hammer. Their presence is recognized but the creation of bracelet is not because of them. In the same way the creation of temple, bread, etc. has been by their own particular matter but it is not seen to have been created by any other workmen, money, lady, fire, etc. Here the *utpâd*-origination of substance is its modification and is not said to be taking place due to the other *nimitta* etc. An Ignorant person considers the work to have been originated by the artisan, hammer, lady, etc. associated things but he does not look at the nature of the gold because his sight does not reach, the nature of the substance.

Q. Can *roti* (Indian bread) be made in the absence of fire?

A. *Roti* is seen as created from its own *pariyây*, similarly fire is seen as created from its own *pariyây* of heat. How can one say or negate that whatever power is possessed by whichever substance is not present in it? Actually, the substance (*dravya*) itself has arisen in the form of its modification but no other substance has arisen in the form of that modification. In the earlier form, the gold was in the state of ring, etc. and its destruction is seen due to the annihilation nature of that very substance. The gold itself was existing earlier, in whichever state, that state is destroyed. But no other substance has destroyed that state of gold.

Thus, we should identify first the true nature of all substances. When we see the gold from its yellowness, smoothness, etc. *sahavarti jnân pariyây* (co existing attributive modifications) then it appears to be *dhruv*-constant (unchanged), because in both the states of bracelet and finger-ring the gold neither gets originated nor gets destroyed, viz on seeing from the *sahavarti guna pariyây* at the time of destruction of the finger-ring and at the time of origination of bracelet, constancy is seen in the gold itself. By the correct understanding of this principle the boastfulness of ownership and doer-ship of all the other substances is destroyed and the discriminative knowledge from the momentary attachment is evolved.

An ignorant *jiva* says that he has properly arranged the non-self external substances. *Jnâni* (the wise person) asks him, whether the other substance is an object or not? If it is an object, then all three parts of origination-annihilation-permanence are present in that substance by itself. Despite this truth, the belief that all three parts are because of 'me', is a fallacy. In this way one should understand the presence of origination-annihilation-permanence in all substances.

'This stick' has changed its position, its changed state has originated due to the stick itself, and the apparent constant part is also due to the stick itself. But the origination-annihilation-permanence of the stick is not caused by the finger. Finger's origination-annihilation-permanence is in the finger. The bent state of finger is destroyed and the straightened state has been originated, the substance remains constant due to its coexisting undivided attributive modification. *Âtmâ* does not lift the stick as all these three parts are present in the stick, annihilation of previous state, origination of new state and apparent state of permanence. In this way, these three parts are eternally present in all substances. When this is correctly understood then the arrogance (of doer-ship) of other substances goes away and the self remains the knower (of the events) only.

All the substances of this universe are seen originating with some new state, destroying with previous state and remaining constant with co-existing undivided (*sahavarti*) attributive modification. Decision, that the existence of each and every substance is existing with origination-annihilation-permanence-such sort of conviction gives rise to *bhed vijnân* (discriminative knowledge of self and non-self). The *raag* which is originated in the self, it is momentary and the self is permanent, thus on attaining '*bhed jnân*' the self-focused form of *dharma* (passionless state) is evolved.

In agreeing to the *vyavahâr* of the world, in trying to please the world, and trying to get people to agree, this *jiva* has wasted infinite *kaal* since eternity. But this *jiva* could not please the world, because the pleasure and displeasure of the world are due to their own self. Their modification arises due to themselves, in their own time, while earlier state is destroyed and the substance remains *dhruv* due to the *sahavarti pariyây* (undivided attributive modification).

My *âtmâ* originates in the form of new modification, the old modification gets destroyed and the self remains constant. Without obtaining the other (non-self) external substance, the conduct attribute (*châritra guna*) is seen originating in the *raag* state, the previous modification is seen annihilated and the attributes remain constant. In *Siddhas* also the trio of origination-annihilation-permanence definitely exists.

Impure state of *âtmâ* is annihilated, giving rise to the state of *Siddha*. After that *Siddha* state is never destroyed, consequently the mundane embodied state is never born. The origination-annihilation-permanence forms of existence (*sat*) being the characteristic of substance is definitely found in *Siddha*.

Here someone may ask-do the modifications continue even after the attainment of perfectly pure state? Yes, in that state also the nature of (substance) origination-annihilation-permanence exists. Since the substance exists so it modifies along with remaining constant, and its nature is to modify in each and every *samay*. In this way the characteristic of origination-annihilation and remaining unchanged-constant does not disappear in the *Siddha* (liberated) *âtmâs*. As a rule, the trio of origination-annihilation-permanence does exist in *Siddha* also.

PRAVACHAN ON BHÂVÂRTH

It is not possible that at any time substance may not be present. The characteristic of substance is *sat* (existence) and the existence is characterized by the trio of origination-annihilation-permanence. Therefore, each and every substance constitutes with origination of some *pariyây*, annihilation of some *pariyây* and unchanging permanence of some *pariyây*. Broadly speaking, (attaining *Siddha* state means) the annihilation of mundane embodied state, origination of perfectly liberated-disembodied state, and the self remains constant (unchanged). *Kevaljnâni* and state of *Siddha* remain existing as it is, yet every *samay* the origination (of newer)-annihilation (of former) *pariyâys* continues forever.

IF THE PRESENCE OF MODIFICATION ALONG WITH ITS CONSTANCY (PERMANENCE) IS NOT ACCEPTED IN EVERY SUBSTANCE THEN THE DIVERSITY OF WORK WOULD NOT BE ESTABLISHED

Q. The question may arise here that, why has the existence of substance been explained in three ways, that of origination-annihilation-permanence? Only the eternal one constancy would have been explained in a substance, e.g. the indivisible matter particle (*parmânu*) exists, it is imperishable-(constant)-thus should have been explained?

If the substance remains constant-unchanging, then it can remain existing. But since the origination and the annihilation are momentary, so they cannot remain constant (permanent), then why have they been called *sat*-existent?

A. If the substance would remain always in one and the same attribute form and no modification would occur then, clay, gold and milk should remain existing in one and the same kind of work. But it is not seen so. The pot of clay is seen, origination of pot and annihilation of lump of clay is seen. In this way the diversity and peculiarity is seen, which prove the modification (occurrence of origination and annihilation) and if the change would not occur in every one *samay*, then there will be no modification/change. If body etc. would be constant (unchanging) then there would be no change in it, but it never happens.

The pot is seen arising from clay and curd is seen arising from the milk. Here it has not been said that ornaments could be made if gold is available but what is said here is that the substance does not remain in one form, rather it keeps on modifying every *samay*. Therefore, the clay pot is made by the clay itself from within the clay.

Every substance of the universe modifies its form in every *samay*, hence the constancy alone is not the *dhruvpanâ* (unchanging state) characteristic of the substance. Therefore, it is most necessary to have modifying nature with constancy, and then only the functionality nature of a substance is proved.

Jain means the conqueror. Earlier, leaving the self, the *vikâr* (blemishes dispositions) was said to be the conqueror by focusing on non-self things. Now, conquering the blemished dispositions, i.e. by destroying *vikâr*-originating the *avikâri-dashâ* (non-blemished pure state), and self remains constant, thus here all three parts are proven to be existing. The difference between the constancy of clay and the (change of

modification into pot-form-*paryây*) pot is clearly seen. One who denies this division (*dravya* and *paryây*), for him too, the act of denial takes place in his modification. Work done, or modification, does not happen in the eternal constant part.

If you want to follow *dharma*, then know that, *dravya* itself arises into the *dharma* (piety) form and the *adharmā* (non-piety) form of state is destroyed and from the co-existing attributive modification point of view it remains constant. In the *shāstras* wherever the statement of associated things is found, the ignorant gets deluded by it. The *utpād-vyay-dhrauvya* of the stick occurs due to the stick itself, and that of the finger, is in the finger. Therefore, the substance does not remain absolutely constant, in one form, but it originates into some new form along with the destruction of some other form. The disbelief in this principle would not prove the mundane existence of the *jivas* and of the universe as well.

Different conditions of *raag* are seen. New state of ripeness is originated in a mango; there the raw (unripe) state of mango has been destroyed, and its (mango's) remaining constant is by virtue of its own self and not by anything else. If it is not believed so then no work/ action can be performed or proved.

In the *Siddhas* also the trinity of - origination-annihilation-constancy exists. Thus every *dravya* being possessed of *utpād-vyay-dhrauvya*, the disembodied omniscient *Siddhas* too possess these three components of the soul substance. Broadly speaking, the *Siddha paryây* has been originated, the *sansâr paryây* has been annihilated and attributively the soul substance remained constant (unchanged). From this view point, the *Siddhas* have origination-annihilation-unchanging constancy. Internally, the *shuddha chidânand swaroop* (the pure sentient blissful nature) is present and the pure modification, which manifested from that, is its origination and it's not modifying in to previous modification is it's annihilation and itself remaining constant by its attributes. Thus, in *Siddha jivas* too the trinity of origination-annihilation-eternality exists.

The state of *kevaljnân* (omniscience) is instrumental (*nimitta*) in the understanding of universe (*lok*) and non-universe (*alok*) and the universe non-universe are instrumental in the understanding of *kevaljnân* (omniscience), yet both are independent. Or as the knowable (objects of omniscience) go on modifying continuously in their own way, so accordingly the modification of omniscience continues (in knowing them with their minutest modifications) by its own competence. This means whatever type of origination, etc. occurs in the substances (of the universe) so exactly according to the origination, etc. it occurs in the knowledge (omniscience). This description is done from the view point of *jneya*.

If the stick is straight, the omniscient will know it as straight, and if the stick is bent, *kevaljnâni* will know it as bent. Thus, He knows all kinds of substances with their attributes & modifications of past-present-future simultaneously. This *jiva*, is in mundane state so accordingly the *kevaljnâni* knows him as *sansâri*. On termination of his mundane state he attains the liberated state and the *kevaljnâni* knows him as liberated one. This *jiva* will attain the liberated state in future-this was known to *kevaljnâni* since ever before, now on his attaining the liberated state-'he is presently in the liberated state'-this the *kevaljnâni* knows.

When it is said that *jnân* modifies according to the *jneya*, it is said so just to explain that modification. But in reality, the modifications of both (*jnân* and *jneya*) happens independent of each other. Suppose some *jiva*, at present is in worldly life and who will attain *moksha* in future, *kevaljnâni* knows that he is going to attain *moksha* in future and on his attainment of *moksha*, the *kevaljnâni* knows that he is at present in liberated state (*moksha*). Therefore, *kevaljnân* knows all the substances/objects with their past-present-future states, and as knows the *kevaljnân*, exactly so are found the *jneyas*.

In this way both, the *jnân* and the *jneya* are mutually *nimitta* to each other, i.e., the universe is the *nimitta* cause of *kevaljnân* and *kevaljnân* is the *nimitta* of the universe, but they are not at all dependent

on one another. The *paryây* of *kevaljnân* is *nimitta* to the objects known (*jneyas*), and the objects known are *nimitta* to *kevaljnân paryây*. As it is known in the *kevaljnân*, exactly so the *jneyas* modify due to themselves, and as the *jneyas* modify exactly so modifies the *kevaljnân*. Despite the relationship being so, the knowing of *kevaljnân* is not because of the malification of *jneyas*.

Kevaljnân knows simultaneously all *jneyas*, existing eternally. This is the nature of *kevaljnân*. Thus, on ascertaining the nature of our *jnân*, no contradiction arises. Therefore in each *samay* (moment) the trinity of origination-annihilation-constancy does exist in the liberated soul (*mukta-âtmâ*); or when viewed with the extremely minutest angle, then by virtue of (*shat guna hâni vridhi*) six multiple fold type of decrease-increase occurrence in the attribute of constancy of individuality (*agurulaghutva guna*) the origination-annihilation-permanence takes place every *samay* in the liberated *jiva*. In *agurulaghutva guna*, the earlier state is annihilated, new state is originated, and the self remains permanent.

As stated here like the origination, etc. of *Siddha Bhagwân*, similarly one should understand the trinity of origination-annihilation-permanence in the *Arihant Bhagwân* along with what is proper in Him. In this way, when one knows independence of substance, then his erroneous belief is removed, and the perverse belief about omniscience, *dev*, substantive and instrumental causes, etc. is removed.

Q. How would the *Siddha* God be having knowledge and enjoying bliss without the bodily senses?

A. The doubt that, how would the aforesaid *âtmâ*, who has become *swayambhu*, by the power of *shuddhopayoga*, be experiencing the knowledge and bliss without the bodily senses, is being cleared here. *Jnân* and *ânand* is the nature of *âtmâ*, i.e. the *âtmâ* is an embodiment of knowledge and bliss. *Siddha Bhagwân*, even in the absence of body and senses experiences of knowledge and bliss because of the eternal nature of *âtmâ*. Therefore, as a result of *shuddhopayoga* of the form of inner insight, knowledge, and engrossed-ness within the self, infinite knowledge and bliss is manifested, which does not need the presence of body and senses. *Âtmâ*'s nature is *jnân* and *ânand*-just on ascertaining and engrossing with the self, the spiritual bliss gets manifested in the modification, hence they (the disembodied omniscient Gods-*Siddhas*) do not need to have the body and senses.

Here the *âtmâ* has been called as *swayambhu* (self-arisen) due to the power of *shuddhopayoga* (pure soul activity) but it has not been called *swayambhu* due to the power of any other *nimitta* or *vyavahâr* (conventional rituals) or auspicious attachment, rather it becomes *swayambhu* by the power of *shuddhopayoga* only.

An ignorant thinks how can this *âtmâ* realize knowledge and bliss without senses? If the body and senses are present then only the knowledge and bliss can be realized?

His doubt is clarified-the knowledge and bliss exist potentially together, in the *âtmâ* (as its basic power), but by having its right belief and engrossment in it, the non-sensory knowledge and bliss are manifested.

In spite of having the body, the true believer-*samyak drishti* in his lower state of equanimity believes that he possesses the attributive power of knowledge and bliss and for its perfect manifestation the body and senses is not required.

GATHA-19

अथास्यात्मनः शुद्धोपयोगानुभावात्स्वयंभुवो भूतस्य कथमिन्द्रियैर्विना ज्ञानानन्दाविति
संदेहमुदस्यति—

How would this *âtmâ* who became *swayambhu* (omniscience) by the power of *shuddhopayoga*, be, having *jnân* and *ânand* (bliss) without physical senses? This doubt is being removed here: -

पक्खीणघादिकम्मो अणंतवरवीरिओ अहियतेजो।

जादो अदिदिओ सो णाणं सोक्खं च परिणमदि॥19॥

PAKKHĪṄAGHĀDIKAMMO AṄATAVARAVĪRIO AHIYATEJO |

JĀDO ADINDIO SO ṄAṄAM SOKKHAM CHA PARINAMADI || 19 ||

Meaning: He whose *ghâti* karmas have been destroyed, who has become *ateendriya* (non-sensory), whose *virya* (strength) is infinite, and whose *tej* (splendor) *kevaljnân* and *keval darshan* is supreme such *swayambhu âtmâ* modifies as per *jnân* and *sukh* (bliss).

Tikâ: This *swayambhu âtmâ*, whose *ghâti karmas* are destroyed by the power of *shuddhopayoga*, who has become non-sensory due to having destroyed the *kshayopshamicjnân-darshan*, whose spiritual strength is excellent due to annihilation of obstructive *karma*, whose splendor of omniscience and omni-perception is extremely high due to annihilation of the knowledge obscuring and perception obscuring *karmas*, experiences the absolutely unblemished pure sentient nature of self due to the absence (annihilation) of all sorts of infatuating (*mohaniya*) *karmas* and continues modifying on its own into the knowledge of self and non-self illuminating nature differentia and the spiritual bliss devoid of all sorts of perplexity-restless nature.

In this way knowledge and bliss are in the inherent nature of the *âtmâ* itself. And since the inherent nature does not depend on anything else, knowledge and bliss of the self arise without support of any sense organs.

Bhâvârth: The *âtmâ* does not require any *nimitta* of *indriyas* (physical senses) etc. for modifying into *jnân* and *sukh* form; because whose characteristic nature is to illuminate the self and non-self-such *jnân*, and whose characteristic nature is unperturbedness-such *sukh* is the *svabhav* (nature) of the *âtmâ*.

PRAVACHAN

All the *ghâti karmas* of the *sarvajna parmâtmâ* (embodied omniscient Lord) are destroyed. There is no instrumentality-*nimitta* of senses and body. The infinite *virya* (spiritual power) has been manifested which He himself holds. All those *swayambhu âtmâs* who have attained *kevaljnân* and *darshan* are fully modified into knowledge and blissful form. For getting modified in this form they do not need their body

and senses. The complete *kshâyik jnân* (unfettered-imperishable knowledge) has arisen in Him, hence this is unconnected to senses and mind.

By acquitting the knowledge of self *âtâmâ* and remaining engrossed in it, the *ghâti karmas* are destroyed, this statement is chiefly from the view point of *jnân*. The moment *kevaljnân* arises, the *ghâti karmas* are destroyed such is the cause and effect relationship (*nimitta-naimittik sambandh*). *Âtmâ* destroys the *karmas* is the statement of *vyavahâr*.

The omniscient *Bhagwân* has no concern with limited *jnân* and *darshan*. If *Bhagwân* has *kshayopsham jnân* (limited knowledge) then He would have connection with the senses and mind. But *Bhagwân* has *kevaljnân* owing to which He has no connection with the senses and the mind. The *âtâmâ* of *Kevali Bhagwân* has perfectly modified as non-sensory in the *paryây*.

Here the power of *shuddhopayoga* has been highlighted but the power of auspicious conduct (*shubh raag*) has not been specified at all. People call this *tapa*, but really it is not *tapa*. *Bhagwân's* *âtâmâ* has become non-sensory, that which is replete with knowledge and bliss. By engrossment in such non-sensory nature he has become *ateendriya*. By destroying the four *ghâti karmas*, the *âtâmâ* itself, has modified into *nirvikâr* (unblemished), *shuddha* (pure) and *chaitanya svabhâv* (pure sentient nature).

In the lower spiritual state the *jivas* with passions do have all the objects of senses, yet the spiritual energy (*viryâ*), knowledge (*jnân*) and *ânand* (bliss) are not caused by them. The other non-self substances being separate from the self, *jnân* and *ânand* are not experienced due to those other things. *Âtmâ's* nature itself is *jnân* and *ânand*; *jnân* and *ânand* are evolved from it. Knowledge does not evolve due to (hearing the) discourses. One's own present ability of *paryây* modifies in the evolution form of knowledge and in that the instrumental causes are naturally met with, but it is not so, that *nimitta* effectuate the *jnân paryây* or when *nimitta* is not met with, the *jnân paryây* will not evolve.

Self emerging time of speech and self emerging time of *jnân* are separate. At the time when speech emerges, time of knowing does not emerge. Thus, the *swayambhu âtmâ* has destroyed the *ghâti-karmas*. The *âtâmâ* is a pure sentient natured *dravya*; *chaitanya* (sentience) is its nature as well as attribute. *Âtmâ* possesses the nature of knowing and seeing. Know and to see are its attributes. The knowledge does not emerge due to *nimitta* (each substance modifies by its own modifying nature). The omniscient Lord experiences the self-soul full of knowledge and bliss.

ÂTMÂ MODIFIES BY ITSELF INTO PERFECTLY BLOOMED KNOWLEDGE AND BLISS WITHOUT ANY AID OF SENSES

Kevali Bhagwân's *âtâmâ* modifies in the (*paryây*) into self and non self illuminating form of knowledge and bliss devoid of perplexity. In the lower *sâdhak* state also, as much dependency is kept on senses and *nimitta* that much dependence and unhappiness is experienced by himself, and without their dependence as much shelter of the self *âtâmâ* is taken that much spiritual bliss is experienced by the *jiva*. The *svabhâv* (substantial nature) being unaffected by anything, the knowledge and bliss occurs to the self-*âtâmâ* without any aid of senses, mind and *nimitta*. Thus, the *âtâmâ* manifests into *jnân* and *ânand dashâ*.

Q. This is what you have explained about the state of *Siddha Bhagwân*. But what should the person, who is in lower stages, do? The *shuddhopayoga* by means of which one becomes *Bhagwân*, when does such *shuddhopayoga* emerge?

A. After ascertaining and realizing (having true knowledge and belief) that the nature of *âtâmâ* is *jnân* (knowledge) and *ânand* (bliss), this *jiva* attains *shuddhopayoga* (passionless pure thought activity), and as a fruit of which this *âtâmâ* modifies into the pure nature form of knowledge and bliss. During the

state of *shuddhopayoga*, *karmas* and the causes of *karmas* are destroyed automatically. The time of both the events is one and the same-not different. And to say that due to the destruction of *ghāti karmas* non-sensory bliss is produced, is the conventional statement (*upchâr*).

Someone can become a fake *sâdhu* and sit in *dhyân* (meditation), in a trench, may not eat anything for many days, or may meditate upside down, but till he does not ascertain the truth (the true self), he will not experience the self, separate from the body. So long as the truth is not ascertained, till then he would remain *ajnâni* (ignorant) and will continue transmigrating in the four states of embodied existence.

The nature of all *dravyas* is *utpâd-vyay-dhruv* and no *dravya* is the doer of, the enjoyer of, any other *dravya*. *Shubh raag* is also a fault — one who is not aware of this fact, how can he attain *samyaktva* (true belief of real self)?

All the substances do originate, destroy and remain constant in each *samay*—this concept is nowhere found excepting in the teachings of the omniscient (in the omniscient’s religion of true Jains). Those who are born in Jain (*Shwetâmbar*) sect, believe that the *Arihant Bhagwân* (embodied omniscient) fall sick, bear afflictions, take food, water, etc. they all are false believers, ignorant selves. The omniscient *Arihant Bhagwân’s âtmâ*, as a matter of fact has evidently modified into infinite knowledge and bliss form (*jnân* and *ânand roop*).

PRAVACHAN ON BHĀVĀRTH

Âtmâ does not need the support of the senses or *nimitta* to modify into bliss and knowledge. In the lower spiritual stages, to the extent this *âtmâ* takes the shelter of the self and the dependence of senses and mind is abdicated, to that extent bliss is experienced. Hence the *âtmâ* does not need any *nimitta*. The knowledge whose nature is to illuminate *sva-par prakâshak* (to illuminate the self and non-self both together) and the bliss whose nature is to be free from all sorts of perplexities, worries, disturbance, etc. exist in the very nature of *âtmâ*. This (*jnân* and *sukh*) is manifested in the *paryây* of *âtmâ*. In the new *paryây* of each *samay*, the new *paryây* of *jnân* and *ânand* arises. In that *paryây*, he does not need the support of food, body or any other *dravya*.

Q. In the present, do we possess enough workable *jnân* and *ânand*?

A. Work means modification. *Jnân* arises only by the support of self-substance (*sva dravya*) and that is workable, but *jnân* which manifests with the *nimitta* of senses, that is not workable. *Jnân* is not due to senses, but as much *jnân* is uncovered—that type of *jnân* manifests. For example, the senses/organs of an elephant are much bigger than a human, but his *jnân* is much less compared to a human. So, the *jnân* is not evolved in proportion to the senses, but *jnân* is originated every *samay*, due to its own self. This explains the reason why despite the absence of senses and mind, *Siddha Bhagwân* has complete and infinite *jnân* and *ânand*.

GATHA-20

अथानीन्द्रियत्वादेव शुद्धात्मनः शारीरं सुखदुःखं नास्तीति विभावयति-

Now it is expressed that the *shuddhâtmâ* (*swayambhu* omniscient) do not have physical pleasures and pain due to being possessed of non-sensory (*ateendriya*)/free from senses:-

सोऽखं पुण दुःखं केवलाणामिस्स णत्थि देहगदं
जम्हा अदिंदियत्तं जादं तम्हा दुत्तं णेयं॥ 20॥

**SOKKHAM PUṆA DUKKHAM KEVALAṆĀṆISSA ṆATTHI DEHAGADAM |
JAMHĀ ADIMDIYATTAM JĀDAM TAMHĀ DUTAM ṆEYAM || 20 ||**

Meaning of *gâthâ*: So, it should be known that in the case of *swayambhu* (omniscient God) there is no physical pleasure or pain, because he has attained non-sensory state (*ateendriyatâ*).

***Tikâ*:** As the fire remains free from all sorts of levels of heat, matter particles of the iron-ball, (in other words fire is free from the attachment of the activity in the matter particles in of the ball of iron). Similarly, since the pure self (the omniscient *Arihant Bhagwân*) does not have the assemblage of sense-organs, hence the way, fire does not have the succession of bearing the series of impacts of the blows of hammer (*ghana*) (as there is an absence of the association with the ball of iron, so the terrible blows of the hammer are not on the fire). In the same way, the pure *âtmâ*- self (the embodied omniscient/*Arihant Bhagwân*) does not experience pain or pleasure associated with the body.

***Bhâvârth*:** *Kevali Bhagwân* does not have pain of thirst, etc. or pleasure of food, etc. related to the body; therefore, He does not have *kawalâhar* (morsel of food/does not eat food).

PRAVACHAN ON GĀTHĀ

Due to the *ateendriya* state (free from all the sense-organs), the pure *âtmâ* of *Kevali Bhagwân* is devoid of all bodily pain and pleasures. One who believes that *Kevali Bhagwân* suffers from hunger, thirst, disease, troubles, and lowly faults, does not know the true characteristics of the *Kevali Bhagwân*.

Q. Someone may argue that since the *Kevali Bhagwân* has been called *âhârak* (intaker), hence there should not be any objection in us believing Him as the in taker of *âhâr* (food)?

A. In every part of the body of *Kevali Bhagwân*, and in innumerable *pradeshas* (as spatial units) of the *âtmâ* the quasi-*karma varganâ* (negligible *kârmic* matter related to body) and one *sâtâ vedniya dravya karma* only comes in; from this angle the *Kevali Bhagwân* has been called *âhârak*. But the *kevali* takes the morsels of food in some other manner, nowhere has it been described in the original Jain scriptures. *Âhârak* is not defined as- the one who takes the food is *âhârak*, and one who does not take the food is *anâhârak*- such sort of interpretation is not correct as per *Jina's* scripture, because the period of *anâhârak* in transit

state is one to three *samay(s)*, therefore *Kevali Bhagwân* has not at all been called as *âhârak* from the point of view of taking morsel of food, but due to the inflow of other matter particles He has been called as *âhârak*.

In “*Sarvârthsiddhi*” *tikâ*, (*adhyây 2 sutra 4*), it is said that due to the complete destruction of *lâbhântarây karma* (*karma* which obstructs the highest gain), there is no activity of taking morsels of food in any way in *Kevali Bhagwân*. To such *Kevali Bhagwân* the inflow of extremely minute and infinite meritorious particles being the cause of the base of His body, and which are not present in other humans continues coming in contact with his body every *samay* is present. This proves that *Kevali Bhagwân* never take morsels of food in anyway.

THE PURPOSE OF MEDITATION (DHYÂN) HAS BEEN ACCOMPLISHED IN KEVALI BHAGWÂN, HENCE BHAGWÂN DOES NOT NEED TO HAVE ÂHÂR (MORSELS OF FOOD)

The true nature of *Arihant Bhagwân* must be understood in its correct form, without any dissension, because it cannot be understood simply by arguments. First of all one should ascertain that his own nature is of not taking food (*anâhârak*). Only then he can ascertain and believe in the *anâhârak* nature of *Kevali Bhagwân*. The omniscient Lord does not suffer from bodily hunger, thirst, diseases, etc. If the food is necessary then it would mean that one who has food and water is happy, and one who does not have food and water is unhappy? But such feeling does never arise to *Kevali Bhagwân*. This concept appears to be hard to accept for the sectarian believers.

Those who believe that impure dispositions are caused due to the rise of *karmas* they do not leave their perverse belief; similarly those who believe that impure dispositions are caused due to *karmas* they do not leave their perverse belief; similarly, the one who believes that *Bhagwân* takes food and water, he too, does not give up his perverse belief. Though every substance modifies itself on its own time (or particular modification) but not due to the modification of any other substance, space and time, yet the one who believes otherwise he cannot attain the right belief of blemish free pure nature of *âtmâ*. Because the one who does not understand the independence of the *paryây*, he cannot believe the *nirvikâr* blemish free inherent nature of the self *âtmâ*.

Though *karma* has been said to be the *nimitta* in the psychic impure dispositions, but since the rise of *karma* has occurred, hence one will have to undergo the state of *raag*-but it is not so. When the *jiva* himself does *raag* then *karmas* are said to be the *nimitta*. If the eventuality be so that every time during the rise of *karma*, the *jiva* will have to do *raag*, then the *sansâri jivas*, owing to their always being with *karmas*, they will never get a chance to turn their attention towards the inherent nature of the self, and realize it.

In monk state the notion of taking food arises. It is included in the 28 *mool gunas* (basic rites) of a monk and it is *punya bhâv*. The monk state is incomplete state as the complete passionless state has not yet manifested, so the notion of taking food arises, but the monk to whom the completely pure passionless state has been manifested to such an omniscient Lord the notion of taking food does not arise. This is being clarified here.

Those who believe that *Bhagwân* takes food; they have misconception/perversity about the characteristics of the *Bhagwân* (embodied omniscient God). In *Moksha Mârg Prakâshak* (P.151) it is said that wherever the hunger, etc. faults are accepted in the *Kevali Bhagwân*, there the characteristics of *Kevali Bhagwân* are otherwise and wrong because, how can infinite bliss be produced in the *âtmâ* along with hunger, etc. faults?

To establish the nature of substance as the way it is, and to remove the false belief is not *raag* and *dvesh*. Because here by establishing the truth, the intention is to honour the path of *veetaraag*.

HE DOES NOT NEED ÂHÂR THUS THE PURPOSE OF MEDITATION HAS BEEN ACCOMPLISHED FULLY TO BHAGWÂN

PRAVACHAN ON TIKÂ

Since *Kevali Bhagwân* has no relationship with senses and mind He has no pleasure or pain released to the body.

As the fire is totally free from all sorts of revels of the hot matter particles of the iron-ball, in the same way sentient *âtmâ* is just like fire, it is totally free from the senses and the body. When fire gets attached with the ball of iron, it has to bear the impacts of blows of the terrible hammer. But when the fire remains unattached, alone, it does not have to bear the blows of hammer. In the same way when the sentient *âtmâ* conjoins with the *karmas*, then the impure dispositions arise, but when it does not conjoin with the *karmas* then the impure dispositions do not arise. So, it is my fault and not of *karmas*. Here the topic is of *kevali* who has broken the connection with the body senses and divided knowledge of *mati-shrut jnân*. *Sarvajna Bhagwân* does not have *bhâv indriya* (knowledge manifested through the senses). So, despite the presence of physical senses and physical mind, *Kevali Bhagwân* is totally unconnected with them, and hence, not even a bit of *nimitta-naimittik* relation can be ascertained to Him. He is absolutely non-sensory. As the fire does not bear the terrible blows of hammer when it is not associated with the iron ball in the same way the *jivas* who have attained *keval jnân* does not experience even a little bodily pleasure or pain and hence hunger, thirst, disease, etc. faults are not found in Him.

Q. Here someone may argue that since *Kevali Bhagwân* is still having the rise of (4-non-destructive *karmas*) so among them due to the rise of *asâtâ vedniya* (unpleasant feeling producing *karma*) He would undergo the feelings of hunger etc. Should one accept the argument?

A. The above raised argument is not correct, because the feeble rise of *asâtâ karma* is not capable of creating suffering to *Kevali Bhagwân*. His connection with the senses and body has totally been broken; He has become the non-sensory. Therefore, the bodily pleasures and pains are not caused to Him. The ignorant self raises such wrong reasoning because of having misconception. The remaining four *aghâti karmas* of the *kevali* have been compared to a burnt rope. As a burnt rope cannot tie anyone, in the same way, the *aghâti karmas* are not at all capable to cause suffering to Him (*Kevali Bhagwân*).

In the verse *Apoorva Avsar, Srimad Râjchandraji* has written that where there is only the presence of four *aghâti karmas*, it is akin to a burnt rope, which only has the form of the rope but cannot do the work of the rope. The monks who attain the perfectly passionless state they become all knowing Lord (*sarvajna*). Here the characteristics of the *sarvajna* are explained. Those who do not know the characteristics of the omniscient *Kevali*, he cannot evolve *dharma* (passionless-ness).

The *jiva* who has experienced the pure self, knows the real state of *jnân* and *ânand* in the complete bloomed *paryây*. The knowledge of the existence of the self and the negation of the non-self (in the self)- is called *pramân jnân* (comprehensive knowledge). If someone believes otherwise the characteristics of *kevali*, and if he is explained 'what the true nature of an omniscient-*kevali* is'-but he does not want to ascertain-it means he is showing his stupidity. The one who knows that the *âtmâ* is of all-knowing nature and he may not know the power of the omniscient *paryây*, it cannot be so.

PRAVACHAN ON BHÂVÂRATH

The *jiva* feels unhappy in the state of hunger, and happy on getting good food, such emotions are not experienced by *Bhagwân*. He never gets diseased and never needs medication. Despite this, one who believes *Bhagwân* to be taking food, etc. he does not know the true nature of the omniscient pure *âtmâ*. The omniscient God does not suffer from hunger, thirst, disease, etc. so He does not need *kawalâhâr* (morsel of food).

GATHA-21

अथ ज्ञानस्वरूपप्रपञ्चं सौख्यस्वरूपप्रपञ्चं च क्रमप्रवृत्तप्रबन्धयेना-

भिदधाति तत्र केवलिनोऽतीन्द्रियज्ञानपरिणतत्त्वात्सर्वं प्रत्यक्षं भवतीति विभावयति-

Now, the detailed explanation of the characteristic nature of knowledge and the detailed explanation of the characteristic nature of happiness is given in two successive sub-chapters. First, it is explained there that the omniscient/*kevali Bhagwân* knows all things directly owing to being modified into non-sensory knowledge form:-

परिणमदो खलु णाणं पच्चक्खा सव्वदव्वपज्जया।

सो णेव ते विजाणदि उग्गहपुव्वाहिं किरियाहिं॥21॥

PARINAMADO KHALU ÑAÑAM PACCHAKKHÂ SAVVADAVVAPAJJAYÂ |

SO ÑEVA TE VIJÂÑADI UGGAHAPUVVÂHIM KIRIYÂHIM ||21||

Meaning of *gâthâ*: In fact, for *Kevali Bhagwân* who has attained *kevaljnân* (knowledge) all *dravya-paryayas* (substances-modifications) are known directly. He does not know them through *avgraha* (perception) *ihâ* (inquisitiveness), etc.

***Tikâ*:** The omniscient *Kevali Bhagwân* does not know through the help of senses-organs, in the sequence of *avgraha* (perception), *ihâ* (inquisitiveness), *avây* (judgement), (but) automatically at the moment of annihilation of all sorts of obscuring *kârmic* matter. He instantly turns into omniscience form of knowledge owing to having accepted the beginning less, endless, causeless extraordinary knowing-nature form of causality; therefore, He knows directly, simultaneously all the substances, regions, times and qualities (inherent nature). Thus, all the substances with their modifications, being the subject of directly experienced knowledge are known to Him.

***Bhâvârth*:** That which has no beginning, no end, and which has no reason and which is not present in any other *dravya* (substance), such a pure nature of *jnân* only is made *upadeya* (worth attaining). The seed of *kevaljnân* lies in *shukladhyân* which is termed as *svasamvedanjnân* roop (self-experiencing form of knowledge), when *âtmâ* modifies as such, then due to its *nimitta*, all *ghâti* (obscuring) *karmas* are destroyed. At the time when they are destroyed, *âtmâ* by himself, attains *kevaljnân*. Like the *jivas* with *kshyopkshamic jnân*, who know with *avgraha* (perception) *ihâ* (inquisitiveness) *avâyâ* (judgement) *dhârna* (retention), that *Keval Jnâni Bhagwân* does not know in this sequential way. But he knows all *dravya* (substance) *kshetra* (place) *kaal* (time) *bhâv* (modifications) simultaneously, all together. In this way everything is direct for him.

PRAVACHAN

Now onwards the nature of *jnân* and *sukh* (bliss) is being explained, respectively, in the next two

adhikârs (sub-chapters). First, it is explained that everything is directly known to *kevaljnâni* (omniscient) owing to his knowledge being modified into *ateendriya* knowledge.

Kevaljnân and *lokâlok* (three *loks* and infinite space outside it) both are completely independent as well as mutually *nimitta* to one another. *Kevali Bhagwân* has modified into the complete bloomed state of *jnân*. Based on these lines *Âchârya Amritchandra* has written the annotation. Due to *Kevali Bhagwan's* present state of omniscience of *kevaljnân* He has become *Arihant*. The existence of whole of the universe comprising of different substances with their attributes and modifications are directly and crystal clearly reflected/known in His knowledge. As the comprehensive knowledge (*pramân jnân*) prevails, so all the knowables of the universe are reflected, in which *kevaljnân* is *nimitta*.

The whole universe modifies because of its own self into some *panyây* form. Hence *lokâlok* is *nimitta* (cause) and omniscience is *naimittik* (effect). In this way they both have mutual instrumental causality. *Kevali Bhagwân* does not know sequentially with the support of senses and mind, but he knows all, simultaneously.

Q. *Bhagwân* knows everything, and as is seen/known the modification by the *Bhagwân*, so accordingly (exactly in the same way), it happens and not otherwise. If this is accepted, then there remains nothing in our own hands to do? For example, a person is known in the *jnân* of another person, just the way he is. If that person is not dependent on the *jnân* of another person, then why cannot he be something else?

A. That which is known in *jnân*, corresponding to that, *jneya* is known, and as the way *jneya* is, so accordingly knows the *jnân*. Such is the cause–effect relationship between the two. *Jnân* is instrumental cause to *jneya* and vice versa, but this does not mean that they are dependent on each other. When *kevaljnân* is said to be the instrumental cause, then *jneya* (objects known) of *lokâkâsh*, are *naimittik* (effect) and when the *jneya* of *lokâkâsh* is said to be *nimitta*, then, omniscience is *naimittik*; both are independent. The substances do not modify by depending on *jnân*. It is the nature of every substance to modify. “As is known in *kevaljnân*, so accordingly will happen” - having such sort of belief helps in giving rise to the correct ascertainment of independent functioning/status of substances.

By comprehending and remaining engrossed in the unique nature of *jnân* within, the omniscience (*kevaljnân*) is manifested. The omniscient *Kevali Bhagwân* does not know through sense-organs gradually by way of perception, inquisitiveness, judgment, (*avagraha, ihâ, avây*) etc. The knowledge of *Kevali Bhagwân* has modified into omniscience form. It is the present *panyây* of *jnân* which knows (all things of three time phases) simultaneously, non-gradually, but does not know gradually by *avagraha*, etc.

Due to which reason the *kevaljnân panyây* has been evolved and due to which reason it knows simultaneously (not gradually)? This is what has been explained in this *gâthâ*. Due to annihilation of all sorts of obscuring *karmas* he (the *bhâvlingi* monk) has turned into omniscience form of knowledge in just one *samay*. *Âtmâ* is without beginning and without end and it has no other reason for its existence, thus –it is *akârniya* (without reason).

Here the word *swayamev* (by its own) has been taken along with the statement “the knowing nature of *jnân* modifies”. The knowing nature of *jnân* is without any reason. The knowing nature of *jnân* is possessed by the self-soul, not in any other substance.

So how many fasts, auspicious attachments (*shubh raag*), or attachment of the true *dev, guru* and *shâstra* will give rise to *kevaljnân*?

No! *kevaljnân* is not evolved due to that (*shubh raag*)

Then how does it arise?

The unique eternal nature of *jnân* exists, without any reason. By comprehending and remaining engrossed in it, *kevaljnân* is manifested. The best kind of extremely strong *sanhanan* (strength of bones), adamantine human body, the fourth era (*ârâ*), and to be in *Mâhâvideha* region- all these have been discarded; these associated circumstances might be present due to their own, but *kevaljnân* is not manifested due to them. Real cause for evolution of *kevaljnân* is only one this has been explained here.

The cause of origination of all the pure modifications of *samyak darshan-samyak châritra-kevaljnân*, etc. is only one. The other accompanying causes are merely so called/conventional. The *Mâhâvideha Kshetra* etc. where ever *kevaljnân* is attained, there, only the pure sentient nature is the cause and none else is the cause. These unique attributes do not exist in other substances. Thus, by comprehending and remaining engrossed in one's own unique knowing nature *kevaljnân* is manifested. But *kevaljnân* does not arise simply by comprehending/adopting any *nimitta*, attachments (*shubh raag*) or incomplete (pure) modification, as the cause.

Ignorant selves believe that *Bhagwân Mahâvir* attained *kevaljnân*, because He observed severe penance — for twelve years, he ate no food despite food being available to him, took no water despite water was available to him. But in reality, that form of which *jnân* is the nature, that of which *jnân* is all, that with which *jnân* is identical— who comprehends and takes shelter of such knowing nature of one's own self-by that cause only *samyak darshan* is evolved.

By adopting one's own knowing nature only *samyak châritra* is evolved, and by comprehending one's such knowing nature and by remaining perfectly engrossed in the same, omniscience (*kevaljnân*) is attained by himself. Throughout all the three time phases this alone is the cause in the means of becoming perfectly happy, (but) none else is the cause.

People say that *Bhagwân Âdinâth* fasted for twelve months. That is because the ignorant does not know the true cause. In observing fasts, vows, penance, meditation, charity, if one's passions are auspicious and mild then it is *punya* but *dharma* is not caused by *punya*. No one can modify a *parmânu*. Intensity of attachments does not reduce due to activity of the body. If attachments be mild then *punya* is caused. But by accepting *punya* as to be the cause *dharma* is not evolved.

People say that *Bhagwân Mahâvir* observed austerity for twelve years, and due to that he attained *kevaljnân*. But the ignorant selves who believe this are unaware of the penance of *Bhagwân*.

1. Those who believe that He did not take food because He did not have the desire of food are *mithyâ drishti*.
2. Those who believe that desire ends by focusing on desires are also *mithyâ drishti*.

Ignorant is unaware of true penance. Here the method "how the *jiva* attains *kevaljnân*?" is being explained.

The monk observed so many fasts, became sky clad *Digambar*, took oath of five great vows followed 28 basic rites, therefore he attained *kevaljnân*- but this is not so; by accepting the causality of these, *kevaljnân* is not manifested. During his monkhood state *Bhagwân* has four incomplete *jnân* (sensory, scriptural, clairvoyance, and telepathy) but by accepting them also in causal form *kevaljnân* is not evolved. The self itself is existent within as an embodiment of constant power of knowing nature; by engrossment in it *kevaljnân* is manifested; but it is not so, that by accepting the *nimitta*, *shubh raag* or incomplete *jnân* *kevaljnân* has been manifested. As a matter of fact, due to comprehending and engrossing in one's own knowing nature *kevaljnân* is manifested.

How did *Tirthankars* or *Kevalis* attain *kevaljnân*?

Attributing to them that they (*Tirthankars/Kevalis*) did so many fasts remaining standing in the

jungle-this is the statement of *nimitta* in reality. They having comprehended their inner knowing-blissful nature of the self, remained engrossed and stable within it, that is why *kevaljnân* got manifested in them. But it did not manifest due to any external associated cause.

Q. By doing how many pujas and by constructing how many temples, *kevaljnân* will be manifested?

A: *Kevaljnân* is not manifested by all these (conventional rituals). In the accomplishing state (*sâdhak-dashâ*) the *shubh-raag* (auspicious attachment) also arises and attention turns towards *nimitta* but by adopting the *nimitta* and *shubh raag* the *kevaljnân* is not manifested, rather by adopting the causality of knowledge *kevaljnân* gets manifested.

THE CAUSE OF SAMYAK DARSHAN, SAMYAK CHÂRITRA, SHUKLA DHYÂN AND KEVALJNÂN, IS ONE'S KNOWING NATURE ONLY

In the same way, in the lower stage of the accomplisher also the right belief (*samyak darshan*) etc. are manifested only by comprehending/adopting the causality of knowing nature. *Samyak darshan* does not manifest simply by accepting the causality of *kshayopsham labdhi*, (attainment of knowledge in destruction cum subsidence of *karma*) *vishuddhi labdhi*, (attainment of rationality, attainment of mild passion with auspicious thought activity and/or discourse of *guru*). This *jiva* has visited infinite times in the omniscient's *Samvasaran* even then he could not attain right belief.

Here the topic is of *kevaljnân*. How did omniscience (*kevaljnân*) arise, which knows, each and every thing of three time phases and three worlds, in one *samay*? This is what has been explained here. The knowing nature of *âtmâ* is eternal and no god is its doer/creator. Existence of nature is not due to the reduction of attachments. The knowing nature of *âtmâ* is eternal without any reason. Knowledge is a unique- uncommon attribute. It is said here that knowledge modifies, therefore the attribute of knowledge has been taken here. Wherever the modification of *ânand* (bliss) is mentioned, there one should understand that, by comprehending the causality of attribute of bliss the spiritual/*ateendriya* bliss gets manifested. But *kevaljnân* etc does not arise due to the blessings of *Bhagwân*, or any things else.

Attachment of having belief of true *dev-guru-shâstra is punya* (auspicious deeds). Though the knowledge of 11 *Angas* (*shâstras*) has been evolved due to their *nimitta*, but by accepting the causality of these *nimitta samyak darshan, châritra* (true conduct) and *kevaljnân* are not evolved. Though on destruction of four incomplete knowledge of *mati, shrut, avadhi, manah paryây jnân*, the evolution of *kevaljnân* has taken place. Despite this, the destruction of incomplete knowledge and attachment is not the cause of evolution of omniscience; rather, by accepting/adopting one's own eternal, one (undivided) form, unchanging constant, pure nature as to be the cause the *kevaljnân* is manifested. It is evolved due to this cause only and not by any other cause. What sort of conventional conduct comes on the way (to liberation) is described in detail, but it is not the cause of omniscience.

Q. If it is so then why has the conventional conduct been described?

A. To give awareness of the fact that during the accomplishing state of a *sâdhak* only such kind of accompanying attachments becomes *nimitta* in it, that is why it is said so from the *vyavahâr* point of view. Auspicious attachments do arise to the extent of non-engrossment in the nature of *jnân*. Our *raag* stops ourselves which shows that much lack of effort. Thus the self gets obstructed by himself and not by any other cause.

In the three worlds and throughout three time phases, where ever, *samyak darshan, jnân* and *châritra* is attained, it is always attained by the shelter of one's own eternal pure nature (*svabhâv*). Only by taking the refuge of all knowing nature of self *samyaktva* (true belief) and *kevaljnân* are manifested, and the one who accepts this, only he possesses the right belief of the true omniscient God, preceptor-

monk and scripture (*dev-guru-shāstra*). But simply by accepting *dev-guru-shāstra* to be the cause, true belief, (*samyak darshan*) does not evolve. The perfect knowing nature is existing within the self; so, by ascertaining and having its belief-knowledge and engrossment is the only cause of *samyak darshan* etc. Calling the other accompanying causes to be the cause is simply called feigned cause. *Dharma* does not evolve by adopting the feigned cause. This is the greatest principle which is explained here. First of all, one must accept that nature of pure *âtâmâ* is *jnân* and by taking its refuge righteous state is gained.

THOSE DEV-GURU-SHĀSTRA ARE TRUE ONES WHO TELL JIVAS TO COMPREHEND THEIR OWN KNOWING NATURE AND THOSE WHO TELLS OPPOSITE OF THIS ARE ALL KUDEV-KUGURU-KUSHĀSTRA

The ignorant believes that *samyak darshan* is caused by other non-self or believe that *kevaljnân* is caused by the *nimitta* of *kudev-kuguru-kushāstra* (false god-false *guru*-false *shāstra*), is false belief. Those who say that “*vyavahâr* is observed first then *nishchay* evolves later, or only by their support will evolve your *dharma*”, they all are liars.

By comprehending one’s knowing nature of *jnân*, the belief of benefit or oneness in the *raag* (passions) and *punya* (virtue) is destroyed. The true *dev-guru-shāstra* says that, by believing the benefit by one’s own knowing nature of *jnân*, and by remaining engrossed in it, *kevaljnân* will be evolved. And opposite of this if someone says that “*shubh raag*” will lead to *samyak darshan*, following conventional vows etc. will lead to *dharma*, or by his blessing, *dharma* will be evolved in the other they all are liars.

If someone wants mangoes and he climbs on the acacia (*babul*) tree, he will not get mangoes. In the same way, those who believe in false deity, false *guru* or false scriptures, they never attain *dharma*. All those *jivas* who have become omniscient have become by their own knowing nature of the pure self. It has been revealed in their divine discourse also, that you too will attain *kevaljnân* only when you will comprehend and remain engrossed in your own knowing nature of the self. The true monk-*Guru* also says that you ought to comprehend your own knowing nature, because only by comprehending and remaining absorbed in it, *samyak darshan-jnân-châritra* are attained. Hence you should comprehend it, those who preach thus they alone are the true *guru*. Those who say opposite of this they are false *gurus*, they are not trustworthy.

This *âtâmâ* himself is *Bhagwân*. Worship in the form of focusing towards this-(self *Bhagwân*) gives rise to *samyak darshan*. But the direct devotion of omniscient God, does not give rise to *samyak darshan*. The *âtâmâ* himself is the absolute real *parmâtâmâ*; by comprehending it to be the cause, *samyak darshan* is evolved. Here the topic of *kevaljnân* has been discussed. That is why the talk of comprehending the knowing nature to be the cause has been described. But here also one should understand that the talk is of comprehending the absolute state of complete *âtâmâ*.

What is said here is that by comprehending and remaining engrossed in one’s own knowing nature of the self, omniscience arises immediately. *Jiva* does not have *kevaljnân*, since eternity, but the knowledge attribute is since eternity. The state of omniscience is never found existing in anyone in manifested form since eternity. The modification of omniscience which manifests is new. The auspicious attachments arise to the accomplished, as a symptom of weakness, but this is not the core (vitality) of the Jain principle. The Jain principle means to know the pure self (*shuddhâtâmâ*) and to evolve passionlessness by its shelter-that passionless state, is the very core (vitality) of Jain discipline.

Kevaljnân, knows directly, all the substance-space-time and attributes as well as modifications, clearly. Hence all the substance-space-time and qualities with modifications being known, simultaneously to Him, all the substances and their modifications which are instrumental in his direct knowledge are crystal clear to Him. Omniscience is a modification (*pariyây* of *jnân guna*).

When *kevaljnân* (omniscience) is manifested in *Kevali Bhagwân* at that time what did he know? This is being explained here.

The moment *kevaljnân* arises, the same moment he knows all the substances along with their attributes and modifications simultaneously in one *samay*. It is not such that first *jiva* is known then *ajiva* is known or first substance is known and then its region is known, such is not the nature of the *paryây* of *kevaljnân*. All the substances, their regions (spaces), their modifications, and their attributes are simultaneously known in one *samay*. Also, it is not so that the past is known first and then the future is known in the omniscience. Each and everything of the three tenses is known to Him simultaneously in one *samay*. Here the meaning of the word *grahan* is not, to catch, but to know (comprehend correctly).

ONLY AFTER ASCERTAINING ONE'S OWN KNOWING NATURE CAPABILITY OF KEVALJNÂN IS UNDERSTOOD

Someone raises a question that if our future is going to happen exactly the way it is known/seen by *Bhagwân* and not otherwise (not in any other way at all), then our future does not remain in our hand, and becomes dependent on *Bhagwân*?

Answer to this is: - *Kevaljnâni* knows the past-present-future perfectly. The ascertainment of such *Kevaljnâni* is evolved only after ascertainment with the experience of one's own knowing nature of *jnân*. Has *Kevaljnâni* come into your ascertainment and belief? All substance-space-time-modifications are known simultaneously in *kevaljnân*. Did you accept this? The present *kevaljnân paryây* is manifested due to its eternal (knowledge) attribute—without comprehending the causality, such knowing nature of the self the true ascertainment of omniscient does not arise. As a quarrelsome boy quarrels even on being given equal portion of the watermelon, similarly here also an ignorant self is explained through the division (of omniscience and its ascertainment). *Kevaljnân* remains with the omniscient-*Kevali* and the ascertainment-belief of *kevaljnân* remains with you.

“Because *Kevali* has seen/known so, your future has become dependent, but it is not so. “Thy future itself is due to thy self-such modification is seen/known by the omniscient-*kevali*.”

Acceptance of omniscience means, one who would have turned away from *nimitta*, *raag* and *paryây*, and would have turned towards the *svabhâv* (pure nature of the self), then only know that he has attained the true ascertainment of the *Kevaljnân*. In this way, through, separation and distinctions, you have been made aware of the certainty that whatever *Bhagwân* has seen the same will happen.

Q. When is it decided that everything will happen in a sequence bound manner?

A. When one ascertains the knowing nature of the self then it is true decision. The ignorant cries/ insists that there has to be *nimitta*, and in this way, he experiences perplexities, in various ways.

“The *nimitta* and impure dispositions are determined ones”, the *jiva* who ascertains this he knows his knowledge to be different from the *raag* (impure dispositions), etc.

Kevaljnân, knows the entire space of *lok*. *Kevaljnân* does not enter *alok* (space beyond *lok*), it knows by remaining within the self. In the accomplishing state too, the *jnân* does not enter the non-self substances. It is not so that knowing of objects would occur only when it enters (the object) through sense of touch. *Kevaljnân* knows *alok*, without entering it.

Thus one who accepts (the capability of) *kevaljnân* then this point does not arise that when *nimitta* will be met with- then the work will be accomplished. And if someone says that when the work will be accomplished in future then at that time omniscience will know it, then this belief is also false. Because, *Bhagwân* knows directly all the (happenings of) three time phases in the present, when one knows this fact then who will think of changing any substance?

Whatever state of substance is destined to happen, it is definite. Its *nimitta* which will be met with those are also fixed. One who believes that the work will be accomplished when the *nimitta* will be present, and it will not be accomplished if *nimitta* is not present, then in this way he is negating *kevaljnân*.

Ignorant says that such attributes exist in any *dravya* due to which only some specific type of *vikâr* (impure disposition) will be originating in each specific moment, and at that moment only a certain fixed type of *nimitta* will also be present. But one who argues this way, his statement is wrong; because at whichever time, whatever type of *vikâr* (blemish modification) is destined it is fixed to arise in *âtmâ*, and at that time whatever would be the *nimitta* it is also fixed. Thus, everything is fixed in *kevaljnân* - one who has ascertained this point his outlook has also changed. Earlier he was knowing *jnân* and *vikâr* to be as one, but now on knowing the truth, he starts knowing *jnân* and *raag* as separate elements. Whatever *raag* is due to arise, its arrival is fixed and certain, but now his outlook has changed.

One who has concluded that all the modifications are sequence bound (*krambaddha*) throws away the burden of perplexity of doership and feels free-light spirited. None of the modification of other non-self substance is caused due to me; *raag* of course do arise because of my weakness but I do not like it at all. I am '*jnân svabhâv* of knowing nature only'. One who has concluded this he cannot continue to believe that *jnân* and *raag* both are one. Thus he has become weightless-light spirited.

Here the talk is of *kevaljnân*. By taking the refuge of one's own *jnân svabhâv*; simultaneously knowing form of *kevaljnân* has been manifested in which the *lokâlok* (universe and beyond universe) are instrumental *nimitta*. *Lokâlok* becomes *nimitta* in omniscience. Omniscience has arisen by the shelter of one's own *svabhâv* (knowing nature of the pure self) then *lokâlok* is said to be the *nimitta*. One who accepts such characteristics of *kevaljnân* attains *dharma*.

BY QUITTING THE SIDE OF NIMITTA AND RAAG WHEN THE JNÂN-PARYÂI TAKES THE SIDE OF ETERNAL KNOWING NATURE, THE SAME IS CALLED THE ACCEPTANCE OF THE SVABHÂV

Q. How does *âtmâ* attain *kevaljnân*? What sort of activity acts as the instrument/means for attaining *kevaljnân*?

A. The knowing nature (*jnân svabhâv*) of *âtmâ* has no beginning. *Âtmâ* is '*svabhâvwân*' (possessed with knowing nature) and *jnân* is his *svabhâv* (nature). It has no beginning, and it is not possible for the knowing nature of *âtmâ* (pure *jnân*) to get destroyed. There is no reason of this knowing nature of the *âtmâ*. Such *jnâyak svabhâv*-(knowing nature) of the *âtmâ* is the eternal nature.

This knowing nature, is absent in the inanimate non-living substances, and the knowing nature of one *âtmâ* does not enter knowing nature of another *âtmâ*. For attaining *kevaljnân*, if one comprehends the causality of knowing nature within the self then its work (omniscience) gets manifested.

Our all knowing nature of self does not exist in the teacher or scripture (*guru* or *shâstra*). It is the nature of sentient self-substance itself. The knowing nature of sentience self is constantly existent within and that knowing nature of own self is not with any *kevali*. Our knowing nature is within our self. Thus, comprehending one's own knowing nature one should focus one's present modification of *jnân* towards the self within. This is only thing worth doing. Besides this nothing else is beneficial. Having known this, the *jnân paryây* gets inclined towards the constant knowing nature of the self, i.e. the means of realizing the knowing nature of the self is achieved. That which is not beneficial, hence, by giving up aiming at it. i.e. giving up the aim of *nimitta* and *raag* as well as of present *paryây* as it too gives rise to *raag*. One who aims at his eternally one constant nature-that is called the real acceptability. The wavering state of knowledge which was inclined towards the side of *nimitta* and *raag*; turning it towards the side of knowing nature of self is given the name of acceptability of *jnân svabhâv*

This is the activity of *dharma*. And by what means one achieves/realizes *dharma* is being explained. Turning the present modification towards the self, within; this means he does not pay respect or give importance to anything else. The turning of *paryây* towards the pure nature, means he has respect of the self '*jnân svabhâv*'. In this way the state of *samyak darshan-jnân-châritra* is attained, which is the real activity of *dharma*.

Nowhere this thing is present except in the preaching of the omniscient. The *jnân svabhâv* (of *âtmâ*) is without beginning and end and similarly it is creator without any reason. In the present incomplete *paryây*, *kshayopsham* (destruction cum subsidence) of *karma* is said to be the *nimitta*, or the destruction of previous *paryây* is said to be the *nimitta*. But the eternal *svabhâv* of the self has no reason/*nimitta*.

Q. When does the adoration of *Kevali Bhagwân* said to be performed? The one having inclination of one's own *jnân svabhâv* in the nature of *jnân*, performs the true adoration/hymn of *Jinendra Bhagwân*.

A. The *jiva* who has turned one's present *jnân-paryây* towards his eternal knowing nature of self, he is said to have performed the true adoration of *Bhagwân*. When one leaves the focus of the physical senses, sensory knowledge and leaving the aim of all their objects which are known through them and turns one's attention towards the self *svabhâv* then he is said to have performed the adoration of the Lord *Jinendra*. This nature is devoid of the presence of any other causality. When this *jiva* focuses his attention towards his nature, which is not present in all other substances, then the passionless-pure modification arises. The modification of *dharma* does not arise from *nimitta*, *raag* or modification itself, but it arises from the *dravya svabhâv* (constant nature -self). Without having such belief, *dharma* (blissful pure modification) cannot arise. The ignorant self, believing *dharma* to be in non-self *nimitta* and *raag* gets stuck up there. Hence his effort –*viryâ* (spiritual energy) gets stopped in the non self (*nimitta* etc). Hence *Âchârya*, insists here to develop the interest of the self.

Here it is explained that monk who attains purest form of meditation (*shukla dhyân*) arises with the complete focus on *âtmâ*, then four *ghâti karmas* (obscuring *kârmic* matter) are destroyed. This is the only method of attaining, *samyak darshan*, *samyak charitra* and *kevaljnân*. On the destruction of the four *ghâti karmas*, the monk's *âtmâ* manifests *kevaljnân* on its own. This is the only activity of *dharma* which has been told.

Q. Here someone asks, where has pilgrimage, worship, temple, etc. gone? Where has *vyavahâr sâdhan* (conventional means) and the *nishchay sâdhya* (the real one to be accomplished/attained) also gone? In the *shâstra* '*Panchâstikây*' it has been said that the one who does not follow conventional conduct (*vyavahâr*) and does not accept it as an instrument then that *jiva* is *nishchayâbhâsi* (having illusion of *nishchay*). But here the *vyavahâr sâdhan* has not at all been remembered?

A. In the activity of *dharma* there is only one thing. When the pure nature of the self is made as an instrument and pure nature is manifested, then the causality of being the instrument is attributed on *vyavahâr* (conventional conduct). In *Panchâstikây gâthâ 172*, the description of both *nishchayâbhâsi* (having illusion of *nishchay*-absolute truth) and *vyavahârâbhâsi* (having illusion of *vyavahâr*-conventional truth) is given. The real cause/instrument is only one. The same thing has been described in the *Moksha Mârg Prakâshak* also—one who believes both *nishchay* and *vyavahâr* to be the real cause/instrument, he has not understood the true sense of the substantial nature.

GATHA-22

अथास्य भगवतोऽतीन्द्रियज्ञानपरिणतत्त्वादेव न किञ्चितपरोक्षं भवतीत्यभिप्रैति-

Now, it is expressed that nothing is hidden/known indirectly to *Kevali Bhagwân* as he has evolved/modified into *ateendriya* knowledge (omniscience): -

गत्थि परोक्खं किञ्चि वि समंत सव्वक्खगुणसमिद्धस्स।
अक्खातीदस्स सदा सयमेव हि णाणजादस्स॥22॥

**ṄATTHI PAROKKHAM KINCHI VI SAMANTA SAVVAKKHAGUṄASAMIDDHASSA |
AKHĀTIDASSA SADĀ SAYAMEV HI ṄĀṄAJĀDASSA || 22 ||**

Meaning of *gāthā*: Nothing is indirect to that *Kevali Bhagwân*, who himself has modified into absolute knowing form, always, *ateendriya*, omniscient, and who is all around rich in the qualities of all the sense organs, from all spatial units of soul.

***Tikā*:** - At the same very moment of the annihilation of all the obscuring *kārmic* matter, *Kevali Bhagwân* has gone beyond the senses which were the cause of effectuating the force in giving rise to worldly knowledge and were the cause of catching/knowing their own fixed objects; who is all around rich with serenity in the qualities of all the sense organs in the knowing form of touch, taste, smell, colour and words; viz *Kevali Bhagwân* knows touch, smell, colour and words equally from all spatial units of soul and who has attained the imperishable, non-temporal, *ateendriya* form of knowledge which is capable in illuminating/knowing all the forms (attributes and modifications) of *sva* (self) and *par* (non-self/other than the self) automatically on his own. To such an omniscient God (*Kevali Bhagwân*); owing to His comprehending all the substances-regions (spatial units)-time (three time phases) and their qualities and modifications, nothing is indirect, i.e. everything is known directly.

***Bhāvārth*:** The characteristics of senses is to know the attributes of touch, etc. one by one. e.g. just as the characteristic of sense of sight is to see colour, shape, etc. only, i.e. it is *nimitta* only in seeing the colour. *Indriya jñân* knows sequentially. *Kevali Bhagwân* knows touch, etc. all subjects through all His *ātma-pradeshas* without any instrumentality of senses, and who is *sva-par prakāshak* (illuminator of self and non-self) in all respects, such form of transcendental knowledge modifies on its own. Therefore, *Kevali Bhagwan* knows all *dravya-kshetra-kaal-bhāv* without the sequence of *avagraha*, etc. therefore *Kevali Bhagwan* does not know anything indirectly.

PRAVACHAN

KEVALI BHAGWÂN DOES NOT KNOW GRADUALLY – BUT BY HIS ATEENDRIYA NATURE HE KNOWS EVERYTHING DIRECTLY, SIMULTANEOUSLY IN THE PRESENT, ALL TOGETHER AND NOT GRADUALLY

Avagraha, ihâ, avây and *dhârñâ* are the divisions of *matijñân* (sensory knowledge which is dependent

on senses). The zeal to know the *âtmâ* is *avagraha* (perception). In this way *avagraha*, etc. are various divisions of *mati jnân*. *Ihâ* means inquisitiveness. *Avây* means decision/judgment and *dhârnâ* means retention-holding knowledge with certainty. Thus, the *Kevali Bhagwân* does not know the things gradually in parts, but knows all the substances of the three tenses and of three worlds (*loks*), simultaneously all together non-gradually.

When will which *jiva* attain *samyaktva* or *kevaljnân*? Or after how many births *jiva* will attain *moksha*, — all this is known definitely in *kevaljnân*. *Kevali* knows all of *dravya-kshetra-kaal-bhâv*, simultaneously all together. Thus, everything is directly known to Him.

The omniscient God of Gods-*Kevali Bhagwân* has no concern with physical and psychic senses. He has attained *ateendriya jnân* (*ateendriya* knowledge). Nothing is indirect for *Bhagwân*. It is not that *Bhagwân* will know the happenings of the future after it has happened. In fact, He knows everything with all its modifications of past, present, future of all the substances of the three time phases and of three *loks*, in one *samay*. Such is the sense expressed here.

A PIOUS PERSON, THE TRUE BELIEVER (DHARMÂTMÂ) IS ATEENDRIYA (UNATTACHED TO THE SENSES) BY BELIEF, A SKY CLAD MUNI IS UNATTACHED TO THE SENSES BY CONDUCT, AND KEVALI BHAGWÂN IS COMPLETELY UNATTACHED TO THE SENSES

The omniscient supreme *Bhagwân* was earlier in mundane existence. By comprehending and experiencing the pure nature of the self, he has attained *kevaljnân*, and it emerges at the same moment of destruction of all obscuring *karmas*. *Bhagwân* has become completely free (unattached and unconnected) from the sense organs. The five psychic senses and their instrumental form of (*nimitta*) physical senses, are *nimitta* in giving rise to worldly knowledge. *Kshayopsham* (manifested form of knowledge) which was in the form of *labdhi* (muted ability) earlier, from that *kshayopsham jnân*, by modifying into *upayoga* (active knowing) form gives rise to worldly knowledge, with the physical senses being *nimitta* in it. But *kevaljnân* or *samyak jnân* are not evolved through the *nimitta* of senses.

Each senses (*indriya*) knows its own subject. For example, eyes see, and ears hear. Thus, the senses are *nimitta* in it. In worldly knowledge also senses are merely *nimitta*. When this *jiva* focuses his manifested/uncovered form of knowledge outwards, his attention turns towards the senses. When the same *jnân* is turned inwards then it does not turn towards the senses. When the manifested *jnân* leans towards the worldly subjects, then senses are termed *nimitta* in that. When the same *jnân paryây* (modification of knowledge) turns toward the *ateendriya svabhâv* (*ateendriya* nature of pure self, devoid of senses), then the physical senses do not become *nimitta* in that. When that *jnân* bows towards the non-self things then the attention will go on the senses and from that, only anxieties of mundane world will be caused. The knowing nature of the self is eternal. If that is comprehended as to be cause and focused on it, then it turns into the *ateendriya* bliss unconnected to the senses.

When one knows his *paryây* as an undivided one with its *guna* then, in that *jnân* senses are not *nimitta*. When *bhâv indriya* (psychic sense) does exist and works with the instrumentality (*nimitta*) of physical senses, then it is termed as worldly knowledge and when this (psychic knowledge) is turned towards the constant, one's pure general nature of the self, then the *ateendriya jnân* (unconnected with senses) is evolved in non-gradually knowing form. When *jnân* discriminates the self from non-self, and it neither turns towards the physical or psychic senses, nor focuses on objects of senses, but focuses his *jnân* on the constant one pure general nature of self, which is more than the knowing nature; due to this he has been called the conqueror of physical senses, psychic senses and their objects. Then the real adoration in the form of *samyak darshan* arises in him.

The divided form of knowledge (*jnân*) which flows towards senses, if one inclines it towards the *nimitta*, then he himself, makes the non-self things as *nimitta*. That is why the focus (of *jnân*) turns toward the objects of senses. But when one inclines this *jnân paryây* towards one's own *svabhâv* (the pure self), then he has attained knowledge devoid of senses (*ateendriya*) from the view point of *drishti* (insight) that *jiva* is said to have conquered the physical senses, psychic senses and their objects.

Now *Kevali Bhagwân* has become completely *ateendriya*. In the fourth *gunasthân* (the true believer) has become *ateendriya* from the insight (*drishti*) point of view. *Kevali Bhagwân* on having attained *yathâkhyât châritra* (complete passionless pure conduct) has become absolutely *ateendriya*. That is why He has no joy or suffering of any kind related to the body. He knows the three time phases and three *loks*, *pratyaksha*-directly. He does not feel hungry or thirsty, because He has become *ateendriya* (has no connection to the senses). Now nothing remains *paroksha*-indirect for Him. His complete inclination has turned towards the complete knowing nature of the self, due to that He has become completely *ateendriya*. In the state of being *ateendriya* (non-sensory) *samyak darshan-jnân-châritra* and *kevaljnân* all are covered.

Q. Even on trying, if wrong thoughts don't stop, what should one do?

A. *Jiva* himself creates the (wrong) thoughts related to non-self things but he does not think about the self. No one else is the doer of this. The thoughts related to non self, are not natural, they are artificial. Attachments – aversion, resolves, notions, (decisions and executions of those decisions), all are artificial. Only the shelter of the inner constant pure general nature of the self gives rise to the natural state.

KEVALI BHAGWÂN HAS ATTAINED OMNISCIENCE-THE COMPLETELY PRATYAKSHA (DIRECT) KNOWLEDGE

The *jnân paryây* which knows the words, colour, odour, etc. gradually, is the divided modification of knowing in parts, it is psychic sense (*bhâv indriya*) and in that the physical senses are *nimitta*. Attached with *kshayopsham jnân* (knowledge arising due to destruction cum subsidence of knowledge obscuring *karmas*) the *bhâv indriya* had been working in parts from one sense to other. But now, it is not found in *Bhagwân*, because He has conquered *bhâv indriyas*. He has immersed completely in his pure nature.

Âchârya Bhagwân's way of explaining is unique. In the state of *sâdhak* (accomplisher), as much is the engrossment in the pure knowing nature of the self, that much direct knowledge exists in him and as much is the inclination towards the non-self that much is the obstruction and indirect knowledge. The knowledge of *Bhagwân* is completely direct; not even a single degree remains indirect in it. Since eternity, ignorant *jiva*, has accepted, *raag* (attachments) and *indriya* (senses) as the *nimitta*, and hence he has only indirect knowledge. Knowledge of the accomplisher is partially direct and partially indirect and the knowledge of *Kevali Bhagwân* is completely direct.

SARVAJNA DEV (OMNISCIENT) KNOWS AND SEES ALL THE SUBSTANCES SIMULTANEOUSLY FROM HIS ALL INNUMERABLE PRADESHA (SPACE POINT), NON-GRADUALLY AND DIRECTLY

The omniscient Lords are all around rich with serenity in the qualities of all the sense organs in the knowing form of touch, taste, smell, colour and words. *Bhagwân* knows all the substances of the universe simultaneously from the entire *âtmâpradesh*. In lower spiritual state, knowledge is used to know gradually with the support of any one sense organ at a time. But now this kind of divided form of knowledge has vanished in *Kevali Bhagwân*. The sun of omniscience has arisen in His innumerable space points in which everything is known/reflected to Him. He knows, equally from all His *âtmâpradeshas* (space points of His *âtmâ*). In the lower (non-omniscient) state he used to know through one sense at a time, i.e. equality (in knowing) was not there. For example, only colour is known/seen through the eye, only words are known/heard through the ears, etc. but *Bhagwân* knows/sees all the substances/object of senses, from all sides, dispassionately. He does not see/know some object first and some object later. He knows all substances

from his innumerable space points. In the non-omniscient state, the uncovered form of *kshayopshamic* knowledge of words (through the destruction cum subsidence of *karmas*), occurs in all space points, even then only some particular specific *pradesh* used to become instrumental (*nimitta*) in active knowing form. But now with the advent of *kevaljnân*, *Bhagwân* knows everything from his innumerable space points.

The moment *jiva* ascertains the existence of *kevaljnân*, arrogance as well as inclination related to the non-self things ends immediately in him from within-and instead the interest (true belief) of one's own omniscient nature develops.

In this way *kevaljnân* is capable of illuminating the *sva* (self) as well as the *par* (non-self), in its totality, all by itself. *Bhagwân* has become thus the holder of such indestructible non-temporal form of knowledge which is *ateendriya* and uncommon, whose worldly knowledge (knowing through physical senses) has been destroyed. The *ateendriya* non-temporal knowledge has been manifested against the worldly knowledge. In this way He has modified into the perfect knowledge form, i.e. the modification of knowing the complete *loklok* has taken place in Him. Before attainment of omniscience he was having sensory knowledge of gradual knowing form; now the gradual knowing form of knowledge has finished and all things are known directly, non-gradually and simultaneously in His omniscience. That is why, nothing is indirect for Him.

Some people say that *Bhagwân* does not know the co-related qualities. But their belief is wrong. The co-related qualities are known in scriptural knowledge (*shrutjnân*), and *Kevali Bhagwân* knows the modification of that *shrutjnân*, hence *Kevali Bhagwân* knows all co-related qualities by His *kevaljnân*. That is why nothing is indirect to *Kevali Bhagwân*.

Many people do not believe in the existence of omniscient. Among them someone raises a question, how to prove that *Bhagwân Mahâvir* was an omniscient? One of them was a rational thinker, he said that if *Kevali Bhagwân* is believed to be an omniscient, then our belief of doing the work of other non-self things or of believing ourselves to be dependent of other non-self things would no longer exist. In this way, many contrary beliefs and arguments about the *kevalis* being omniscient are prevalent in this world.

The decision of sequence bound modifications occurs in the pure knowing nature and in the decision of pure knowing nature the true effort is evolved. What was destined to happen at that moment, the same (event) has happened and that is definite and this itself is the attainment of right time for focusing on the pure self. At that time, the rise of *karmas* disappear. Thus, in this process the five *samvâys* (meeting of five factors together) are met with. *Kevaljnân* knows even the infinite indivisible degree of modifications of all substances in one *samay*.

When one ascertains oneness of *jnân paryây* with the knowing nature of self (*âtmâ*), and ascertains separateness from *raag* (attachment, aversion, etc. blemishes), only then he will be said to have decided on the knowing nature of self as well as of *Kevali*. This is actual *samyak darshan*. Everything of non self (i.e. substance-attribute-modification of non-self objects) is caused due to non-self. With this decision the egoistic sense of ownership of non-self is given up. Every modification of self occurs one by one, sequentially-such decision evolves in the modification of knowledge. But such decision is not arrived at by taking the shelter of sequential modifications. In this way, inclination towards the *paryây* gets quit and the interest in the *paryâywân*-(beholder of modification) is evolved. Thus, by the shelter of constant nature of the self, true decision is evolved and that is *samyak darshan*.

LEAVE THE ARROGANCE OF OWNERSHIP OF NON-SELF

Someone argues here that in the impure state of *jiva*, it is not certain, that only particular type of *raag* (attachments) will arise. But this statement is false. Whatever type of attachment is due to occur; in

whichever moment the same attachment will definitely occur at that moment. On having ascertained this, the doer-ship of *raag* is removed and he becomes the knower of the self-focused interest. With this, *jiva* realizes the glory of his knowing nature, then how can respect of *raag*, etc. attachments remain to cause perplexity?

The ignorant self does not believe the *raag*, etc. to be a blemish because he believes *raag*, *dvesh*, good and bad deeds to be worth doing. Such a person is asked that, what you want to do in the non self, then tell whether the modification of non-self is, *sat* (self-existing) or *asat* (non-existing). Whether that substance is eternal or momentary?

Substance is eternal.

Is its present modification based on its eternal self or on you?

Its present modification (change) is not caused by you. Hence you must give up the arrogance of doer-ship and ownership of non self. The modification of substance occurs from that very substance itself. Despite this, having such false belief that modification of substance is caused by me, is an erroneous belief and is the seed of transmigration.

ONE WHO IS INTERESTED IN THE KNOWING NATURE OF THE SELF HE ONLY ACCEPTS THE EXISTENCE OF KEVALJNÂN

In this world the omniscience (*kevaljnân*) exists which knows each and everything of the past, present, future, how to arrive at this decision? The existence of *kevaljnân* cannot be accepted by focusing on *nimitta*, *raag*, or *paryây* (present modification), but by accepting one's own *dhruv* (constant-unchanging) all knowing nature of the self, the existence of *kevaljnân* would be accepted. The ascertainment of one's all-knowing and seeing nature itself is the acceptance of omniscient *Bhagwân*. This does not mean that *Bhagwân* will know the event after its occurrence in future. Rather He knows the modifications of three *kaals* and three *loks* in one *samay*, directly.

Kevaljnân is all knowing. This *jnân guna* (attribute of knowledge), has been manifested due to the shelter of this (knowing and seeing nature of self) *Jiva* who decides this, his attention surely gets focused on the pure knowing nature of himself. Future modification of yours/ours and of every *jiva* has also come into His *jnân* (omniscience). One who decides that such knower of all the three *kaals* does exist; he also decides that the modification of non self is due to non self, and not due to him. My modification too arises in sequence bound form. *Dharma* (blissful pure passionless state) manifests by taking the shelter of non sequential knowing nature of the self. Thus, the *jiva* who has interest in the knowing nature of the self, he accepts the existence of *kevaljnân*.

Bhagwân knows the three *kaals* and three *loks*. Such ascertainment does not evolve due to the *nimitta* of senses; it will be attained by the shelter of *ateendriya* nature (non-sensory knowledge). So *jiva* who decides that he is the knower and seer, but he is not the destroyer or creator or turner/modifier of other non-self things, he will attain *samyak darshan* by self-engrossment. The worldly objects are knowable and I am merely the knower-in this decision dwells engrossment and peace.

Some may say that at the time of unfavourable situation, other substances modify by themselves but during favourable situation the *âtmâ* can do the work of other non-self; but this belief is false. Because the favourable or unfavourable situation of other non-self cannot be done by the self (*âtmâ*). All sorts of modifications of non-self substances are done by themselves, but the work of non-self cannot be done by 'myself' (*âtmâ*). Thus, on having right understanding the spiritual peace is realized.

The ignorant person believes peace in external things. Whereas the peace is reigning inside, in its reverse direction there exists no peace. Spiritual peace evolves by the refuge of *svabhâv* (constant pure

nature). The peace or anxieties are not outside. "I am knower and seer (*jnâtâ-drashtâ* only)". The substances of the universe are knowables (objects of knowledge) only, and I am *jnâtâ*. Infinite substances of the universe are the visuals (objects of seeing) and I am *drashtâ* (seer), yet it is not my duty to know and see them, they themselves are known and seen in my knowledge and perception. Thus, remaining the knower and seer only, is the pathway of peace.

Every substance modifies at its own time, as per their present movement. Such is the nature of substance. Even then believing that their states are changed/ modified by me-this sort of belief is the root cause of suffering.

PRAVACHAN ON BHÂVÂRTH

The *upayoga* (focus) of divided form of knowledge knows the subject of touch-taste-smell-sight etc. one at a time. In knowing/seeing, the sense of eye (sight) is *nimitta*, the uncovered form/*kshayopsham* of *jnân* within, when focuses on the senses of eye, it knows/sees the colour only. It is *nimitta* in seeing the colour only. When he is knowing/seeing the colour he does not hear the words. In this way the sensory knowledge (knowing through the senses) is gradual. On leaving the support of *indriya* (senses) and *raag*, and taking the complete support of the pure self-nature, the *Kevali Bhagwân* having attained the perfect *ateendriya jnân* (non-sensory knowledge) knows directly from all his space points, all the substances of the universe simultaneously, non-gradually (all at once).

What are the specialties of *kevaljnân*?

Kevaljnân knows without the support of the senses from all its *pradesh* (space points). It knows its own *dravya-guna-paryây*, as well as that of all others substances. By comprehending this unreasoned knowing nature to be the *kâran* (cause), the *kevaljnân* which has manifested on the basis of one's own *jnân*, modifies by itself. Hence all the *dravya-kshetra-kaal- bhâv* are known directly by *Kevali Bhagwân* without knowing gradually by *avagraha* (perception), *ihâ* (inquisitiveness) etc. so nothing is indirect for Him.

If *jiva* wants to leave the incomplete state of *jnân* and the perversity of *raag*, then he must correct his vision (belief) and knowledge about how they have become omniscient (holder of perfect knowledge) and what did they do to become so. Without knowing this, the state of completeness cannot arise. In the lower states the divided form of knowledge was working knowing in parts. Now on attaining complete state of *jnân*, the divided form of knowledge got destroyed and He has started knowing directly, non-gradually.

Kevali Bhagwân has attained *kevaljnân* by engrossment into the pure *âtmâ*, hence 'I' too will attain *kevaljnân* by taking the shelter of *âtmâ* (pure self). Thus on knowing the true means taking the shelter of the self- soul (*âtmâ*) is the activity of *dharma*.

The way the tanginess of the *lendipiper* (*piper longum*) which was within it, the same comes out from within, similarly the *jnân* of knowing the three *kaals* and three *loks* has been manifested from the power of inner constant nature of *âtmâ*, it has not come from outside. In this way, the *jnân* of *Bhagwân* knows all the *dravya-kshetra-kaal-bhâv* simultaneously or non-gradually, that is why nothing is *paroksha* (indirect) for Him.

GATHA-23

अथात्मनो ज्ञानप्रमाणत्वं ज्ञानस्य सर्वगतत्वं चोद्योतयति-

Now the equal extension of *âtmâ* (self) and *jnân* (knowledge) and all pervasiveness (omnipresence) of *jnân* is highlighted here: -

आदा णाणापमाणं णाणं णेयप्पमाणमुद्धिं ॥

णेयं लोयालोयं तम्हा णाणं तु सव्वगयं ॥23॥

ÂDÂ NÂNÂPAMÂṆAM ṆAṆAM NEYAPPAMÂṆAMUDDIṬṬHAM |

NEYÂM LOYÂLOYAM TAMHÂ ṆÂṆAM TU SAVVAGAYAM || 23 ||

Meaning of *gâthâ*: The soul is coextensive with knowledge; knowledge is said to be coextensive with the knowable (object of knowledge), the knowables comprise of the physical universe (*lok*) and non-physical universe (*alok*), hence knowledge is said to be all pervasive, omnipresent.

***Tikâ*:** 'Samgunaparyâyam dravyam'-means all attributes and their modifications co-existing together constitutes the substance (*dravya*). According to this *sutra* (aphorism), this *âtmâ* is equal to *jnân* owing to its modification, without any decrease-increase in its *jnân*, and the *jnân* being concerned with the knowables is equal to knowables (*jneyas*) similar to that of the fire being related with the fuels. The *jneyas* (objects of knowledge) are divided into *lok* (physical universe) and *alok* (non-physical universe/infinite empty space) which are embraced with the garland of infinite modifications and even on being noticed as perishable, it is perpetually constant conglomeration of six kind of substances (*dravyas*). Thus, *jneya* means everything, the group of six kinds of *dravyas*. Therefore, at the same moment of annihilation of all sorts of obscuring *karmas jnân* (omniscience) reaches (knows) the end of all substances divided into *lok* and *alok* and owing to its remaining immovable it is (said to be) all pervasive (*sarvagat*).

***Bhâvârth*:** *Dravya* is inseparable from *guna* and *paryay*. So, *âtmâ* not being either more or less than *jnân* is as much as *jnân* only; the way fire while burning the inflammable object takes the same shape as that of the inflammable object; in the same way, *jnân*, which takes the support of *jneya*, is equal to *jneya*. *Jneya* is the complete *lokalok* means it is everything. Therefore, with the destruction of all obscuring *karmas* (*âvarans*), omniscience knows everything simultaneously and after that it never falls from knowing all objects. Therefore, *jnân* is all pervasive.

PRAVACHAN

NOW, EXPANSEWISE, ÂTMÂ'S EQUALITY WITH IT'S JNÂN'S (OMNISCIENCE) ALL PERVASIVENESS IS BEING HIGHLIGHTED, THAT AREA COVERED OF ÂTMÂ AND IT'S OMNISCIENT PARYÂY BOTH ARE EQUAL, NONE IS SMALLER OR LARGER, HENCE ÂTMÂ IS EQUAL TO JNÂN

Guna and *paryây*, means all *gunas* and their *paryâys* together is *dravya*. Earlier it has been said that

kevaljnân is the modification of *âtmâ* which is the modification of eternal, causeless, unique, knowing nature of *jnân*. Now it is being said that the nature of *jnân* is equal to *âtmâ*.

Where from has *kevaljnân* come?

As much is *âtmâ* that much is *jnân*. *Jnân* is a unique specific quality which does not exist in any other substance other than the self. *Kevaljnân* has been manifested with the support of such unique and causeless *jnân*.

Kevaljnân is pervading in the entire *lokalok*, i.e. it knows the *lok-alok*. Despite this it stays within its own *dravya-guna-paryây*. *Âtmâ* is a substance whose *jnân guna* (knowledge attribute) exists to the extent of *âtmâ*. Every *âtmâ* exists eternally, without beginning and end, and from the view point of time its *jnân guna* is also without beginning and end, when seen from the view point of *kshetra* (space occupied), as much area occupied by the *âtmâ*, its *jnân guna* also occupies that much area only. On accepting the causality of indivisible knowledge attribute *kevaljnân* arises. *Kevaljnân* emerges on being engrossed in the inner pure knowing nature of the self.

There is no other cause for the knowing nature of the self. *Âtmâ* by itself is the knower-substance, it has no other cause. That, which exists by itself, needs no other cause. By accepting *akâran* (causeless) *guna* (*âtmâ*) as the cause, *kevaljnân* which has been manifested exists within the extent of *âtmâ*. From *vyavahâr* (conventional point of view), it is said that *kevaljnân* has pervaded in the entire *lokalok*.

Kevaljnân knows all the *gunas* of his *âtmâ*, as well as the entire physical and non-physical universe. *Paryây* of *kevaljnân* is of one *samay*, and the period of existence of *dravya-guna* is eternal. *Kshetra* (space) of attribute is also equal to the *dravya*.

Q. How much is the power of such a *jnân guna*?

A. As the *kevaljnân* knows whole of the *lokalok*, of all the three *kaal* (tenses) in one *samay*, hence it is called all pervasive (*sarvagat*), from the conventional point of view (*vyavahâr*). From the realistic point of view (*nishchay*), the space –extent of *kevaljnân* is the same as that of *dravya*. It seems as if all the substances of *lokalok* are absorbed in *kevaljnân*, and *kevaljnân* has been absorbed in *jneyas* (objects of *jnân*), such is the power of *kevaljnân*.

Guna (attribute) means *jnân* etc. *gunas*, and *paryây* means the present modification. Thus, the *dravya* is with *gunas* and *paryâys*. So *kevaljnân* is included in *dravya*, and the *guna* (*jnân*), due to which it has arisen, is also included in *dravya*, i.e. *gunas* and their *paryâys* are all identical to its *dravya*.

Q. The *kevaljnân paryây*, which has manifested on account of *jnân guna*, does it know the non-self substances or not?

A. Yes it does know. Because it knows each and everything so it is called all pervasive (*sarvagat*). The meaning of *sarvagat*, here, is not the same as it is said in the Vedanta sect. In reality, *jnân* does not enter the universe, but it knows the *lokalok* while remaining in its own self (*dravya*). It can never happen so, that *âtmâ* may remain small and *paryây* may exceed the *âtmâ*, or *paryây* may remain small and its area may exceed the *âtmâ*. Hence the *jnân paryây* always remains equal to *âtmâ*, and *jnân* is equal to *jneya* (objects known). *Jnân* (omniscience) knows all the knowables in one *samay*, therefore *jnân* is said to be equal to the *jneyas*. It never happens that the cloth may remain small and its modification of whiteness may exceed it. Whiteness is equal to the cloth. In the same way the *jnân paryây* of *âtmâ* is also equal to the entire area of *âtmâ*. In other words, it never happens that from *kshetra* (space) point of view, the *âtmâ* may become, either more or less than *jnân paryây*.

This *âtmâ*, area wise, always covers innumerable *pradeshas* (space points), and its *jnân guna* (knowledge attribute) also covers the same innumerable space points. On comprehending it to be the cause and by remaining engrossed in it, *kevaljnân* is manifested. This *kevaljnân paryây* is equal to *âtmâ*.

Q. As the *âtmâ* exists eternally as it is, and *kevaljnân* is manifested later, hence *kevaljnân* might be occupying more space, is it so?

A. No. If the area of *kevaljnân* is assumed to be more, then, this argument is contradictory. Arising of *kevaljnân*, in *âtmâ* has a beginning but no end, it exists infinitely, forever, but this does not mean that due to *kevaljnân* *âtmâ* would have been bigger. In reality, both *âtmâ* and *kevaljnân* area wise, are equal in space. Even besides having the causality of manifesting *kevaljnân* the *dravya-âtmâ* does not become big (it remains eternally the same as it is).

Thus, *kevaljnân* knows by remaining within itself. To say that *jnân* goes into the other (non self) area is *vyavahâr* (conventional statement). Earlier the *kevaljnân paryây* was not present, since eternity, and now it has manifested explicitly, hence it would have become weaker in energy, but it is not so. Because in that *âtmâ*, exists the power (efficacy) of manifesting infinite *paryâyas* of *kevaljnân* up to infinite-endless period. Hence the *âtmâ* pervades in his own, innumerable *pradeshas*. The *jnân guna* too pervades in the same innumerable space points and the *kevaljnân paryây* also pervades/continues manifesting in the same innumerable space points. *Âtmâ* is upto the extent of modification of *jnân*. The *kshetra* (space points) of *dravya-guna-paryây* is equal and identical.

Q. *Kevaljnân* knows all the attributes. Besides this also, is there any other power in the *kevaljnân*?

A. *Kevaljnân* knows infinite non-self substances. From *vyavahâr* point of view, it has pervaded in *lok-alok*. *Âtmâ* is equal to *jnân*, and *jnân* is equal to *jneya*, hence *kevaljnân* is described equal to *lokâlok*

Jnân being concerned with the knowables (*jneya-nisht*), similar to that of fire being related with the fuels, is equal to the knowables. Here *jnân* means the manifested *paryây* of *kevaljnân*. *Kevaljnân* dwells in all knowables (*jneyas*) or it is intent in them. Just as the fire enters the fuel worth burning and occupies that shape, in the same way the *jnân paryây* of *âtmâ* has become equal to the knowables (object known).

People find this concept very difficult to accept. As the fire is spread in the piece of wood, in the same way *jnân* pervades in the knowables. In this way because of dwelling in the knowables, the knowledge (*jnân*) is equal to *jneya* (knowables). This is said from *vyavahâr*. Here independence is being proved. The way the *lokâlok* modifies, so accordingly knows the omniscience. As the way *lokâlok* modifies, in the same way, *kevaljnân* modifies, such is the closest cause and effect relationship (*nimitta-naimittik sambandh*).

Every *dravya* is identical with its impure or pure modification.

How many *jneyas* are there?

The *jneyas* are divided in two parts-*lok* and *alok*. Even then the *jnân* (omniscience) is equal to *jneyas*.

What sort of *dravya* is it?

Modification arises from the attribute.

How many *jneyas* are there?

The *jneyas* (knowables) are divided into *lok* (physical universe) and *alok* (non-physical universe) which are embraced with the garland of infinite modifications and even on being noticed as perishable, it is perpetually constant conglomeration of six kinds of substances (*dravyas*). Here the garland of modifications includes all the pure and the impure modifications. The way pearls in a garland remain where they are, and do not move hither-thither, in the same way, infinite *dravyas* themselves are noticed in their *paryây* form as embraced-touched with their own garland of infinite modifications. Every substance, living or non-living is identical with its own modification and it is not separate from its *paryây*.

The *paryây* originates one by one. *Jnân* knows it in the same way. As modifies the *jnân*, accordingly modifies the *jneyas*, and as sequentially modifies the *jneyas*, the same way modifies the *jnân*. Each *dravya*

by nature is touched-embraced with the garland of its modifications. None of the *dravyas* is known separate from its modification.

At whichever time, whatever modification of whichever *dravya* is present, that *dravya* is known in that form. If modification is impure, then at that time, *jiva* is known to be identical with it. He is not seen separate from the garland of modifications. Ignorant believes that he is expert in worldly works. He feels proud of it. In reality the modification of intellect does not enter non self, or in the *jneya*, but dwells within the self. *Jnân* knows exactly as the *jneya* is.

As the *kevaljnân* modifies, *lokâlok* also modifies the same way. The *parâyâ* which is at present, it will go into the past in the very next *samay*. And the *parâyâ* of future will become the *parâyâ* of present. All these *parâyâs* are known in *kevaljnân* exactly in the same arranged manner. Cycles of six *dravyas* move in a sequentially identical and in the same orderly manner.

Earlier it was said that *kevaljnân* has become totally directly knowing *jnân*—so how much is it?

Kevaljnân is equal to *jneya*. Space has been divided into two parts—*lok* and *alok*. *Dravya* has infinite modifications. Impure modifications arise in impure (ignorant) *jivas*. Such is the nature of *jiva dravya*. The modifications of *punya-paap* (good and bad dispositions), true belief-knowledge-conduct, *ârtra-dhyân* (irksome meditation) *raudra-dhyân* (pleasure some meditation/sinful act), arise in the *jiva dravya* itself. Every *jiva dravya* with such form of nature is known to Him (*kevali*). When *parâyâ* is blemished (impure) then it is known as blemished nature, and when the *parâyâ* be unblemished/pure, it is known as unblemished/pure nature.

Here by calling *parâyâymala* (garland of modifications) the sequentially originating-sequence bound modifications (*krambaddha*) has been specified. The *kevaljnân*, *parâyâ* is sequence bound, and the modifications of *lokâlok* are also sequence bound. But *Kevali Bhagwân* knows simultaneously His own as well as all the modifications of other non-self substances all at once, non-sequentially. The non-omniscient common *jivas* having incomplete knowledge know them sequentially, but *Kevali Bhagwân* knows all by His complete knowledge (omniscience) simultaneously, non-sequentially. It is not possible that He may not know something.

The *parâyâ* of every *dravya* occurs sequence bound. Opposite to this, if someone says, that there is no such attribute that at some particular moment some particular type of impurity only is originated, then his belief is false. Here it is said that the modification of every attribute, even its impure modification, is originated sequence bound. The *dravya* is definitely touched with every modification of garland (of modification). In whichever substance, whichever modification is due to occur in whichever moment, all that happens sequence-bound only.

One who believes that there is no such attribute in the substance, which causes its modifications sequence bound, he in his attitude (belief) destroys the substance as well as negates the existence of *kevaljnân*. Here *Âchârya Bhagwân* has proved the existence of *dravya* with its attributes and modifications. In the conglomeration of six kinds of *dravyas*, each *dravya* even besides it being seen changing-modifying every moment it remains constant *dhruv* (unchanging). All of them are of this nature. The collection of all six kinds of *dravyas*, are knowable (*jneya*)

Kevaljnân knows *lokâlok*, hence *kevaljnân* is *sarvagat* (all pervasive). The moment all remaining obscuring *karmas* are destroyed, the knowledge (gets manifested to its fullest form), swallows (knows) simultaneously all the substance with their shapes, etc. all details, which are divided into *lok* and *alok* and thus remaining imperishable, this *jnân* is called *sarvagat*. *Jnân* is steadfast. Even though *kevaljnân* is *parâyâ*, yet it remains the same as it is. Hence it is imperishable-permanent. *Jnân* is equal to the knowables, hence

jnân is called *sarvagat*. Such is the *kevaljnân* of *Bhagwân*. By which method *Bhagwân* has achieved *kevaljnân* the one who ascertains this-to such a *sâdhak* the *paryâyamala* starts manifesting.

It seems that *kevaljnân* might have entered in the objects known (*jneyas*). From this point of view *kevaljnân* has been called *sarvagat*. In Vedanta sect it is said that *kevaljnân* has definitely entered the *lokâlok*, or this *jiva* after death enters the 'anant' (infinite). But this statement (belief) is assuredly false. Because *kevaljnân* does never enter the non self substances, but remaining within itself knows everything; hence from the conventional point of view (*vyavahâr*) it has been called *sarvagat*. Without knowing the real attributes and *âtmâ*, true insight is not attained. *Kevaljnân* has attained the end of all the substances. Thus *kevaljnân* due to its capacity to know everything directly and simultaneously has been called 'sarvavyâpak' (pervading everywhere).

PRAVACHAN ON BHĀVĀRH

Dravya is not separate from its attribute and its present modification. The time span of attribute is eternal and time span of modification is one *samay*; but *dravya* is not separate. So the *âtmâ* being neither more nor less than *kevaljnân* it is equal to *kevaljnân*, just like fire which takes support of the combustible fuel, is equal to the combustible fuel. Fire has taken that shape of fuel due to its own self and not due to other non self. Even then it resembles the same shape (as that of fuel), and hence it is equal to area of that combustible fuel.

The *kevaljnân* of *Bhagwân* *âtmâ* is equal to knowables. *Jneya* is the complete *lokâlok*, i.e. everything which includes all the capable (*bhavya*) and incapable (*abhavya*) souls, pure-impure modifications (*shuddha-ashuddha*) of all the *jivas*. All are *jneyas* and the *jnân* knows them all. It is not possible that *Kevali Bhagwân* does not know the future, or that in the first *samay* He modifies into *jnânopayoga* (active knowing of *jnân*) and in the second *samay* He modifies into *darshanopayoga* (active perceiving activity of *darshan*). Every *samay*, *kevaljnân* modifies, and never stops knowing even for a moment. Hence *jnân* has been called *sarvavyâpak*.

This description is of the glories of *âtmâ*. At the time of the wedding of one's daughter, the wealth of money is shown. There, many kins, relatives, friends and heads of society are shown dowry, wealth, etc., and then he feels extremely happy. In the same way, here, when this *jiva* would know *lokâlok*, he will enjoy the bliss. When the *kevaljnân*, which arises by the shelter of *jnân guna*, would know everything directly then spiritual bliss will be realized. When the *jnân paryây* is completely manifested then the spiritual bliss is evolved completely.

In this *shâstra* the first chapter has been taken on *jnân*, and then the chapter on bliss will be taken. On manifestation of complete *jnân* (omniscience), complete bliss is manifested. The ignorant self boasts about other non-self things.

The attachment (mineness) of worldly *jiva* never ends. He always believes that no work can be accomplished without him. But even after the death of such a *jiva*, no work of the world is left incomplete or partially complete. Behold! About the worldly affairs whatever work is thought/planned by this *jiva* does not get fulfilled. In this way, when *jiva* understands this fact, then as is known in his *jnân*, so accordingly he will know it, then true bliss is manifested.

(Since) now *kevaljnân* has been manifested in the *âtmâ* hence the *âtmâ* would have become big or small-then (believing it to be so) the fault is created; by explaining this way it will be proven that *âtmâ* is equal to *jnân*.

GATHA-24 & 25

अथात्मनो ज्ञानप्रमाणत्वानभ्युपगमे द्वौ पक्षावुपन्यस्य दूषयति-

Now, by creating two alternatives in not accepting that *âtmâ* and *jnân* both are equally extensive, what fault arise there is shown and refuted it:

णाणप्यमाणमादा ण हवदि जस्सेह तस्स सो आदा।

हीणो वा अहिओ वा णाणादो हवदि धुवमेव।।24।।

हीणो जदि सो आदा तण्णाणमचेदणं ण जाणादि।।

अहिओ वा णाणादो णाणेण विणा कहं णादि।।25।। जुगलं।

ÑĀÑAPPAMĀÑAMĀDĀ ÑA HAVADI JASSE TASSA SO ĀDĀ |

HINO VĀ AHIO VĀ ÑAÑADO HAVADI DHUVAMEVA || 24 ||

HINO JADI SO ĀDĀ TANNĀNAMACHEDANAM ÑA JĀÑĀDI |

AHIO VĀ ÑAÑADO ÑĀÑENĀ VIÑA KAHAM JĀÑĀDI || 25 ||

Meaning of *gāthā*: In this world, in whosoever's faith the soul is not accepted to be co-extensive with knowledge, then in his faith the soul must either be smaller or larger than knowledge. If the soul be smaller than knowledge then that knowledge (beyond the soul) being insentient would not know, and if (the soul be) larger than knowledge, then how would that soul (beyond the knowledge) know in the absence of knowledge?

***Tikā*:** If it is accepted that this soul is smaller than knowledge then the knowledge extended beyond the area of soul owing to not having connectivity with its shelter provider sentient substance (soul) would become insentient and would not know anything similar to colour, etc. attribute of matter; and if, on the other hand, if the soul is bigger than knowledge is accepted, then certainly the soul substance extended beyond the area of knowledge would not know anything in the absence of knowledge due to its getting separated from knowledge, similar to clay-pot, cloth, etc. matter substance. Hence it is appropriate to accept this soul substance as equal to knowledge attribute.

***Bhāvārth*:** If the area (space points) of *âtmâ* is accepted to be less than *jnân*, then the *jnân* which is present outside the area of *âtmâ* will not have any relationship with the sentient *dravya*, so it will become just like an insentient attribute, so it will not do the work of knowing, just like the insentient qualities of colour, smell, taste, touch, etc. If the area of *âtmâ* is believed to be more than area of *jnân*, then that part of soul which is outside the area of *jnân* because it will be devoid of *jnân* it cannot do the work of knowing, the way a pot, cloth etc. which is devoid of *jnân* cannot do the work of knowing. Hence *âtmâ* is neither less or more than *jnân*, but it is equal to *jnân*.

PRAVACHAN

In this world in whosoever's faith if the *âtmâ* is not accepted as equal to *jnân* then it would mean that in his faith the *âtmâ* must either be smaller or bigger than knowledge (*jnân*). If the *âtmâ* be smaller than the extended part of *jnân* then, *jnân* will not know due to its being *achetan* (insentient), and if *âtmâ* be bigger than *jnân*, then how will that extended *âtmâ* know without *jnân*?

Kevaljnân knows the entire *lokalok* and hence it has been called *sarvagat* (all pervasive/omnipresent). But *kevaljnân* does not enter the *lokalok*.

As *âtmâ* is all pervasive (omnipresent), so the self and non-self knowing *jnân* of *âtmâ* is also omnipresent, which knows all the self and non-self substances. *Âtmâ* modifies his *jnân paryây*, by his own self. As this *jnân paryây* knows all, so it has been called *sarvagat*, even then it is not separate from its own area. The *kevaljnân paryây* of *âtmâ* arises from its substance (*dravya*). *Âtmâ* is possessed of knowing nature, its *paryây* is not separate from him. The *kevaljnân paryây*, does not manifest due to *raag*, but it manifests based on the knowing nature of pure self.

The *kevaljnân paryây* knows *lok-alok*, hence it is called *sarvagat*. But this *sarvagat* is not the same as it is mentioned in Vedanta, i.e. it never happens that the *jnân* enters all the substances. *Kevaljnân* knows the *lokalok* in its own *paryây*; hence it has been called *sarvagat*. Even on being mentioned thus, the *paryây* of *jnân* remains in its own area of *âtmâ*.

Bhagwân âtmâ's jnân guna (attribute of knowledge) is eternal. Its modification of *kevaljnân* knows the *lokalok*, but the *âtmâ* is neither more nor less than *kevaljnân paryây*.

Punya-paap (good and bad dispositions) and the activity of *nimitta* are not *dharma* (passionless dispositions). But the passionless thought activity of *jnân* which emerges by the support of knowing nature of pure self is *dharma*, its fruit is *kevaljnân*, which knows the *lok-alok*. But this does not mean that *kevaljnân* would have become bigger and *âtmâ* would have remained smaller.

Taking or leaving the non-self things and taking or leaving attachments, is not the nature of the self. *Kevaljnân* which has been manifested by knowing this nature of *jnân*, and making this knowing nature as its cause, knows the *lokâlok*. Hence *kevaljnân* would become bigger (in expanse) and the *âtmâ* would be get smaller-but this is not so at all.

AS THE KEVALJNÂN DOES NOT ENTER LOKÂLOK, SIMILARLY, IN THE LOWER INCOMPLETE STATE ALSO THE JNÂN DOES NOT ENTER IN NON-SELF SUBSTANCES OR IN RAAG, ETC.

If it is accepted that *âtmâ* (in expanse) is less than *jnân* or *âtmâ* is more than *jnân* or *jnân* enters *lokâ-lok*, then a lot of objections arises.

To which people call *varsitap*-yearly penance (fasting alternate days for a year), it is not the real penance.

Then what is *tapa* (penance)?

True *tapa* is the pure modification of *châritra guna* (conduct attribute). But the actions of body-such as not to eat food, and having "shubhraag" (auspicious attachments), is not penance. One who believes the actions of body to be *tapa*, he is more interested in focusing towards non-self than knowledge-knowledge and he is held up in taking and forsaking non-self. *Jnân* which has manifested by taking the shelter of his knowing nature, has it been expanded and entered into *raag*? Does *jnân* enter into non-self things? If *jnân* enters the body, *parmânu* (atoms), etc. then *jnân* would become bigger (in area) than *âtmâ*, but that never happens. It cannot happen that *âtmâ* remains equal to the extent of innumerable space points and *jnân* (omniscience) enters the *lokâlok*.

Does the *jnân paryây* enter non-self substances in the lower spiritual stage? If this could happen then *âtmâ* would remain smaller, but this never happens. The modification of knowledge (*jnân paryây*) remains identical-equal to the extent of the *âtmâ*. *Jnân* is identical with *âtmâ*, but it is not identical with *raag*. Despite this fact, the ignorant *jivas*, because of having their sight/focus on *nimitta*, etc. they have avarice. Due to this they believe that the modification of *jnân* has entered into the work of other substances, or else they believe that *jnân* enters in the disposition of observing the compassion towards other *jivas*. One who believes the doer-ship of his knowledge with the non-self things or with the modification of non-self substance, this means that he believes his *âtmâ* to be smaller than *jnân*, i.e he is unaware of the nature of the substance-attribute-modification of *âtmâ* (knowing entity).

The modification of *jnân* does not enter in *raag* or area of other non-self substances by becoming more than the area of *âtmâ*. The ignorant does not believe that the *jnân* while knowing its own self also knows other non-self things, and instead he believes that *jnân* has entered in the non-self objects. He is asked that if thy above belief be true, then one's self should remain small and his *jnân* should become bigger. But no such change has takes place. Hence one should believe that *jnân* has not at all entered the non-self objects.

If *jnân* could enter into non-self objects by becoming bigger than the innumerable space points of *âtmâ*, then it will become insentient, as it will not have the shelter of *âtmâ*. If *shrutjnân* (detailed sensory/scriptural knowledge), would extend beyond the *âtmâ*, or leaves the space of *âtmâ*, then that *jnân* which would spread outside will lose connection with shelter providing sentient soul substance, and so it will become insentient, just like colour, etc. attributes of matter (*pudgal dravya*) and one would not be able to know and would become devoid of the knowing power.

If *kevaljnân* could to enter in *lokâlok* then *âtmâ* (*dravya*) would become smaller than *kevaljnân* and that (extended) *kevaljnân* would not have the shelter of *âtmâ*, and then the *jnân* would be regarded as insentient. Similarly, in the mundane existence too, if *jnân* would leave its own self substance and would enter in *raag* (impure dispositions) and in other non-self substances, then *jnân* would lose the shelter (base) of its own *dravya* and owing to which *jnân* would be regarded as insentient.

If *jnân* could enter *raag*, then as *raag* is insentient so similarly *jnân* would also become insentient. Without the shelter of self-substance *jnân* would remain insentient. May it be *kevaljnân* or non-omniscience-incomplete *jnân*, *jnân* remains identical within its own pervasive substance, but is not pervasive into *raag*. The ignorant one believes contrary to this, that his *jnân* has entered into *raag* and other non-self substances. As the touch, taste, smell and colour attributes of *pudgal* (matter) are insentient, without the shelter of sentient substance, similarly the *jnân paryây* (modification of *jnân*) would become insentient and blind without the shelter of sentient *dravya*.

Jnân paryây (omniscience) has arisen from *âtmâ*, and it knows *lokâlok*, hence it has been called *sarvagat* (all pervasive). But this does not mean that modification of *jnân* has become bigger and *âtmâ* remained small. If the *jnân paryây* may not remain in *âtmâ*, and may go into other non-self substances, then it would be regarded to have become insentient, and it would not be able to do its work of knowing. The shelter of *sva par prakâshak* (that which illuminates self and non-self) *jnân paryây* is the sentient substance. If it is believed that the knowledge/sentient leaves its pure sentient nature holding substance and does its work in the other non-self substances then, the way touch, etc. are insentient without the shelter of the sentient substances; so similarly the knowledge attribute (*jnân guna*) also would become insentient, without the shelter of its sentient *dravya*. That which does not have identity with sentient substance, they all are insentient just like colour, etc. attributes of *pudgal dravya* and so they cannot know anything.

The intrinsic nature of *âtmâ* is *sva-par prakâshak*- to illuminate/know both the self and non-self- but

it never enters in other non-self (knowables). One who believes that he is connected with the activity (modification) of non-self substance, that means he has not understood the substance-attribute – modification of *âtmâ*, and he does not attain or follow *dharma* (passionless-ness).

Q. An *ajnâni* (ignorant self) says that he did not eat *rotis* (Indian bread) for six months, so this is a form of penance, is it not?

A. To eat or not to eat *roti* etc. is not the attribute of *âtmâ*. *Jiva*'s nature is *jnân* -to know self as well as non-self, that is *sva par prakâshak*. Does one's *jnân* enter into non-self substances? No. Leaving one's unbound nature of self (soul) and remaining attached with other non-self things will get him bonded. It never happens that the heat attribute (nature) of fire, would become bigger than (the area of) fire. It does not happen that fire exists in four fingers' area and its heat exists (beyond it also) in the area of one hand. Fire (heat) is pervasive in the modification of fire itself. Accepting heat more (in area) than fire, would mean that fire is lesser (in area) than heat? Fire is accepted as lesser and the area of its heat (attribute) to be more, but heat does not exist without the base/shelter of fire. In the same way, if modification of *jnân*, leaving the shelter/support of the knowing entity (*dravya*), starts doing the work of non-self or attachments, then *jnân* will not remain *jnân*.

If heat does not have the shelter/support of fire then that heat cannot do its work of heating. In the same way, the knowing modification-light of *jnân* does not go out of *âtmâ*. In other words, if the modification (*parâyâ*) of *jnân*, leaves the shelter of sentient *dravya* (*âtmâ*) and goes into the non-self knowables, then it will become insentient and the *jnân* which knows *raag* will not remain separate from *raag*. *Âtmâ* is substance, *jnân* is its attribute, and its *parâyâ* knows the self and the non-self. While knowing the non-self things, it (*jnân parâyâ*) does not become identical with non-self things, but remains identical with the self-*âtmâ*. Ascertaining this is *dharma*.

On getting favourable conditions due to rise of past *punya-karma*, an ignorant gets completely immersed in it. When a piece of bread is thrown to a dog, he swoops on it, and wags his tail in joy. In the same way, when *jiva* gets favourable conditions due to *punya*, for a few years, he feels happy like that dog. Since infinite period, this *jiva* exists by nature as devoid of non-self things, even then he does not believe that he by nature is independent and devoid of non-self things.

Jnân of self knows the self and non-self, without leaving the shelter of self, and without taking shelter of non-self. Without grasping this fact, the false belief persists. Here it is said that if heat leaves the shelter of fire, then that heat cannot do its work of heating. In the same way, if *jnân parâyâ* too leaves the shelter of *âtmâ*, and takes the shelter of non-self, then that *jnân* would become bigger than the area of *âtmâ*, and the *âtmâ* would remain smaller than *jnân*; but this never happens. The way, if heat wants to exist leaving the shelter of fire, but it cannot exist, similarly, if *jnân* goes into non-self things, then there would not remain any identity-relation between *jnân* and *âtmâ*, thus that *jnân* would become *achetan* (insentient). The way colour, etc. qualities of matter do not know anything; in the same way the mundane *jiva* forgetting one's unattached-unbound nature is lying in the bonded state; if the *jnân -parâyâ* leaves the shelter and support of the area of the *dravya* (*âtmâ*) and takes the shelter/support of non-self substances, then it would also become similar to the qualities of colour, etc. and hence would not be able to know.

Jnân is identical (*tâdâtmya*) with the *guni* (possessor of *gunas*) *âtmâ*, but *jnân* is not at one, identical with *nimitta* or *raag*. An ignorant person does not know this principle, and advocates to observe *paushadh* (complete fasting and practicing solitude, with it) and *pratikraman* (confession with condemnation of the sins-misdeeds done in the past), in worldly fashion. He believes that *jnân* leaves the self and goes into non-self objects of knowledge. One who believes so, to him, even the *vyavahâr sâmâyik* (conventional

equanimity) gives no result. To remain engrossed in one's knowing nature of *âtmâ* is true *sâmâyik*, but the physical/outward activity is not called *sâmâyik*. One's *jnân paryây* arises by taking shelter of *sva-dravya* (self-substance). One's own *âtmâ* is the shelter/support of *jnân paryây*.

But the *jnân paryây* does not arise due to other non-self things or due to the support of feeble passions. *Jnân* is dependent on *âtmâ* and pervades in *âtmâ* itself. But the *jnân paryây* neither arises due to *raag* or any *nimitta* nor does it pervade in *raag* and other non-self substances.

Do you want to make the world happy or want to do good for yourself? If the *jnân paryây* leaves *âtmâ* and goes into non-self, then it would become insentient. Being separate from non-self and oneness with the self itself, is the oneness of *guna* and *guni* (beholder of attributes/*dravya*). The *paryây* of *guna* (modification of attribute) is also identical with the *âtmâ*. If *jnân paryây* is treated to be identical with *raag*, then the *âtmâ* of unbound nature falls into bondage. Do you want to do good for yourself or not? What is the knowing nature of *âtmâ* and what work does it do? To understand this correctly is the first activity, because without understanding this, the false belief and perverted attitude does never vanish.

Here the argument is given against Vedanta philosophy. If *âtmâ-dravya* would remain small and its *jnân* would become big in area, then that *jnân* (extended in area) would become insentient. Because if the support of *guni* (*âtmâ*) does not remain, then *jnân* would become insentient. If *âtmâ* becomes bigger in area than the *jnân paryây*, then would *âtmâ* do the work of knowing without *jnân*, or would it not do the work of knowing?

Now here the second doubt is being resolved. Someone argues that *âtmâ* becomes big and *jnân* becomes smaller. But if *jnân* could remain in a smaller area, and *âtmâ* may remain in a bigger area, then *âtmâ* would be separated from its *jnân* attribute, and so it would turn into insentient substance.

Someone argues that our *âtmâ* remains big and *kevaljnân* remains small, and hence such an *âtmâ* becomes a *mahâtmâ* (great soul), *kevaljnân* acts in such a way.

He is advised that *âtmâ* does not do the work of knowing without *jnân paryây*. If the *guna* and *guni* (*âtmâ* - beholder of *jnân* etc. *gunas*) leaves its *paryây* and no connection of *paryây* remains with them, then *âtmâ* would become empty of *jnân*, and so the *âtmâ* would not be able to do its work of knowing. In this case, the *âtmâ* would become bigger and its *paryây* would remain smaller. If someone believes that he himself, *âtmâ*, is replete in all respects but his modification does not know the *sva* (self) and *par* (non-self), then this would mean that *âtmâ* has become devoid of *jnân paryây*. Without the *paryây* of heat, fire does not do the act of burning.

Âtmâ is *kâran parmâtmâ* (eternal soul substance-the cause of supreme Godhood), he is the complete God. Someone speaks so. But has the unprecedented work of accepting this *kâran parmâtmâ* as the real cause evolved in 'your' *paryây* done or not? Has the cause and the effect (act) remained different? "Other's *âtmâ* is the warehouse of infinite attributes", you speak thus, but your *jnân-paryây* acts or not? No. If it is so then the fire does not burn without heat. Hence according to your opinion this *âtmâ* would have become insentient in the absence of *jnân paryây*? When one takes the shelter of his pure knowing nature then the awakened (self-realization) form of pure modification would not remain un-manifested. Is thy *âtmâ* devoid of modification? You say so that your *âtmâ* is *kâran parmâtmâ*, but has 'your' *jnân paryây* become identically one with your own *âtmâ* or not? If it has not become one, and believing that *âtmâ* is separate from its *jnân-paryây*, then that *âtmâ* would become *ajiva*-insentient (devoid of *jnân*), just like a pot cloth, etc. which cannot know. Without the modification of sentience (without *jnân paryây*) *âtmâ* does not do the work of knowing. The substance (*dravya*) is identically one-inseparable with its modification (*paryây*) and vice versa. *Âtmâ* knows (does the work of knowing) by itself without *nimitta* or *raag*, but without *jnân paryây*

it does not do the work of knowing. Without *jnân paryây*, the *âtmâ* would become insentient (*achetan*).

This is the court of omniscient *Bhagwân*, where everything works according to nature's law. The way, pot–cloth have no connection with *jnân paryây*, hence they know nothing. Same way if someone believes that *âtmâ* too does not have any connection with *jnân paryây*, then *âtmâ* too would prove to be knowing nothing. Hence, it is right to believe *âtmâ* to be equal to *jnân*. This itself is truly the activity of *jnân*, but the ignorant person does not accept this, and believes the activity of non-living substance to be the activity of *jnân*. Here it is said that (knowing) activity of *jnân* is the deed and *âtmâ* is its (producer) cause, and both are inseparable. Though the *jnân* knows non-self substance, even then it is separate from non-self and is inseparable from *jnân paryây*.

Q. Is business not done by intelligence and discretion (*jnân*)?

A. No! Because no work is done in non-self things by *jnân*, yet to believe that business is done by intelligence is *mithyâtva* (false belief).

PRAVACHAN ON BHAVARTH

If the size of *âtmâ* is considered bigger and *jnân paryây* smaller than *âtmâ*, or otherwise *âtmâ* is believed to be bigger and to say that *kevaljnân* (omniscience) does not know *lokâlok* then all such beliefs are wrong. Because the *âtmâ* prevailing beyond the area of *jnân*, being devoid of *jnân*, cannot do the work of knowing in the absence of *jnân*. As the pot or cloth, etc. substances being devoid of *jnân* cannot know; so, in the same way *âtmâ* devoid of *jnân* cannot know. Hence, we should ascertain/believe that attribute (*guna*) and holder of attributes (*guni-dravya*) are identical.

GATHA-26

अथात्मनोऽपि ज्ञानवत् सर्वगतत्त्वं न्यायायातमभिनन्दति-
Now, *Āchārya* says that like *jnān*, the *ātmā* too has all pervasiveness-
सर्वगतो जिणवसहो सर्व्वे वि य तग्गया जगदि अट्टा।
णाणमयादो य जिणो विसयादो तस्स ते भणिदा॥26॥

SAVVAGADO JIṆAVASAHO SAVVE VI YA TAGGAYĀ JAGADI AṬṬHĀ |
ṆĀṆĀMAYĀDO YA JIṆO VISĀYĀDO TASSA TE BHAṆIDĀ || 26 ||

Meaning of gāthā: The omniscient *Jina*, is omnipresent (all pervasive), and all objects in the world are (known) to Him, because the *Jina* is an embodiment of knowledge (omniscient) and all those objects being the objects of knowledge (omniscience) are said to be His objects.

Tikā: *Jnān* (omniscience) embraces (knows) all the forms of knowables as existing in all the substances with their modifications of three time phases, so it is said to be all pervasive (omnipresent). And also, supreme God (*Arihant Dev*) because of being possessed of such form of knowledge (omniscience), is all pervasive (omnipresent). Thus, all sorts of substances too being the objects of all-pervasive knowledge, are the objects of that omniscient supreme God who is identically inseparable with all pervasive knowledge- so it is said (in the scripture). Therefore, all the substances belong to the omniscience of *Bhagwān*.

From realistic point of view, whatever is the experience of unagitated serenity form of spiritual bliss, the abode of that blissful realization is *ātmā* itself i.e. *ātmā* is equal to that blissful experience and equal to that *ātmā* is the knowledge of self reality (*jnān sva-tattva*). *Bhagwān* (the omniscient) knows all the substances without leaving his own knowledge reality which is equal to the extension of the self-*ātmā* and without moving himself towards all the forms of knowables. The substantial phenomenon (from realistic stand-point) being so; empirically from conventional stand point it is said that *Bhagwān* is all pervasive (omnipresent).

To see the reflections of the appearances of knowables which are caused in the *ātmā* (of the form of knowledge), it is interpreted conventionally that all the substances have come into (omniscient's) *ātmā*, but as a matter of fact, there is no mutual going into each other, since all the substances abide by their own characteristic nature. This same logic must be understood in respect of knowledge and objects known (knowables).

PRAVACHAN

Now it is explained that-just like *jnān* (omniscience) the attribute of *sarvagatva* (all pervasiveness) of the *ātmā* also is proven by logic:-

Ātmā is a knowing entity. (*Kevaljnān*) *Paryāy* is manifested by taking shelter of this knowing nature

of *âtmâ*. Since *Kevaljnân* knows the *lokâlok*, hence it is said that *kevaljnân* is pervasive in universe. The modification of *jnân* of *âtmâ*, cannot be bigger or smaller than *âtmâ*. *Âtmâ* is a substance, its attribute of *jnân* is eternal, by its shelter, *jnân paryây* arises but it does not arise due to shelter of any *nimitta* or *raag*. If the modification of *kevaljnân* is less or more than *âtmâ*, then *guna* (attribute) without *guni* (substance) would become insentient, alternatively *guni* without *guna* would become insentient. Hence *kevaljnân* is equal to *âtmâ* and this *kevaljnân* knows all substances, therefore it is *sarvagat* (all pervasive).

Kevaljnân is equal to *âtmâ*, so by its shelter, *jnân-guna* (knowledge attribute) modifies into *jnân paryây* and this *paryây* itself is *dharma*. Believing outer activities to be *dharma* brings the reverse benefit of *mithyâtva*.

Kashây (passion)=*kash*+*aaya*. *Kash* = *sansâr* (transmigration); *aaya*= *lâbh* (benefit)

This means due to false belief the only benefit is *sansâr* (continuance of transmigration). *Kevaljnân* knows *lokâlok*, so it has been said that *kevaljnân* pervades in *lokâlok*. Therefore, this *kevaljnân paryây* is called *sarvagat*. The possessor of that *paryây* is *âtmâ*. The *paryây* exists and modifies due to shelter/support of the soul substance, therefore *âtmâ* (omniscient) is called *sarvagat*. *Âtmâ* is equal to *jnân*, i.e. the extent of *âtmâ* is equal to *jnân* and the extent of *jnân* is equal to *âtmâ*, such is the nature of *kevaljnân*. One who ascertains this, he attains *dharma* (piety).

Everything that is known, is known in *jnân*; but nothing is known in non-self, or due to non-self. If the self be not *jnân* then who knows that “this is”? Who knows that this is *raag*? Who would know if *jnân* would not be leading? The inherent nature of *âtmâ* is *jnân*, and *kevaljnân* is manifested only by taking shelter of self *âtmâ*. The *kevaljnân paryây* is *sarvagat*. *Kevaljnân paryây* is equal to *âtmâ*, hence *âtmâ* is *sarvagat*.

Âtmâ is separate from non-self objects, and *punya-paap* deeds. *Kevaljnân* cannot be attained alongside *punya-paap* dispositions. Auspicious attachment does arise in the accomplishing state of a *sâdhak*, but *kevaljnân* does not evolve by its shelter/support.

“Oh! I, by knowing myself by my own *jnân*-came to know the non-self objects without entering those non-self objects.” *Kevaljnân* by staying within the self knows *lokâlok* without entering into it. The sentient knowing nature, *âtmâ*, is self existing, which becomes “*swayambhu*” (omniscient Lord) by itself. *Samyak darshan* (right belief) is not caused by *shubh raag* (auspicious attachments) form of *vyavahâr* thought activity; one who does not know this fact, he does not have the clear knowledge of *kevaljnân*. One who is unaware of *moksha* reality, he is unaware of *jiva* reality also.

In nine *tattvas* (tenets) one should know of *moksha* reality and the nature of *kevaljnân*. *Âtmâ* is a knowing entity. *Punya-paap* (virtues-vice dispositions) is not caused by the activities of body. *Punya-paap*, and activities of the body are not in ‘me’ (in the nature of *âtmâ*). Pure (blemish free) knowing activity is my characteristic. One who has accepted all this from within, only he has accepted *kevaljnân*. Without understanding this reality, one cannot know his own good or bad. If *jiva* wants to attain *kevaljnân* or bliss of *moksha*, then without ascertaining that *moksha* has been attained (by many), he will not attain *moksha*. The inherent nature is boundless. *Kevaljnân* gets manifested by understanding and focusing on such sentient nature of self.

Âtmâ is fully replete with pure knowing nature, due to which the *âtmâ* (omniscient) knows whole of universe-*lokâlok*. For this very reason it is said that *kevaljnân paryây* (omniscience) pervades in the whole of universe. From this point of view, as that *âtmâ* pervades in the entire universe, so it is called *sarvagat* (all pervasive)

NOW IT IS EXPLAINED LOGICALLY THAT LIKE JNÂN, THE ÂTMÂ IS ALSO SARVAGAT—SINCE KEVALJNÂN IS SARVAGAT SO ÂTMÂ IS ALSO SARVAGAT

Jnân is ahead of all as it knows the self (*sva*) and non-self (*par*). All substances with their modifications

of past-present- future, which are all knowables, are swallowed (known) by *kevaljnân paryây*. It is said here that it (*jnân paryây*) reaches to know them. So, does it mean that *jnân paryây* would be going there? No. *Kevaljnân* has been manifested by the shelter of knowing nature of self. Has *jnân* reached the *jneyas*, because it followed *raag*? No.

Modification of *kevaljnân* has been manifested from the attribute of *jnân* which knows the entire universe (*lokâlok*), so *kevaljnân* is *sarvagat*. *Kevaljnân* is manifested with the support of *âtmâ*— which knows *lokâlok*. Hence now it is said that— *bhagwân âtmâ's paryây* pervades in *lokâlok*. i.e. it reaches the entire universe, in this way, *âtmâ* is all pervasive; That is since *kevaljnân* is all pervasive so *âtmâ* is said to be all pervasive.

Q. If *âtmâ* is all pervasive then where is the question of doing *purushârth* (effort)?

A. Nature of *âtmâ* is *jnân* – one, who has accepted this, he has ascertained that he is not *nimitta* and state of passions; rather he is *âtmâ* of all-knowing nature. In his ascertainment exists the true effort. *Kevaljnân* knows - reaches *lokâlok*, hence *âtmâ* is called *sarvagat*. The subject of *kevaljnân* too is *lokâlok*, so the subject of *âtmâ* is also *lokâlok*. In the *kevaljnân paryây* of one *samay*, infinite *Kevalis* are known. Those which were the subject of *jnân*, are the subject of *âtmâ*.

Here it is said that- as the subject of *kevaljnân* is *lokâlok*, so the subject of *âtmâ* is also *lokâlok*. Who is *âtmâ*? Without ascertaining/experiencing its power the vows, *pooja*, etc. are not termed true. These are called the conventional causes of *dharma*.

This *lokâlok* is the subject of whichever *jnân paryây*, the *âtmâ* is identically inseparable with that *paryây* that is why it is described in *shâstras*, that *lokâlok* is the subject of *âtmâ*. The *kevaljnân paryây*, is pervasive in the *lokâlok*, so the *âtmâ* is pervasive in the *lokâlok*. So, from the view point of *vyavahâr*, it is said that all the substances exist in the *Bhagwân*.

AS BLISS IS EQUAL TO ÂTMÂ, SIMILAR TO THAT FROM REAL STAND POINT JNÂN TOO IS EQUAL TO ÂTMÂ

Now *ânand* (bliss) is being talked about. In as much area bliss is experienced, *âtmâ* is in that much area. Since *âtmâ* knows the *lokâlok*, so it is called *sarvavyâpak* (all pervasive), but this is said from the view point of *vyavahâr*; because *jnân* stays within *âtmâ* itself. This is the highest modification of *jnân* (*kevaljnân*) which manifests, it does not occur by looking at non self, but it arises by looking at (focusing on) the inner pure nature of self. Even if modification of *jnân* (omniscience) and *lokâlok* are called pervasive, but all that is from *vyavahâr* point of view. From *nishchay* point of view the truth is different. From reality point of view (*nishchay*) –whatever is the experience of unagitated serenity form of bliss, the abode of that blissful experience is the *âtmâ* itself, i.e. *âtmâ* is equal to that blissful experience; and equal to that *âtmâ* is the *jnân sva tattva* (knowledge self-reality).

There is no bliss in body, money, etc. this is explained logically. To know the subject of *jnân paryây* and that of *âtmâ* to be the same, the *lokâlok* has been described as pervasive (*vyâpak*), this is *vyavahâr*. But the real nature, *nishchay swaroop* (absolute truth), is something else. Leave the focus of body-mind –speech and focus on the super sensuous *âtmâ*. How much is its area? The *sâdhaks* (the practitioners of truth) are explained that body-mind-speech is non self. Looking at them does not give rise to bliss or bring any joy. Leaving the focus of body-mind-speech and *punya-paap* (virtue-vice/ good and bad deed) and focusing towards self-*âtmâ*, gives rise to *ânand* (true bliss). The base of bliss is *âtmâ* which is in the innumerable space points. The *jnân paryây*, of *âtmâ*, knows this reality, so it has been called its subject, and due to that, *âtmâ* has been called the subject of *jnân*. It has been called *sarvagat*, from the view point of its knowing ability to know both the self and non-self. *Jnân* has two parts. It has luminosity, the power of illuminating/ knowing the other non-self things in it. It has luminosity because *jnân* knows the non self, so

it has been said that *jnân* has gone into non self. “It has gone into non self” is said from *vyavahâr* point of view; but from *nishchay* point view, the *sva-par prakâshak jnân* which knows self and non-self both - is of the self *sva (âtmâ)*. The *jnân* of non-self was of the self, but the *jnân* of non-self has occurred so, it was said from *vyavahâr* that *jnân* has gone into non-self. Bliss does not have such distinction of self and non-self. Bliss is not caused due to non-self; rather the base of bliss is the governing *âtmâ*, one should ascertain this first.

Jnân paryây of *âtmâ* is *sva-par prakâshak*, i.e. it knows the *self* and non-self both, hence it has been said to be pervasive in non-self. There is absence of non-self in the self, and absence of self in the non-self-maintaining this state the *jnân paryây* knows the non-self. Therefore, the subject of *jnân* is non-self, and it has been called *sarvagat*. So, subject of *vyavahâr* is non-self; and since *jnân* (omniscience) has been called *sarvagat*, so it is *vyavahâr*.

Now ‘what is the reality’ - is explained here. As *jnân* exists in its own region (*kshetra*), similarly *ânand*-bliss too exists in its own region. In the lower spiritual states, the region of experience of *jnân* is equal to its own region. Here the matter being discussed is of *sukh* (spiritual bliss). The basis of the experience of bliss is *âtmâ*. In as much area *sukh* is experienced, *âtmâ* exists in that much area. Bliss does not evolve by extroverted sight. Nature of *âtmâ* is full of *jnân* and *ânand* (bliss). *Ânand* is evolved by introverted sight of his self-*âtmâ*. Base of this blissful state is *âtmâ*, therefore its area is equal to *âtmâ*.

An ignorant person focuses on non-self things and gets involved in attachment-aversion. He is under the illusion that by focusing on non, self things *jnân* is evolved. He believes that- by looking upward mango is seen; whereas the self non-self, knowing (*sva-par prakâshak jnân*) modifies by its own self. *Jnân* occurs as *jneyas* (knowable), due to this, the ignorant falsely assumes that- *jnân* has occurred due to non-self (knowables).

The base of this *sva-par prakâshak jnân* is not the *lokâlok*, but its basis is *âtmâ*. To understand this, the example of bliss is given. Ignorant person does follow all outward activities. “*aho kashto mahakashto labho kinchit na viddyate*”. Oh! Activities followed in ignorance causes pains and pangs and have no spiritual gain. *Shubh raag* (auspicious attachments) do arise even after having become wise (*jnâni*). But the wise ones know them as the discardable knowable, but they never believe auspicious attachments to be the cause of *dharma* (piety).

Punya with ignorance is the cause of transmigration. *Paap* is itself transmigration. It is the experience of *kashây* (passions) which is equal to the space covered by *âtmâ*. Pain experienced by the sting of a scorpion, is in entire space covered by *âtmâ*. Even though the leg which is stung is cut, even then the pain experienced is equal to the space covered by *âtmâ*. There is no experience (of pain or pleasure) in associated things- and neither is it due to associated things. As the size of one’s family, kith and kin and business expand accordingly the sorrow does not expand in the associated things. Because sorrow is not in the associated things and sorrow does not exist even in the eternal pure knowing nature of self. This *jiva* experiences sorrow due to false belief that associated things are in me/my own self and that state of sorrow is in the space covered by *âtmâ*.

One who ascertains the existence of *kevaljnân*, his interest in worldly affairs goes away. He considers *nimitta* and non-omniscient state of *jnân* worth discarding and his *dhruv svabhâv* (constant nature) worth accepting (taking shelter). *Jnân* which is actually *sva-par prakâshak* is equal to *âtmâ*, i.e. it is within its own space; in the same way the base of bliss also is one’s own *âtmâ*. The *punya-paap* (auspicious and inauspicious deeds) body, wealth, etc are not the base of bliss. In fact, the basic abode of experiencing the bliss is one’s own *âtmâ*. *Âtmâ* is eternal, covers innumerable space points and is an abode of infinite attributes; by

taking its shelter unique non-sensory bliss is experienced. An ignorant falsely believes that by looking at non-self things *jnân* is manifested. But nature of *jnân* is to know itself. *Âtmâ* is of eternally knowing nature. So it illuminates the self and non-self without the base (support) of non self, it itself is the base/support of self. In this way, the basic support of *jnân* is *âtmâ*.

Since *âtmâ* is *sva-par prakâshak* (knows self and non self), so it reaches the non-self substances this is said from the view point of *vyavahâr*. If *âtmâ* may really reach into non-self, then the non-self substances would become the work of *âtmâ*. But this never happens, because *âtmâ* stays within its innumerable space points. The experience of bliss is of the self and not of the non-self. The base of bliss is *âtmâ*. The base of bliss of *chakravarti* (emperor-king) is not the six *khands* (regions/continents). Someone may be facing adversities may he be getting beaten, even then to a *samyak drishti*, (true believer) base of his bliss is the self-*âtmâ*. Therefore, the area of *sukh* is equal to that of *âtmâ*. The area of *jnân* and *ânand* are the innumerable space points of *âtmâ*. This should be clearly understood by oneself.

Jiva wants to do *dharma*, but he does not know the method of doing *dharma*. *Jnân* is the self tenet (*sva-tattva*) and is equal to *âtmâ*. Earlier it was said that this *jnân* is pervasive in all non-self substances, now it is being clarified here. *Jnân*, *ânand*, etc. infinite attributes are the self-tenets. Even on knowing the *lokâlok*, *jnân* remains self-tenet, its existence is not due to non-self (knowables), and it does not enter into non-self/knowables. Without understanding this, an ignorant takes the guise of an ascetic, and starts practicing lifeless rituals-outward activities-vows, etc. He gets stuck in the notions of what he takes, what he does not take.

Âtmâ (*jnân*) knows the non-self objects, without leaving his intrinsic nature, and without entering into non-self objects (knowables). In other words, without leaving the nature of the self, which is equal to *âtmâ*, and without entering into non-self substances, *Bhagwân* (the omniscient Lord) knows all the substances. *Lokâlok* which is *jneya* (subject of omniscience), *Bhagwân* staying within himself, knows it without going into it. *Âtmâ* staying within his own existence knows (the knowable universe) by his own efficacy. In this way, *Bhagwân* that is *âtmâ*, knows all substances (of three tenses).

ÂTMÂ KNOWS ALL SUBSTANCES, SO FROM THE VIEW OF VYAVAHÂR ÂTMÂ IS SARVAGAT (OMNISPRESNT)

From the view point of *nishchay*, *âtmâ* knows the self, by staying within the self. Even then from view of *vyavahâr*- it is said that *Bhagwân* (omniscient) is *sarvagat*.

Whatever is said from the view of *vyavahâr*, it means "this is not so (it is conventionally said so)".

But modification of *sva-par prakâshak* is in one's own *jnân*, and the knowables (*jneyas*) are *nimitta* in it, so it is said that *Bhagwân* is *sarvagat*. This *jiva* has never heard about the *âtma riddhi* (extraordinary supreme prosperity) of the accomplishment of *âtmâ*. This is the subject matter of characteristic wealth of self *âtmâ*. The sentient characteristic *Bhagwân âtmâ* (the eternal pure *âtmâ*) possesses (wealth of) *jnân*. But the body-mind-speech is not his wealth, and *punya-paap* (good and bad deeds) is also not his wealth.

An ignorant self (*ajnâni*) is afflicted by the disease of leprosy of the affection of *shubhâshubh raag* (good and bad attachments). The way whitening of skin of a person due to leprosy is not considered beautiful; the same way, *âtmâ* does not look or become beautiful due to *shubh raag*. The *punya parinâm* (auspicious thought activity) is just like leprosy on the sentient body of *jnân*. *Âtmâ's* nature is devoid of such *punya-paap* blemishes and replete with sentient bliss.

All substances which exist are known by *âtmâ* therefore substances are said- to be within *âtmâ* (*âtmâgat*). On seeing the reflection of the shapes of *jneya* wick are *naimittik*, it is from the view of *upchâr* (conventionality) that all substances are within the *âtmâ*, but as a matter of fact, there is no mutual

process of going into each other, since all the substances abide in their own characteristic nature. (The same logic must be understood in respect of knowledge and the objects known, i.e. knowables). Thus, the omniscient *âtmâ* knows the non-self substances, so he is called '*sarvagat*' conventionally.

Now it is said that as *jneyas* are known in *âtmâ*, so all substances are within *âtmâ* (*âtmâgat*). The reflections of the knowables, which are caused in the *âtmâ*, are known due to cause-effect relationship that means the appearances of knowables are reflected in the clean state form of *sva-par prakâshak jnân*. These reflections of (*jneyâkâr*) appearances of knowables are also called (*jnânâkâr*) reflections of appearances of *jnân*. This is because, *jnân* itself modifies in these knowable forms, and *dravya-guna-paryây* of non-self substances are its *nimitta*. *Jnân* modifies on its own according to the appearance of knowable. *Jnân* modifies according to its own efficacy. *Jneyâkâr* (image of *jneyas*) is the state of one's own *jnân*. Seeing these *jneyâkârs* of *jnân* in *âtmâ*, it is conventionally said, that all substances are in *âtmâ*. This concept will be explained in *gâthâ* 31 with the example of a mirror.

It is conventional way to say that the non-self substances are in *âtmâ*. The *jnân paryây* modifies by its own efficacy. In knowables the *jnân* modifies into *sva-par prakâshak* form (i.e. as the knower of self and non-self), non-self substance is a *nimitta* in that. That is why it is said that non-self substances have entered into *jnân*. The way *âtmâ* is the knower of *raag* and non-self objects, but it does not enter into non-self objects; in the same way the non-self objects also do not enter into *âtmâ*. But *âtmâ* knows exactly the way the *jneyas* (knowables) are. Therefore, conventionally it is said that *âtmâ* is *jneyagat* (gone into *jneyas*) and *jneyas* are *âtmâgat* (gone into *âtmâ*).

FROM NISHCHAY VIEW POINT ALL SUBSTANCES REMAIN WITHIN THEMSELVES

As a matter of fact, there is no mutual entering into each other. *Âtmâ* knows the '*par*' (non-self objects), but *âtmâ* does not go into '*par*' (non-self substances-knowables). Even on knowing those *par* that *par* do not come into *âtmâ*, because all the substances abide by their own characteristic nature. They all remain stable- unmoving in their own nature, and their *paryâys* does not go out.

If a scorpion stings someone, then his *jnân* knows that scorpion has stung him, but *jnân* does not touch the scorpion. At that time, in the knowing ability of *jnân*, such sort of *jneya* is only known. No non-self substance leaving its own *paryây* and goes into another non-self substance. No substance hands over its *paryây* to any other substance.

This topic has been taken to prove that *jnân* is *sva-par prakâshak*. By calling *âtmâ sarvagat*, it has been said that *âtmâ* is *sarvagat* from conventional stand-point (*upchâr*), but from the view point of *nishchay* it is *âtmâgat* (pervasive in *âtmâ*). Even by the logic of bliss, *âtmâ* is *âtmâgat* (pervasive in self). Bliss does not arise by the support of outside things. Area of bliss is equal to that of *âtmâ*, with this logic *âtmâ* has been called *âtmâgat* (stable in self).

The same law should be applied in *jnân* as well. The realistic and conventional truth as has been described about *âtmâ* and *jneyas*, the same logic should be understood about *jnân* and *jneyas*. *Jnân* definitely knows non-self substances, but does not enter into non-self objects. Though *jnân* takes the shape of *jneyas*, but *jneyas* do not enter into *jnân*. *Âtmâ* knows non-self, but does not go into non-self. And *âtmâ* takes the shape of *jneyas*, even then the *jneyas* do not enter into *âtmâ*. Such independence has been established.

GATHA-27

अथात्मज्ञानयोरेकत्वान्यत्वं चिन्तयति-

Now, the oneness and otherness of *âtmâ* and *jnân* is being considered:

गाणं अप्य त्ति मदं वदुदि गाणं विणा ण अप्पाणं।

तम्हा गाणं अप्पा अप्पा गाणं व अण्णं वा॥ 27॥

ṆĀṆAM APPA TTI MADAM VAṬṬADI ṆĀṆAM VINĀ ṆA APPĀṆAM |

TAMHĀ ṆĀṆAM APPĀ APPĀ ṆĀṆAM VA ANṆAM VĀ || 27 ||

Meaning of *gâthâ*: The doctrine of *Jina* is that, knowledge is the soul, because in the absence of soul there cannot be any knowledge, hence knowledge is soul and soul (by the attribute of knowledge) is knowledge is it or something else (owing to attributes like bliss, etc.)?

***Tikâ*:** Since knowledge (*jnân*) cannot exist without sentient substance (*âtmâ*) as it arises on the basis of one such *âtmâ* with which it has inseparable relationship without a beginning or an end, of intrinsic characteristic nature and an indivisible absolute proximity but it has no such assemblage connection with rest of all other sentient and insentient substances. Therefore (we may say that) knowledge (*jnân*) is *âtmâ* itself and since *âtmâ* is the abode-base of infinite attributes and traits, hence the self *âtmâ* is knowledge owing to attribute of knowledge and it is something else also owing to some other attributes (viz bliss, belief, conduct, etc).

Moreover, besides this, (one should understand that) *anekânt* the many sided view (pluralistic character of reality) prevails here. If it is accepted that by one-sided view knowledge (*jnân-guna*) alone is *âtmâ* (then *jnân guna* itself would become *âtmâ*), *jnân* will not exist and (due to non-existence of *jnân*) the *âtmâ* would become without sentience or in other words, due to absence of specific attributes, the non-existence of *âtmâ* would follow.

And if, besides this (understand specifically), that *anekânt* is primary here. If it is accepted that *âtmâ* is only and singularly *jnân*, (the attribute of *jnân* will become the *âtmâ* substance) then *jnân* will be destroyed (and due to destruction of the attribute of *jnân*), *âtmâ* will become insentient or due to the absence of the special attribute, *âtmâ* too will be destroyed. If it were believed that *âtmâ* is only *jnân* then (the substance *âtmâ* will be only the attribute of *jnân*, then *jnân* will have no base/shelter) so due to lack of support *jnân* will get destroyed or, (substance *âtmâ* becoming only one attribute of *jnân*) all other modifications of *âtmâ* (*sukh*, *viryâ*, etc.) will be destroyed. With that the *âtmâ* which has a relationship of being necessarily intrinsically connected to them, will also get destroyed.

PRAVACHAN

Now, the oneness and otherness of *âtmâ* and *jnân*, is being discussed here.

ÂTMÂ HAS NO CONNECTION WITH OTHER ÂTMÂS AND NON-LIVING SUBSTANCES

The characteristic nature of *jnân*, which is within, is *âtmâ*. Nature of *jnân* does the work of knowing. That nature is-*âtmâ*. No other substance exists in it. Attachment and aversion are momentary; that too is not the characteristic nature of *âtmâ*. Nature of *âtmâ* is to know in constantly. “The knower itself is *âtmâ* and only the *jnân* knows this. The *jnân* has eternal identical relationship of being one and the same with *âtmâ*. This *jnân* does not have identical oneness relationship with other substances inclusive of infinite *kevali âtmâs* and *nigod jivas*, etc.

Some say that *jnân* comes from outside. But when we use it, then we realize that *jnân* does not come from outside. *Kevaljnân* arises due to modification of *âtmâ* in the form of *jnân paryây*. This *jnân* has no connection with other *kevalis* (omniscients), but rather it is connected with the internal self. This *jnân* has no assemblage/connection of oneness, with body-mind-speech, etc. insentient matter. Thus, one must turn his focus inwards to attain insight, that *jnân* has a constant identical connection of oneness with *âtmâ*. But *jnân* does not have any connection with infinite other *âtmâs* and body, speech etc. insentient matter.

(Though) due to characteristic differences between the *jnân* attribute and *âtmâ* (soul substance) have difference, but there is no differences in the space points (*pradeshas*). So, that which is *jnân*, the same is *âtmâ*, such is the purpose of *veetaraag* (passionless preceptors). Till now infinite *jivas* have become *kevalis*, they have seen due to *kevaljnân* (omniscience), that *jnân* is *âtmâ* and its highest fully blossomed modification occurs from its own efficacy (constant power).

Some person thinks that let the intensity of *karmas* be feeble and *raag* be reduced, but *jnân* has no co-relationship with that. Some people say that the *âtmâ* and *jnân* do have co-relationship with outer world but this is not true. Because if it is believed that *jnân* comes from outside substances like *dev-guru-shâstra*, food- water air, etc. then *jnân* would be connected with matter-*parmânu*, but it is not so, because *jnân* is identically connected with *âtmâ* only. So, the development of *jnân* occurs by keeping a relationship with *âtmâ*. *Jnân* is not identical with the body or the robust adamant type of body or with time (4th or 5th era).

Samvây sambandh (indivisible identical relationship) means, where exists the *gunas* (attributes) there exists the *guni* (substance-bearer of *gunas*). Where exists *jnân* there exists *âtmâ*, and there exists infinite attributes like *jnân*, etc. Where attributes are absent, there the beholder of attributes (the substance) is also not present. Where *jnân* is not present, then *âtmâ* is also not present there, and where the *guni*-beholder of attributes (*dravya*) is absent, then *gunas*-attributes are also absent. Wherever *âtmâ* is not present, then *jnân* would also not be present there. In this way, the *gunas* and *gunis* have a connection in the form of indivisible oneness of space points, and this is called *samvây sambandh*.

Âtmâ is the knower. Thoughts of *punya paap* do arise, but (the real) *âtmâ* has no connection with them.

Dharma, i.e. the knowing nature of *jnân*, has an identical relationship of oneness with *dharmi âtmâ*, the holder of *dharma*. One who wants peace and happiness (in one’s life), and if he keeps his relationship with the self *âtmâ*, then he gets *dharma* because peace and happiness is there. This itself is *samyak darshan*-this is independence-this is bliss.

THE RELATIONSHIP OF ÂTMÂ WITH PAR (NON-SELF) IS OF TRANSIENT CAUSE AND EFFECT (ANITYA NIMITTA-NAIMITTIK) AND THE RELATIONSHIP WITH VIKÂR (IMPURE DISPOSITIONS) IS TRANSIENT IDENTICAL RELATIONSHIP

Here it has been said with whom *âtmâ* has an eternal relationship. With *atma*, *jnân* has an eternal relationship which is present as its nature and has the *samvây sambandh* (indivisible identical relationship).

Earlier, *kevaljnân* was discussed and it was said that *kevaljnân* does not enter into the three *loks*, even then it cannot remain without knowing and it is said that *kevaljnân* has pervaded into non-self substances. Subject of *âtmâ* is *lokâlok*. *Âtmâ* pervades in *lokâlok* and the *jneyas* (knowable) are known in *jnân*. So, *jneyas* have become *jnânâkâr* (taken the shape of *jnân*), and *lokâlok* has become *âtmâkâr* (taken the shape of *âtmâ*). Thus here, by showing the mutual relationship between *jneya* and *jnân* the glorious, greatness of the complete purity of *jnân* is shown that *kevaljnân* is of such nature which makes *lokâlok* as its subject. So, it is said from the view of *vyavahâr*, that the whole of *lokâlok* has come/entered in that *jnân*.

How does *jnân* arise?

Jnân is *âtmâ*, and the relationship of *âtmâ* with other non-self substances has been shown. But *jnân* has an eternal identical connection with *âtmâ*. By removing the other infinite *âtmâs* and *parmânus* (matter substances), the *jnân* has an eternal identical relationship with *âtmâ*. The relationship (of *jnân*) with wife, son etc cannot be accepted. As long as we live in this world, till then the relationship with wife, son, etc. is found there—is this statement true?

No. Even the transient identical relationship of one *samay* with body-mind-speech, wife, son, etc. non-self things does not exist. *Jiva* over powered by *raag* imagines a relationship (with non-self things). *Âtmâ's* transient identical relationship of one *samay* with auspicious-inauspicious attachments and delusions is found assuredly. But with other non-self substances, even this transient identical relationship does not exist.

Raag and non-self substances (*par vastu*) have a cause – effect relationship. In other words, *par paryây* modifications of non-self occurs in non-self, and modifications in *âtmâ* occurs due to its own self. Such is the meaning of *nimitta-naimittik* (cause-effect) relationship. Like 'I am body', 'I am mind-speech' 'I am as much as compassion, charity, vows, etc. with such sort of dispositions, the *âtmâ* has transient identical relationship of one *samay*.

JNÂN HAS AN ETERNAL IDENTICAL RELATIONSHIP WITH ÂTMÂ, HENCE TAKE INTEREST IN IT AND GIVE UP INTEREST OF ALL OTHER THINGS.

Now, the second type of relationship is being discussed. *Jnân* and *âtmâ* have a constant identical relationship of oneness, i.e. *jnân* and *âtmâ's* relationship is without a beginning and end. Out of these three relationships, it is to be thought, which one is worth paying respect; this is considered here. *Bhagwân âtmâ*, (the eternal self god) does not have the relationship of even transient identical oneness with body-mind-speech, but a transient cause – effect relationship exists. The God of the three worlds- the omniscient *parmâtmâ*, has revealed that *jnân* and *âtmâ* have an eternal identical relationship of oneness. *Âtmâ* has transient *nimitta-naimittik* relationships with body-mind-speech and transient identical relationship of oneness with impure dispositions of *punya-paap*. *Jnân* and *âtmâ* have an eternal identical relationship of oneness, which is without a beginning and end.

Ignorant ones believe in oneness of self with an artificial/assumed cause – effect relationship, and further he believes himself to be only as much as the transient identical relationship of oneness, which is hallucination. Here, it is said that *jnân* and *âtmâ* have an eternal identical relationship of oneness. Therefore, *jnân* does not come from the transient cause – effect relationship. In the same way, *jnân* does not have an identical relationship of oneness with transient impure dispositions of *vikâr*. That is why *jnân* does not come from that *vikâr*. *Jnân* has a permanent (identical) relationship with *âtmâ*, hence, *jnân* comes from *âtmâ*.

Pure *Bhagwân âtmâ* (eternal self-god) and *lokâlok*, have a co-relationship of transient, separate, cause and effect relationship. But with *vikâr* the relationship is of transient identical oneness. Pure *Bhagwân*

âtmâ and *jnân* have a relationship of eternal identical oneness. Hence O! *bhavya jiva* give up the interest of transient cause and effect relationship and whatever dispositions of *hinsâ* (injury), compassion, charity, etc. arise; with them exists the relationship of transient identical oneness, hence give up the interest of them also; because by taking their shelter too, well-being is not brought about.

The relationship of eternal pure *âtmâ* with *jnân* is without a beginning, endless, and an eternally identical one; owing to not focusing one's sight on such identical relationship and owing to focusing with transient cause-effect relationship, this *jiva* remains *mithyâdrishti* (false believer). The eternal pure *âtmâ* is a substance without beginning or an end.

JNÂN CANNOT BE WITHOUT ÂTMÂ, HENCE JNÂN IS ÂTMÂ.

Here the road to happiness is explained. *Âtmâ* is of blissful nature. *Jnân* has an identical form of characteristic relationship with *âtmâ*—on seeing it the spiritual bliss-*ânand* is sure to arise. *Âtmâ* is not only as much as *jnân*, but along with *jnân* this *âtmâ* also possesses *ânand* (bliss), etc. infinite attributes also. *Jnân* modifies with the support of innumerable space points of *âtmâ*. *Jnân* has the support of *âtmâ*.

This is the matter of *ânand*. Whether one calls it *ânand* or *dharma* or *samkit* or calls it *ateन्द्रiya ânand* (supersensory bliss), *samyak darshan*, they all are one and the same. *Jnân* has an identical relationship of oneness with *âtmâ*. The *âtmâ* substance is eternal. The knowing nature of *âtmâ* (*jnân*) is also eternal. With impure dispositions (*vikâr*) there is no eternal identical relationship of *âtmâ*. With other non-self things there is a relationship of *nimitta-naimittik sambandh* (cause and effect relationship). The relationship of *jnân* with *âtmâ*, or the relation of specific (*vishesh*) with general (*sâmânya*) is one of identical oneness. Whatever innumerable space points are of *âtmâ* are the same innumerable *pradesh* of *jnân* also. *Âchâryadev* has filled the depth of the sea in a clay pot. The *jnân* of pure self *âtmâ* exists with the support of *âtmâ*, but *jnân* never exists with the support of *nimitta* and *raag*.

One who is with powerful true effort, who accepts this concept enthusiastically is fit for this *dharma*. When someone faces some new thing in the world, or gets proposal of betrothal for his son, then he feels immense pleasure in it. But there is no happiness in such matters; because there is not even a trace of peace in the transient cause–effect relationship. No trace of peace is realized even from the observance of fast, penance, etc.

The *jnân* that knows *Bhagwân*, evolves with the support of *âtmâ*. Without *âtmâ*, *jnân* cannot keep its identity everlasting. Therefore, *jnân* is *âtmâ*. This is the sentient nature. Substance which exists has no beginning, nor is it destroyed. Whatever exist it possesses eternal nature. Hence its (*âtmâ*'s) inherent nature is *jnân*, so *jnân* is *âtmâ*. Its *anekânt* (confluence of opposites) will be discussed later.

Âtmâ is without a beginning or end, and *jnân* exists with its support; hence *jnân* is *âtmâ*. *Jnân* does not come from outside, or from attachment-aversion, or from conducive practice, but it arises by focusing within. *Jnân* is the intrinsic characteristic (an attribute), and *âtmâ* is the substance holding that characteristic attribute. In this way, proving it to be so, it has been said that *jnân* is *âtmâ*. Primarily, *dev-guru-shâstra* says that *jnân* is *âtmâ*. If someone believes that by keeping relationship with non-self *nimitta* (non-self things) and *raag*, *jnân* is manifested, then that *jnân* would not remain identically related with *âtmâ*.

During accomplishing state *shubh raag* do arise this is true, but those who say that by *raag* and *nimitta* *jnân* gets manifested they are not the true *dev-guru-shâstra*. They do not understand the true nature of *âtmâ*-substance. *Jnân* has (indivisible) relationship with *âtmâ*; when one focuses to meet with it (his *âtmâ*), then *keval jnân* would arise. The way, dough is mixed properly before making a *roti* (Indian

bread), the taste is produced from within. That is *parmānu's* own nature and the flour/dough is not related with the *tavā* (pan); so, similarly are the *jnān* and *ātmā*, they meet when one focuses within the self. Instead of this, by focussing on *nimitta* and *raag*, *mithyātva* is caused. Therefore, by believing that *jnān* is identically related with *ātmā*, then by realizing oneness *kevaljnān* arises. Thus, this *ātmā* is the base of infinite attributes.

Ātmā, being the abode of infinite attributes, is *jnān* by *jnān* attribute and by other attributes, it is in the form of other attributes as well. *Ātmā* is the base of infinite attributes. Here knowledge, perception (*jnān*, *darshan*) etc attributes, have been called *dharma* (specific traits). It is not so that when *jnān* gets engrossed in *ātmā*, then the correct *jnān paryāy* alone is manifested. *Ātmā* is the possessor of infinite attributes, so it has the pure (identical) relationship of infinite attributes which also gets manifested (along with *jnān*). Hence *jnān* and *ātmā* have eternal, identical relationship of oneness-on ascertaining this; the pure form of modifications of belief-conduct attributes etc. also gets manifested.

Here it is said that *jnān* is *ātmā*, but *ātmā* is not just equal to *jnān*. But it is also the abode/base of bliss, conduct, belief, perception, strength etc., infinite attributes. *Ātmā* does not get contained only in *jnān*. The characteristic nature (*svabhāv*) keeps an indivisible identical relationship with the substance holding that characteristic nature (*svabhāvātman*). On having ascertained this fact, it is not so, that *ātmā* has modified into true modification form of *jnān* only. But it is seen modifying along with its modifications of infinite attributes. *Ātmā* modifies into right *darshan-jnān-chāritra* etc. *Ātmā* is *jnān* by its *jnān* attribute, it is bliss by its blissful nature (bliss attribute). In this way as many as infinite efficacies (attributes) exist in *ātmā*, all those attributes are blissful. The joy of *jnān* is experienced and along with that the joy of (supremacy) *prabhutva*, the joy of purity (cleanliness), the joy of *darshan* (true belief), etc. is experienced. In this way the joy of infinite attributes is experienced. *Ātmā* is *jnān*, *darshan*, *astitva*, *prabhutva*, *swachchhatā*, *akārakarytva* also; thus, infinite attributes (*dharma*) exist together in *ātmā*. Only by *dravya drishti* (the sight of eternal self substance), the cause and effect relationship between *svabhāv* (pure passionless nature) and *vibhāv* (impure dispositions) can be broken. Thus, the one who do not understand the self *svabhāv* (pure nature), he has to suffer from the severe blows of wrath, etc. eternally in the four states of existence.

One who has quit the sight of knowing nature of self *ātmā* and is having the sight of *raag* his pathway is completely perverse. The spiciness of *lendipiper* (herb), does not come from the stone on which it is grounded. Spiciness has an identical relationship of oneness with *lendipiper*, and has a separate cause and effect, (*nimitta-naimittik*) relationship with stone. Earlier, it was said that impure dispositions (*vikār/vibhāv*) and pure nature (*svabhāv*) has transient identical relationship of oneness. There the relationship of *paryāy* with substance (*ātmā*) was shown. Now when it is considered from the view point of eternal characteristic nature, then there is complete absence of *vibhāv* in *svabhāv*. So *nimitta-naimittik* relationship can be broken. But since *ātmā's* relationship with *jnān* is identically eternal, hence it never breaks. So long as some person lives in a village till then he keeps relationships of attending marriage, etc. with the people of that village. But when that person leaves that village and starts living in a city, his relationship with the people of that village is broken. In the same way, this *ātmā* was having transient identical relationship of oneness with *punya* and *paap*. Hence earlier he was advised to separate himself from that which is non-self. But actually, from *svabhāv drishti* (pure characteristic nature) view point there is complete absence of *vibhāv* in the *svabhāv*.

Therefore, with whichever substances the *nimitta-naimittik* relationship is found that can be broken. *Ātmā* is the holder of infinite attributes. Due to *jnān*, *ātmā* is called *jnān*, due to attribute of *prabhutva* (lordship) *ātmā* is called *parmashwar*, due to attribute of *vibhu* (all pervasiveness) *ātmā* is called *vibhu*,

due to conduct attribute *âtmâ* is called *châritra*, and due to *shraddhâ* attribute *âtmâ* is called *shraddha*. In this way the self *âtmâ* is *parmeshwar* (supreme God). This is the fact revealed by statement of *Bhagwân sarvajna*. Due to *jnân* attribute *âtmâ* is *jnân*. Due to its direct feeling/self-experience *âtmâ* is self-enlightened/light bearer. In this way, through other attributes, *âtmâ* is called as other attributes also.

IF IT IS BELIEVED FROM ONE SIDED VIEW ONLY (EKĀNT) THAT JNÂN IS ÂTMÂ, THEN ÂTMÂ WOULD BECOME EITHER INSENTIENT (NON-LIVING) AND/OR NON-EXISTENT

Moreover, besides this, one should understand that here *anekânt* (many sided view/pluralistic character of reality) prevails here. If singularly the attribute of *jnân* only is believed to be *âtmâ*, then the attribute of *jnân* would become *âtmâ*, consequently attribute of *jnân* would become absent. *Jnân* itself is *âtmâ*. This is said from the view of the eternal characteristic nature, but if *âtmâ* would become equal to *jnân* then it would be *ekânt* (one sided view). If it is believed that “*jnân* itself is *âtmâ dravya*”, then *jnân guna* would not exist, the *jnân guna* itself would become *guni* (substance), i.e. *guna* would become *dravya*.

This is a unique non-temporal principle. The sum and substance of the teachings revealed in divine Om sound (*divya dhvani*), is contained in this “*Pravachansâr*”. Here the strong motive is to prove the existence of many attributes. By saying that *jnân* is *âtmâ*, and *âtmâ* is the base/possessor of infinite attributes, the self *âtmâ* has been identified through *jnân*. The attribute of *jnân* pervades in *âtmâ*, so it has been said that *jnân* is *âtmâ*. But it is not entirely true that *jnân* is *âtmâ* - it is true partially. *Jnân* is *âtmâ*, is said so, as it has an identical relationship of oneness with the nature of the self, and it does not have an eternal identical relationship of oneness with non-self things; but if it is believed, singularly that *jnân* is *âtmâ*, then attribute of *jnân* would become *âtmâ dravya* and *jnân* would be destroyed.

Jnân is *âtmâ* this has been said from many sided views of *anekânt*. But if it is believed that singularly, only *jnân* is *âtmâ* then, *jnân guna* itself would become *guni*-substance-*âtmâ* (holder of attributes); there the *guna* attribute would not exist and as *jnân* itself would become substance (*âtmâ*), it would not remain an attribute, so there would be absence of *jnân* attribute.

Jnân is the pure characteristic nature (*svabhâv*) and *âtmâ* is the possessor of that pure nature (*svabhâvvân*). If the *svabhâv* (attribute) itself becomes the *svabhâvvân* (*âtmâ dravya*), then the *svabhâv* (attribute) would be destroyed. In this way due to absence of *jnân*, the *âtmâ* would become insentient, and owing to the absence of specific *guna* the *âtmâ* itself would get destroyed; therefore, *âtmâ* which is the holder of *jnân*, would get destroyed. Even if this concept, that *jnân* is *âtmâ*, is found in *Vedânt* etc. sects, yet, the concept explained here is not the same as that. There they show the external detachment and say “*aham brahmâsmi*” (I am *brahmâ*). But this concept (of Jain) is not so.

Thus, the real concept (substantial phenomenon) should be understood, ascertained and brought into experience. Erroneous experiments of *dhyân* (meditation) and going away into jungle are all fruitless. If *jnân* is not accepted as an independent attribute, then without *jnân*, *âtmâ* would become insentient. By believing thus, the *dravya* (*âtmâ*) would become insentient, or due to absence of specific attribute (*jnân*), *âtmâ* would become non-existent, or the substance itself would get destroyed. So *jnân* itself is *âtmâ*, such *ekânt* - (singular concept) is incorrect but in this (*jnân* is *âtmâ*) concept infinite attributes viz joy, belief, conduct, effort, strength, etc. all exist together.

Thus, in this *Gâthâ* 27 the following points (oneness and otherness of the self *âtmâ*) are highlighted:

- 1) This *âtmâ* does not exist without *jnân*. Hence *âtmâ* which is *jnân*, that *jnân*, has no concern with other *âtmâs* (living beings) and non-living substances. Or in other words the *jnân* has no relationship with attachments, physical senses & body, etc. *nimitta*. But rather *jnân* keeps identical relationship with *âtmâ*; therefore, *jnân* is *âtmâ*. *Jnân* remains completely separate from the insentient and

sentient *dravyas*. (*Jnân* owing to its always remaining homogeneously in the proximity of same indivisible area as that of knowing nature self *âtâmâ*, so it does never remain without *âtâmâ*. So *jnân* itself is *âtâmâ*.)

- 2) *Âtmâ* is possessor of infinite attributes, so *âtâmâ* is *jnân* due to attribute of *jnân*, *darshan* due to attribute of *darshan*, *châritra* due to attribute of *châritra*, etc.
Believing *âtâmâ* singularly to be *jnân* only in all respects brings three faults, which are detailed here:–
- 3) By believing singularly that *jnân* itself is *âtâmâ*, the *guna*-would become *dravya*, so there would not be the existence of *jnân guna* (attribute of *jnân*).
- 4) As *guna* (attribute) would become *guni* (holder of attribute), the *guna* would become non-existent. So, there would not remain *jnân* in *âtâmâ* and consequently *âtâmâ* would turn into non-conscious, insentient substance.
- 5) Owing to the absence of specific attributes, i.e. if the specific attribute of *jnân* would not exist in *âtâmâ*, then *âtâmâ* would also not exist. Thus, *âtâmâ* would become non-existent due to non-existence of the specific attribute. In this way, these three faults are explained.
- 6) If it is believed that *âtâmâ* is *jnân* only in all respects, then the *guni*, the holder of attributes would become the *guna* and the *jnân* due to not having the base/shelter of *dravya*, so, without shelter/support, *jnân* would not exist.
- 7) If *âtâmâ* be solely *jnân* only, then its other attributes like belief, conduct, strength, effort, bliss, happiness, etc. would not exist.
- 8) On destruction of specific attributes, the *âtâmâ* which is the holder of them would also get destroyed. Where bliss, strength, etc. specific attributes does not exist, then there does not exist *âtâmâ* too.

On the passionless path of *vetaraag* (liberation) this is the nature of soul substance. Besides *jnân* the *âtma vastu* (soul substance) possesses identical relationship with other attributes as well. This chapter is on topic of *jnân tattva* (knowledge reality). *Jnân* is *âtâmâ* or *âtâmâ* is *jnân*, this has been said from a certain point of view. But this is not a singular statement, but rather many characteristic attributes co-exist in *âtâmâ*. By believing *âtâmâ* to be equal to *jnân* only, other infinite attributes are annihilated. If *sukh* (bliss), *virya* (strength) etc attributes would not be existing then *âtâmâ* would also not exist. So, the *âtâmâ* is *jnân* only-such one sided view is not there.

‘In every respect *âtâmâ* is singularly *jnân* only’, if it is believed so solely then, the *guni* itself would become *guna* and due to this *jnân* (attribute) without the support of *guni* (the holder of attributes) would get destroyed. If *âtâmâ* is believed to be just having only one form of *jnân* attribute then all the other remaining attributes would get destroyed. Whereas *dravya* is made up of infinite *gunas*, and if infinite *gunas* would not be present then the *âtâmâ* would also not have been existing.

Jnân itself is *âtâmâ*, which does not interact with anything else. *Jnân* is present with *jiva* in its innumerable space points. The *âtâmâ* does not have any difference in *pradeshas* (space points) with the attribute of *jnân*, rather they have indivisible same space points; from this point of view *jnân* itself is *âtâmâ*.

Again, *âtâmâ* by *jnân* is *jnân*, *âtâmâ* by *ânand* is *ânand*. In the same way, *âtâmâ* is different by different attributes. Here the concept of “*jnân* is *âtâmâ*” has been elaborated. If it is said that in every respects *jnân* is *âtâmâ*, then *jnân* itself would become *âtâmâ* and *jnân* would get destroyed, and due to destruction of *jnân*, *âtâmâ* would become insentient. Without specific attributes, *âtâmâ* too gets annihilated.

Jnân is surely of knowing nature form, this is true, but it is not that *âtâmâ* is only of *jnân* form, there is no such *ekânt* (singular form) in all respects. The way *âtâmâ* is constant only as a substance this is true, this is *samyak ekânt* (true singularity). But to say that *âtâmâ* is only constant and not at all transient in any way

becomes false one-sided view *mithyâ-ekânt* (singularly). Similarly, *jnân*, is only *jnân*, is true, but *âtmâ* is *jnân* only-no such singularity is there. Attribute of *jnân* is identical characteristically with the substance *âtmâ*, but *âtmâ* is not just equal to *jnân* alone. *Âtmâ* by *jnân* is *jnân*, but along with *jnân* there are infinite other attributes also in the *âtmâ* (so by other attributes *âtmâ* is something else also).

If *âtmâ* is believed to be only of one *jnân* form, then *jnân* would not have the base/shelter of the substance, so *jnân* would be absent. In this belief, infinite attributes would be destroyed, and due to that the base of infinite attributes, which is the *âtmâ*, would also be destroyed.

Âtmâ can exist without the impure disposition (*vikâr*) of compassion, charity, etc. because the momentary dispositions are destroyed by taking support of *âtmâ*. Hence there is an absence of constant relationship between *âtmâ* and *vikâr* (impure dispositions). But *âtmâ* cannot exist without *jnân*. So, what sort of relationship of oneness and otherness between *âtmâ* and *jnân* exist this is being thought of. By *jnân* characteristic attribute, the *jnân* itself is *âtmâ*. Such oneness relationship has been told, but since *âtmâ* is not equal to *jnân* in all respects, thus its otherness also has been shown. The person who has not ascertained the identical oneness of *jnân* and *âtmâ* he always sees himself to be the doer of *raag* and other non-self things.

GATHA-28

अथ ज्ञानज्ञेयोः परस्परगमनं प्रतिहन्ति—

Now, the mutual entry of *jnân* and *jneya* is refuted, i.e., because and *jnân* and *jneya* do not enter into one another- this is said here.

णाणी णाणसहावो अट्टा णेयप्पगा हि णाणिस्स।
रूवाणि व चक्खूणं णेवण्णोण्णेषु वट्टंति॥२८॥

**ṆĀṆĪ ṆĀṆASAĤĀVO ĤĀṬṬĤĀ ṆĒYAPPAGĀ HI ṆĀṆISSA |
RUVĀṆĪ VA CHAKKHŪṆAM ṆEVANṆONṆESU VAṬṬANTI || 28 ||**

Meaning of *gāthā*: The soul (knowing entity) possesses the knowing nature (knowledge) and all the objects are of knowable nature of the soul, just as the coloured objects of sight are knowable of the eye though there is no mutual interchangeability.

***Tikā*:** The (knower) *ātmā* and the (knowable) objects do not exist into each other because of their possessing individual characteristic of separateness and due to the relationship of *jnân-jneya svabhāv* (knowing-knowable nature) their occurrence is found mutually into each other, similar to that of eyes and the coloured objects (reflected/known by eyes).

As the eyes and their concerned coloured objects, without entering into each other respectively have the characteristic of knowing/ reflecting the appearances of the objects and of getting known/ reflected; similarly the (knower) *ātmā* and the (knowable) objects, without entering into each other, respectively, possesses the nature of knowing/reflecting all the appearances of knowables and of getting known/reflected.

The knower *ātmā* possesses knowledge as his intrinsic nature and the objects possess the character of knowables with respect to the knower just like the eyes and the coloured objects reflected/known in it. But they do not enter into each other. For example as the eyes and the appearances of objects are mutually related respectively with the characteristic to know/reflect and to get reflected/known, but without mutual penetration, similarly the self-*ātmā* and the appearances of the objects are mutually related respectively to know/reflect and to get reflected/known but without mutual penetration.

PRAVACHAN

Here the mutual penetration/locomotion between knowledge and knowable (object) has been negated, i.e. *jnân* (knowledge) and *jneya* (knowable) do not enter into each other. *jnân* pervades into *jneyas* and *jneyas* are known in *jnân*, but this does not mean that *jnân* has gone into *jneyas* and since the *jneyas* are known in *jnân* so the *jneyas* would have come into *jnân*, but this is not so. If this principle is correctly understood then real relish of bliss arises.

The true activity/functioning of *jnân* does not come even in the mind/intellect of an (ignorant) *ajnâni*. He does not understand the greatness of the fact that there can be no substance (*guni*) without attribute (*guna*), and no attributes without the substance, and instead he feels greatness for external things/rituals. How would true conduct be evolved without identifying the *lakshana* (characteristics) and the holder of those characteristics (*laksha*) as to be the same? Without the base (ground) how would the crop of true conduct grow? I am neither in the externally associated things nor in the impure dispositions but 'I' am within my own nature without attaining such belief and steadiness-equanimity the conduct of self absorption does not arise. 'I' cannot change/modify the condition of external substances even from conventional point of view. 'I' should do such sort of notion (*vikalp*), should do *sâmâyik*-ritual, should evolve and do such type of *raag* (attachments) having such kind of inclination is the sight of perverse belief.

Jnân itself is *âtmâ* such is the identical relationship of oneness on comprehending thus, the stability in the self is caused and the same is *sâmâyik* (equanimity). One's self is the sun of sentient nature, what do you do? This is not the matter of describing in words. One who has not comprehended identical oneness of intrinsic nature with the holder of that nature, he always sees the doer-ship of *punya* (virtuous deeds); he nourishes his vision of only fallacious belief only.

Q. Someone asks does water not get cooled by ice?

A. When it is asserted that this modification of this substance has resulted due to this another substance, then automatically the existence of two substances is proved. Then (the question arises)- whether those two substances work singly as one, or doubly as two (separately/individually)? In reality, when one ascertains that the two substances work doubly as two- separately, only then the sight of fallacious belief would end. Even the non-sentient substances are supreme in their inanimate state. Even the omniscient Lord- *Keval jnâni Bhagwân*, cannot change one of its modification. In this way every substance is God. The ignorant self-*ajnâni* is downed only in delusion, that he modifies/does the work of other non-self things. Where the effort (force) of an elephant too proves incapable (in lifting/pulling something), what would other's labour (force) do there? Presently in the belief of so called learned scholars, the *vetraag* misunderstanding in the basic concept is found. Whereas the preaching of (passionless omniscient) is- that *jnân* itself is *âtmâ*, and *âtmâ* itself is *jnân* and it is the embodiment of infinite attributes this is as said by *Bhagwân*.

The newer modification/change of state does not arise due to other non-self/external substances. On accepting *jnân* itself is *âtmâ*, the pure modifications of attributes of belief, knowledge, conduct, effort, bliss, etc. attributes get manifested- that is *âtmâ*.

The nature of *âtmâ* is to know and the nature of substances is to be knowable of *âtmâ* and are worth knowing. But the *jneyas* (knowables) do not stay with *jnân*. The tangible material objects are the *jneyas* (knowables) of the sense of eye. The knowing power of the eyes exists in our own *jnân*. On seeing that this is a red chilli, the eyes do not become red and that red chilli does not enter the eye. *Jnân* knows the *jneyas* without entering into them. As is the *jneya*, exactly so knows the *jnân*, even then *jnân* does not enter into the *jneyas* and *jneyas* do not enter into *jnân*.

Jnân knows the entire *lokâlok* (universe and beyond) so it is called omniscient and its subject is the entire *lokâlok*. That is why it is said that the *lokâlok* has come into *jnân*, and similarly the omniscient *âtmâ* knows all the substances. That is why *âtmâ* is called *sarvagat* (all pervasive) and its subject is *lokâlok* so it is said that all the *jneyas* of *lokâlok* have come in the *âtmâ*. But this was stated from the *vyavahâr* (conventional) point of view. Now it is denied here.

Since characteristic of *âtmâ* and other substances are different and separate from each other, so they do not enter into each other. The (sentient) characteristic attributes of *âtmâ* are in *âtmâ* and characteristic attributes of other substances are in them. The characteristics of *Kevali Bhagwân* are in

Kevali, and He is separate from all other *âtmâs*. There are infinite omniscients- (*Kevalis*) *jivas* of *nigod* and non-living substances. The characteristic qualities of other *âtmâs* and of non-living substances are separate from this self *âtmâ*. In this way, as there is a distinction of qualities in them so they do not occur in each other. Body-mind-speech and inanimate *karmas*, all are non-living and their characteristic qualities are separate. Every *âtmâ* is identified by *jnân*. In the same way, all other substances are also identified by their own characteristics.

A proverb says that on one side is *Râm* (the self) and the other side is *gâm* (rest of the world). In the same way, one side is *âtmâ* and other side are infinite other *âtmâs*, infinite non-living substances which have different qualities, and all those are known in my *jnân*. But bringing them, leaving them, or keeping them is not in my characteristic attribute. Desire of bringing or leaving the non-self substances, is fallacious delusion. Infinite *parmâtmâs* (the supreme omniscient *âtmâs*), *teerth kshetra* (pilgrim places) of Sammed Shikhar, etc. are always separate from the self.

The characteristic attribute of one *âtmâ* is always separate from that of other *âtmâs*. The characteristic existence/attribute of this *âtmâ*, is *jnân* of the self this *jnân* of self is not the characteristic attribute of other *âtmâs*. In the same way the attribute of every *parmânu* (smallest unit of matter) is separate. One can recognize knowable object (holder of attributes) by its characteristic attributes. Attributes of every *parmânu* has its separate attributes. Attribute of one *parmânu* does not enter into another *parmânu*. In the same way, the attribute of one omniscient does not enter into another omniscient. No substance keeps relation with any other substance. Similarly, one's own *âtmâ* too modifies by its own attributes. The attributes of body-mind-speech are also separate. Coming or going of wealth is also its own attribute. The attribute of a merchant is different and the attribute of a customer is separate; those who do not have any relation with any other non-self things, they do not act/modify into each other.

The style of (explanation of) *KundKund Âchârya* is just like that of *Tirthankar**, and style of *Amritchandra Âchârya* is just like that of *gandhar***. He has revealed the secret (sum and substance) of twelve *Angas* and fourteen *Purvas* (complete scriptures) in his *shâstras*. It has been said that characteristic of good & bad dispositions and the notions of charity, compassion, etc. are separate and characteristic quality of *âtmâ* is separate; they all are the knowables of knowledge. *Ajnâni* boasts about his pious activities of fasting etc. done ignorantly (with wrong belief), whereas food, etc. were not to come at that time on its own. In reality the modification of not coming/not eating food is not caused because of one's attachment to observe the fast.

Jnân is the knower and *jneya* is meant to be known. To see this relationship, it is said by *upchâr* (conventionally) that they enter into each other, similar to that of eyes and the colour of object seen. *Âtmâ* is *jnân* and they all are *jneyas* because of such relationship it is said that they enter into each other. Relationship between knowledge of *âtmâ* and body-mind-speech is that of *jnân-jneya* (knower and known). Relationship of father-son is that of knowing and knowable. *Âtmâ* whose characteristic nature is *jnân* and it is of knowing nature, due to his relationship it is said that they enter into each other, similar to that of eye and image (colour and objects).

Separateness from all other substances being the characteristic attribute of every substance, the self *âtmâ* and the other substances do not enter into each other; but the nature of *âtmâ* is *jnân* and that of substances is *jneya*. Simply due to this natural relationship of knower and knowable conventionally it is said that they enter into each other, just like that of eye and the coloured (tangible) material objects.

* *Tirthankar*-the omniscient with '*Samavsaran*' etc. unique glories which are not found in other general omniscients.

** *Gandhar*-the main presiding head of monks possessing complete scriptural knowledge

As the eye sees/knows the fire but fire does not enter into the eye. And on knowing the fire, neither the eye turns into fire, nor fire turns into eye. In the same way the knowables are known in *jnân*- so it is said that *jneyas* enter into *jnân*, but in fact no substance enters into any other substance.

NOTHING REMAINS UNKNOWN IN KEVALJNÂN (OMNISCIENCE)

This is the chapter of *jnân* so in this chapter the efficacy (power) of *âtmâ*, *jnân* and *jneya* is described. The omniscience (fully bloomed *jnân*) knows the entire *lokâlok*, hence *jnân* does not enter into *lokâlok*, even then the entire *lokâlok* does not remain unknown in the *jnân* (omniscience). Further, *âtmâ*'s nature is *jnân*, and *jnân* has attained completion (perfectly bloomed state) hence nothing is left unknown in *jnân* (omniscience).

Nature of this *jnân* is to know. Associated things-circumstances, passion, passionless, self-non-self etc., all knowables are known simultaneously together at one and the same time. The *jnân* of a *sâdhak* (accomplisher) which has turned towards the self knows the non-self, along with knowing his own self. That is the true religious rite (activity of *dharma*). *Âtmâ* is "dharmi" (the holder of *dharma*) and *jnân* is *dharma* (religion). One who does the activity of knowing, that is the activity of path to *moksha*. *Jnân* has the relationship of identical oneness with the self *âtmâ*; that (knowing) nature and its complete part, does not come from outside. *Jnân* attains completion by taking the support of its innumerable space points and not by taking the support of *nimitta*, and non-self things. Nothing is left out unknown in this *jnân*.

NATURE OF JNÂN IS TO KNOW – IT'S NATURE IS TO KNOW NIMITTA, ATTACHMENTS, ETC.

The way eye and objects seen/known by eye do not enter into each other, even then they (the eye and the objects of eye) respectively have the nature to know and to get known such is the non-worldly description of intrinsic nature (of knower and known). Eyes do not enter into substances it sees and substances do not enter into eye. As the eye has the nature to know fire, ice, etc, in the same way *âtmâ* and substances, without entering into each other respectively having the nature of knowing *dravya-guna-paryây*s of all knowables and offering to get known. Whatever blemish (perverse modification) arises in whichever substance at whichever moment, the second modification arises in the second moment (*samay*) and so on, and all these perverse modifications are knowable, i.e. they are capable of being known in *jnân*.

Nature of *jneyas* is to offer to get known all together in *jnân*. At this moment one's thought is to hear, and next moment thought about his shop may arise; all these thoughts arise in a sequence bound manner and modify themselves. *Jnâni* knows that, modification was to happen that way only; change/modification occurs serially. In the same way, it is meant to be known in *Kevaljnân*. *Kevaljnân* is the knower, and the substance, i.e. *dravya-guna-paryây*, blemished-unblemished states, all are worth knowing.

JNEYAS MODIFY SEQUENTIALLY, BUT THE ENTIRE LOKÂLOK IS NIMITTA IN KEVALJNÂN AND IS KNOWN NON-SEQUENTIALLY IN ONE SAMAY

Everything has the nature of getting known in *kevaljnân* and the nature of *kevaljnân* is to know. The blemishes modify sequentially and nature of *kevaljnân* is to know all of them non-sequentially, this is the nature of *kevaljnân*. Whole *lokâlok* has the ability to be *nimitta* in one *samay*.

Dravya-guna-paryây of the entire *lokâlok* are *nimitta* in *kevaljnân* in one *samay*. Nature of *kevaljnân* is to know and the nature of substances is to be known. If this is accepted, then the talk of *kevaljnân* has been accepted truly. The knowables modify sequentially, i.e. the modification in *jneyas* occurs sequentially. But all *jneyas* have the ability to be *nimitta* non-sequentially, in one *samay*. Entire *lokâlok* is *nimitta* in one *samay* and *kevaljnân* knows in one *samay*. As in the entire modification of *kevaljnân*, the *nimitta* is non sequential in one *samay*. In the same way all the existent substances are non-sequential *nimitta* in one

samay. Although the flow of modification of substances is sequential, but all substances have the ability to be non-sequential *nimitta*, all at once, or have the ability to be known all at once.

The way eyes do not enter into tangible material objects, and the tangible material objects do not enter into the eyes, even then eye has the nature (ability) to accept/know the appearances of the knowables of tangible material objects and the tangible material objects have the nature of their appearances of knowables to be offered-to be known/seen in the eye; in the same way, *âtmâ* does not enter into the substances, and the substances do not enter into *âtmâ*. Even then it is the nature of *âtmâ* to accept/know all the appearances of the knowables of substances and the substances have the nature of their appearances of knowables to be offered-to be known in the *âtmâ*. One who does not know such an *âtmâ* has not known the *âtmâ*. One who does not know the *âtmâ* he does not know the tenets of *punya –paap* etc. *tattvas*. Without knowing this fact, *jiva's* infinite reincarnations-*bhavs* (mundane existence) have gone waste-occurred outside. Though the *jneyas* modify sequentially, but they have the ability to be known non- sequentially and the *jnân* has the ability to know them non-sequentially in one *samay*. This is the chapter of *jnân* – i.e. *kevaljnân* knows everything.

Q. If *kevaljnân* knows everything then does there remain anything (no effort) for us to do?

A. One, who has ascertained the existence of *kevaljnân*, he has ascertained the complete nature of the self. To him the separateness of *nimitta*-associated things, the perversity of impure dispositions and the efficacy/ability of self-nature also gets ascertained. The way *kevaljnân* is complete (bloomed state of knowledge) free from *nimitta* and *raag*, in the same way my *jnân* also is free from *nimitta* and *raag* and substantially/potentially complete in its efficacies. On having decided thus he tries to get it manifested completely, arriving at such decision includes the effort of focusing towards the pure self and assuredly the interest in the impure dispositions goes away. Nature of self is to know everything, and all substances have the nature to be known-one who knows and yet he may not have interest in his (sentient) nature, then take it for granted that he has not known (understood the power of) *kevaljnân* (omniscience).

RAAG, ETC. ARE NOT THE WORK OF JNÂN, BUT RAAG, ETC. ARE WORTHY TO BE KNOWN AND JNÂN IS THE KNOWER.

In the lower spiritual state, *jnân* knows without getting mixed with *raag* and without arrogance of giving or taking wealth. *Âtmâ* possesses bliss. There is no bliss during getting money. 'I am different from the notions of speech, etc'. *Jnân* stays within *jnân* and not in *raag*; *jnân* acting/modifying independently does the work of (knowing) the bliss. Ignorant *jiva* believes joy to be in non-self objects; He assumes happiness to be in them which is actually sorrow. The happiness of '*svabhâv*'-pure nature of self is the only real happiness.

If the thought of losing money arises, then it is worth to be known in *jnân*, and *jnân* is the knower. The activity of giving or taking of money does not occur in *jnân/âtmâ*. There is no happiness outside of self; whereas the whole world is dancing (immersed) only in this illusion. One should know that dance simply by remaining only a knower. It is the nature of the self to let those knowable be known in the *jnân* of self. But treating those *jneyas* to be higher or lower than self-such is not the nature of the self.

To know the *jneyas* is 'my' nature, but the nature of 'my' *jnân* is not to move those *jneyas* forward or backward. 'My nature is to know'. The *jneyas* are *nimitta* to *jnân* and *jnân* is *nimitta* to *jneyas*; they come and go by their own reasons. The nature of *jneyas* is not to come and go due to *jnân*. Because *jnân* knew them so the *jneyas* have come, or *jneyas* have moved ahead or backward, that is not so.

Attachment which arises is known in *jnân*. But knowing that '*raag* is my work'-is not the nature of

jnân. To be made known that 'raag is the work of *jnân*'- is not the nature of *raag*. *Raag* is *jneya* as *raag*, to be known as such is the nature of *raag*.

Âtmâ is *prabhu* (omnipotent Lord) from the view point of knowing the entire *lokâlok*. But he is incapable to change it.

Nature of substances in whichever form is worth becoming knowable so *jnân* knows it according to the way it is. Nature of *jnân* is to modify into comprehensive knowledge form-*pramânroop* (with right perception) and the nature of *jneya* is of getting known in it. Both are gods but not lame. *Âtmâ* is incapable of doing the activity of non self. In the *granth* (scripture) '*Parmâtmâ Prakâsh*' it is said that from the view point of knowing, the self *âtmâ* is *pramey* (knowable comprehensively in *jnân*). From the view point of knowing all the knowables of the entire universe, the *jnân* (omniscience) is *prabhu* (omnipotent lord) but from the view point of modifying/turning the *jneyas* of *lokâlok* it is incapable.

Raag-dvesh (attachment-aversion), body-mind-speech, wife, family, etc. have the nature/ability of getting known, but they do not have the nature of getting modified by *jnân*. The nature of *jnân* is to know them. *Âtmâ* is incapable to filter the water. To believe that cloth-filter has moved up-down because of *âtmâ* is a sort of violence of the sentience. Infinite *paap* of *mithyâtva* (false belief) lies in such belief.

Nature of *âtmâ* is to know. Nature of *jneyas* is to be known. Despite this, if *jiva* believes that he has done pious dispositions and due to that the state of non self has arisen, is only false belief. In other words, it is a fallacy to believe that non-self object is obtained due to such sort of notion. *Âtmâ* is a knowing entity, a knower, and *shubh raag* (good dispositions) as well as other knowables (*jneyas*) are worth knowing. There is nothing besides this.

A person tells another person that he has to collect money of pending interest. The other person answers that without giving the principal amount how can there be interest? In the same way, what is the wealth of *jnân* and what is wealth of *jneya* is not known by the ignorant self.

'I' am a businessman of *jnân*, but 'I' am not the doer of desire of doing attachment and *jneyas*. To know is the basic nature of *jiva*, but *âtmâ* does not have power to change *raag* and *jneyas* ahead or backward. *Âtmâ* is the knower, this is the principal amount of self, but not knowing this fact 'I do the work of *raag*' believing so would mean he has lost his principal amount and interest of false belief is mounting.

GATHA-29

अथार्थेष्ववृत्तस्यापि ज्ञानिनस्तदवृत्तिसाधकं शक्तिवैचित्र्यमुद्योतयति—

Now, (although) the *âtmâ/jnân* does not enter into the object nevertheless due to which (peculiar power) its entering into the object is proved and that peculiar power is being highlighted here:-

ण पविट्टो णाविट्टो णाणी णेयेसु रूवमिव चक्खू।
जाणदि पस्सदि णियदं अक्खातीदो जगमसेसं॥29॥

ṄA PAVIṬṬO ṄĀVIṬṬO ṄAṄI ṄEYESU RŪVAMIVA CHAKKHŪ |
JĀṄADI PASSADI ṄIYADAM AKKHĀTĪDO JAGAMASESAM ||29||

Meaning of gâthâ: The knower(omniscient), who has become non-sensory, constantly knows and sees the whole world (cosmos) without entering into it and without entering into the objects of knowledge (knowable); just as the eye sees and knows the objects of sight.

Tikâ: Just as the eye knows-sees the coloured objects without touching them by its own *pradeshas*, (space-points) without entering into them and by absorbing the appearances of the knowable objects it knows-sees them, by remaining *apavisht* (without entering) into them; similarly the self *âtmâ* too, because of having surpassed the sense-organs becoming free from the thought of knowing the objects through the senses, knows-sees all the knowable objects, without touching them by his own *pradeshas*, without entering into them and due to having extremely peculiar-uncommon power he, unavoidably entering them, knows – sees all the knowable appearances which exist in the objects, as if uprooting and devouring them completely.

In this way, similar to non-entrance the entrance too in the knowable objects cannot be proved to this *âtmâ* who possesses such peculiar-uncommon power (of knowing - seeing).

Bhâvârth: Though eyes do not touch tangible objects through its space points, so from view point of *nishchay* it does not enter *jneyas*, nevertheless it still does see and know tangible objects, therefore from view point of *vyavahâr* it is said that eye has reached many substances. In the same way, though *âtmâ* who has attained *kevaljnân* does not touch the knowable objects by its *pradeshas*, so from the view point of *nishchay* it does not enter the *jneyas*, but due to its unique and splendid power of knowing and seeing (though by way of *nishchay* it stays away) it knows and sees all the knowables of *jneyas*. Therefore, from the view point of *vyavahâr* it is stated that *âtmâ* has entered all the *dravyas-paryays*. In this way from the view point of *vyavahâr* entering of *âtmâ* in *jneyas* is proved.

PRAVACHAN

Pravachan on *utthânikâ* (heading)

Now both *nishchay* (real) and *vyavahâr* (conventional) are being discussed here. *Âtmâ* by nature

is similar to the sun. *Âtmâ* does not enter into other substances. Even then its uncommon-peculiar power by which entering into other substances is proven, that specific power is highlighted here. *Âtmâ* has the efficacy/ power of *sva-par prakâshak* (illuminating both self and non self). This *âtmâ*/its efficacy does not enter into non self, however *âtmâ*'s entering into other non-self substances is proven. That *shakti* (efficacy, uncommon-peculiar power) has been shown here.

PRAVACHAN ON GÂTHÂ AND TIKÂ

Eyes see and know fire, ice, snake, scorpion, coal, gold, clay etc. without entering into them, i.e. eyes know fire as fire, ice as ice, and snake as snake; Eyes makes the appearances of knowables - ice, fire, etc. into its own form and they are known correctly as they are.

Q. How are they known?

It seems as if ice, fire, etc. might have entered in the eye, i.e. eye has modified the way the knowables, are; therefore, it is said that eye does not remain without entering into the non-self substances.

Q. So, does eye enter in tangible material substances?

A. Eyes do not enter into non-self substances, hence it is *apraiveshi* (non-entrant) but eye knows *jneyas* (knowables) just the way they are, therefore it is termed *praveshi* (entrant). Eyes know snake as snake. It knows the substances the way they are, therefore it is said that it has entered into that substance. Thus, their mutual relationship is explained. So, from the view point of *vyavahâr* it is said that it (eye) does not remain without entering into the knowable substance. But in reality, it does not enter into the knowable substance, this is *nishchay* (fact), and to say that it has entered into the knowable is *vyavahâr* (convention).

WITHOUT ENTERING INTO NON-SELF OBJECTS, JNÂN KNOWS THE JNEYAS-KNOWABLES

Similar to the eye the self-*âtmâ* too, because of having surpassed the sense-organs becoming free from the thought of knowing the objects through the senses, knows-sees all the knowable objects without touching them by his own *pradeshas* (space points), without entering into them. *Prâpyakâritâ* means *âtmâ* (*jnân*) can do the work of knowing-can know only by touching the knowable objects. The *âtmâ* who has attained the state of *indriyâteet* (surpassed sense organs) does not have any scope even of the thought of *prâpyakâritâ*. In other words, it is not the nature of *jnân* that it can know only by entering into the *jneya*. There is no such scope in *jnân* that it would know only when it goes near the *jneya*, and also it is not in the nature of *jnân* to know the *jneyas* only on getting them; *jnân* knows by surpassing the sense-organs. It does not touch any substance of the *lokâlok* (universe). It is the crystal clear nature of *jnân* that it knows all substances without entering into them-this is *nishchay* (fact).

Now *vyavahâr* (conventional view-point) is explained. *Âtmâ* has the unique efficacy of *sva-par prakâshak* (illuminating self and non-self together). Except *âtmâ*, no other substance has the power of *sva-par prakâshak*. The nature of *âtmâ* is not to take or leave the non-self objects, but rather its nature is only to know the non-self objects.

“sva-par prakâshak shakti hamâri, tâtey vachan bhed bhram bhâri

Jneya shakti dvividhâ parkâshi, nij roopa, parroopa bhâsi.”-Samaysâr nâtak-Pandit Banârasidas

Meaning:1. (Our) soul's power is of illuminating the self and other non-self simultaneously, so, because of that more confusion arises in speaking the words. 2. The power of knowableness is described to be of two types-knowing the self as well as the non-self

Sva- (self) and *par* (non self) both are *jneyas* (objects of knowledge), but *jnân* is one only, and *jnân* does the work of knowing. But due to delusion/misconception, *ajnâni* believes that *jnân* arises due to non-self, or else I know the non-self only, or 'I' should do *raag* or should do the work of non-self- this is a false belief.

Nature of *jnân* is to know *sva* (self) and *par* (non self) only this is its only work; therefore, the nature of *âtmâ* is to illuminate the self and non-self. It is as if *jnân* has picked up all the knowable shapes (objects of knowledge) from their roots and has swallowed them. It seems that the morsel is small and mouth is big. "Removed from their roots" means no *jneya* is left unknown. Nothing is left out, unknown in the universe, everything is known in *jnân*.

An example is given in the *shâstra* "Shree Parmâtâmâ Prakâsh", moonlight will reach up to the canopy. But if the stands holding up the canopy run short, then in that case, the efficacy of moonlight will not get reduced. In the same way, efficacy of *kevaljnân* knows the canopy of three worlds (*loks*). Three *loks* have been known and there are no other *jneyas* to know, this does not mean that efficacy of *kevaljnân* has finished. Efficacy of *kevaljnân* is infinite times more than this. Entire *lokâlok* is just like a constellation of stars in the sky of *kevaljnân*. The way one constellation of stars is a dot in the universe, in the same way *lokâlok* (universe) is like a planetary star in *kevaljnân*.

THAT WHICH IS THE NATURE IS COMPLETE IN ITSELF AND PRESENT EVERY SAMAY

In this way the nature of *kevaljnân* is beyond description. Even the omniscient Lord (*Bhagwân*) could not reveal in His divine speech, i.e. it is perceivable in *jnân* but not perceivable through words.

Q. The perfectly bloomed modification of *jnân* which has been manifested by taking the shelter of eternally complete pure nature of self; what is the specification of that *jnân*?

A. The whole of universe (*lokâlok*) is known/seen clearly just like a constellation-star in *kevaljnân*. If all the *particles* of matter/substance modify in *sukshma* (intangible atomic/minutest) finest form and gets collected on one *pradesha* (space point) of *âkâsh* (space), then that one *pradesha* of *âkâsh* has the capacity to give space to all the matter particles.

If all the living beings and non-living substances, all together, come to steady state after motion then in one *samay* (smallest unit of time) *adharmâ dravya* (anti-ether substance) has the capacity to be the *nimitta* in steady state to all of them at that time.

If all matter non-living substances come on one *pradesha* of *kâlânu* (real time substance), then each *kâlânu* has the capacity to be *nimitta* in the modification of all those together in one *samay*.

One *parmânu* can travel 14 *râju lok* (vertical distance from top to bottom of the *lok*) in one *samay*. One strand of white in one *parmânu* has the ability to modify into infinite strands of white. From infinite strands of black it can turn into infinite strands of white.

In the same way even if there were infinite *lokâloks*, *kevaljnân* has the capacity to know all of them together, in one *samay*. So how is it? This question does not arise in the nature. The talk that nature would exist provided *nimitta* or outside substances are there does not stand true. The knowing nature of *jnân* has been manifested fully in the modification of *jnân*.

KEVAL JNÂN SWALLOWS (KNOWS) LOKÂLOK FULLY IN ONE SAMAY, THEREFORE IT IS SAID THAT ÂTMÂ CONVENTIONALLY HAS ENTERED INTO LOKÂLOK

Devoid of *raag* and *nimitta*, the modification which arises along with the pure eternal knowing nature of self is *samyakdarshan*. Here the matter is to decide about *kevaljnân*. This *âtmâ* possesses the capacity of attaining perfection (in his *parâyâ*). He has the knowing-power even to know infinite such *lokâloks*. Thus, where to stop (attach) our *jnân*? Should it be stopped/attached in *nimitta* and *raag*? To engross our *jnân* in the eternal constant nature of self (*sâmânya svabhâv*) and to experience the notionless pure psychic activity (*nirvikalp*), is *samyak darshan*. *Jnân* pulls out *jneyas* from their roots and swallows it.

As the peacock holds the snake with its tail, the snake being caught from the tail; loosens up and the

peacock swallows it completely. Seeing the fearless peacock's hold on the tail the snake's neck completely loosens up; in the same way entire *lokâlok* has entered into the modification of omniscience (*kevaljnân paryây*). Catching from the roots the entire *lokâlok* has entered in the *kevaljnân*-no part is left unknown. The way a morsel of food is small and the mouth is big. In the same way, *lokâlok* is small and *kevaljnân* is big by its knowing power. It is as if, root of *jneyas* of *lokâlok* have been ripped out and have entered into the stomach of *kevaljnân*. Hence all the non-self substances are being known completely in *kevaljnân*. Therefore, it is said conventionally (from *vyavahâr*) that *âtmâ* knows and sees the *jneyas* by entering into them. In this way the capacity of *sva-par prakâshak* has been manifested and nothing remains unknown.

Q. It is said that the roots of *jneyas* have been pulled out. Then question arises-from where has the region/ space of *jneyas* started, or when the time of *jneyas* would have started, or what is the beginning of time of *jneyas*?

A. No, there is no beginning (of time or area of *jneyas*). But *kevaljnân* knows all the *jneyas* exactly as the way they are (existing eternally uncreated). Here the ascertainment/belief of 'moksha paryây' (perfectly liberated state of self) or of *kevaljnân* out of nine *tattvas* is sought.

Here the principle to be proved is that, *jnân* does not enter into *jneya*, even then *jneyas* are known in *jnân*. That is why it is said that *jneyas* have entered into *jnân* and *jnân* knows the *jneyas* so it is said that *jnân* has entered into *jneyas*.

This is explained by an example. As the eye does not touch the knowable tangible material objects by its any part (*pradesh*), so from the realistic view point (*nishchay*) it has not entered into the knowables. As the eye does not enter into fire, ice, etc. even then eye knows/sees those tangible objects. Hence it is said that my eye roams about in many tangible objects. In the same way, *jnân* and *jneyas* have a close relationship, i.e. the *jneyas* do not remain without being known in *jnân* and *jnân* do not remain without knowing them. Similarly, the omniscience (*kevaljnân*) of omniscient (*kevaljnâni âtmâ*) knows the substances of entire universe without touching them. From the realistic point of view (*nishchay*) it does not enter *jneya*. Even then its nature of knowing and seeing has modified in its *paryây*. So is its nature. Owing to its knowing and seeing all the appearances of the knowables, it is said conventionally that *âtmâ* has entered into other non self substances. In this way, the entrance of *âtmâ* (*jnân*) into the knowable objects is proven from conventional point of view.

GATHA-30

अथैवं ज्ञानमर्थेषु वर्तत इति संभावयति—

Now, here it is clarified (through an example) that *jnân* enters into objects (knowables):

रयणमिह इन्दणीलं दुद्धञ्जसियं जहा सभासाए।

अभिभूय तं पि दुद्धं वट्टदि तह णाणमट्टेसु॥ 30॥

RAYAṆAMIHA INDAṆĪLAM DUDDHAJJHASIYAM JAHÂ SABHÂSÂE |

ABHIBHŪYA TAM PI DUDDHAM VAṬṬADI TAHA ṆÂṆAMATṬESU || 30 ||

Meaning of *gâthâ*: The knowledge (omniscience) knows (pervades in all) the objects similar to as a sapphire thrown in the milk pervades the whole of it with its radiance.

***Tikâ*:** Just as a sapphire jewel placed in the milk appears pervading in the whole of the milk by its radiance, similarly the perceptive knowledge too, owing to its being identically indivisible with *âtmâ*, holding soul-ness by *kartâ* (nominative) part, pervades by the knowing mode of *karan* (instrumental) part, in all the appearances of knowables which are his known-reality of the causality of those objects, therefore, accepting the causality of the objects conventionally in the work of knowing, no contradiction arises in calling such that the knowledge pervades in the objects identically.

***Bhâvârth*:** When *indraneel ratna* (blue sapphire) is put in a jar filled with milk, it will turn the entire milk (with its radiance it makes the entire milk blue in colour), so from the view point of *vyavahâr* the gem and its radiance are spread in the entire milk. So, it is said to have pervaded in the entire milk. In the same way, *âtmâ*, which is in the universe filled will *jneyas*, illuminates all the *jneyas* (*lokalok*) with its radiance, i.e., it knows *lokalok*. Therefore, from the view point of *vyavahâr*, *jnân* of *âtmâ* and *âtmâ* is called all pervasive (*sarvavyapi*) (even though from the view point of *nishchay* they stay in their own innumerable space points and do not enter the *jneyas*).

PRAVACHAN

Now, as said here below, *jnân* pervades in substances. This is explained through an example. Here both, *âtmâ* and *jnân* are to be considered. *Âtmâ* knows substances, so it is said from *vyavahâr* that *âtmâ* and *jnân* pervades in substances.

Many people feel that it is the same thing? But it is not so. Hence all this is clarified here. Example given is that if *indraneel* (blue gem) is put in milk, then its radiance is seen spreading in the whole milk and pervades in it. It seems as if the entire blue gem would have entered in the whole of the milk as if it would have turned whole milk blue; in the same way the self-experiencing *jnân* also owing to being identically separate with *âtmâ*, attaining soul-ness (the state of *âtmâ*) by doer-ship part, it knows/pervades in all the appearances of knowables by its knowing form of instrumental part, thus the substances known are the cause of knowing work.

On stating, *jnân*, one should understand it is *âtmâ*. From a comprehensive knowledge point of view *samvedan* (perception with experience), i.e. on saying *jnân*, one should know that the embodiment of infinite attributes and modifications is explained. In that if the distinction of *kartâ*, *kâran*, etc. part of six cases (*kâraks*) is done, then know that *kartâ* part is the complete undivided *âtmâ* and the *kâran* part (instrument of work done), is the attribute of *jnân*. By using the word *samvedan jnân* (self-experiencing knowledge) the complete *âtmâ* has been taken- *samvedan* is unison with *jnân*.

Âtmâ, by doer-ship (*kartâ ansh*), and by *jnân* form of instrumental part (*kâran ansh*), pervades/ knows completely in all the knowable appearances, being the knowing work done of which the objects known are the causes. Substances are the causes and their *jneyâkâr* (knowable appearances)-*dravya-guna-paryây* are the work. *Âtmâ* by *kartâ* part and by *jnân* form of *kâran* part modifies by pervading in the substance existing before him. Therefore, conventionally calling the work done to be the cause and to say that *jnân* pervades identically in the substances known does not create any contradiction.

Jnân spreads in all substances-attributes-modifications- this is said figuratively. It is said that *jnân* has entered in *jneyas*. *Jnân* has entered in *dravya-guna-paryây* of substances. All substances are known in *jnân*. *Jnân* knows that work, so it is said that *jnân* has gone into non-self-substances, or these knowables have entered into *jnân*. *Jnân* pervades/spreads into substances, and the entire *âtmâ* modifies by pervading into substances.

In reality *âtmâ* does not enter into substances; but this has been said figuratively. Knowable remains knowable and *jnân* does not enter into it. All *jneyas* are known in *jnân*, so it is said that *jnân* has entered into *jneyas*; in this way, *vyavahâr* has been proved. Now it will be proved that in the *jnân* of *âtmâ*, all other non-self substances are instrumental cause (*nimitta*).

Dravya-guna-paryây of substances are known in *jnân*, so it is said that *âtmâ* has entered into non-self substances.

Jnân knows *dravya-guna-paryây* of substances, so it pervades in all substances this is said figuratively. Now what sort of relationship between *âtmâ*, *jnân* and *jneya* exist, that is being said here. The relation is- *jnân* knows and *jneya* is worth knowing, excepting such relationship, there is no other relationship. Just as a sapphire (*indraneel* gem) placed in the milk appears pervading in whole of the milk by its radiance; in the same way, undivided *Bhagwân âtmâ* owing to its being inseparable with *jnân*, attaining soul-ness by its doership part, and by distinction of *jnân* instrument (means) it knows/pervades in all the appearance of knowables, thus the substances known are the cause of the work of knowing them.

Âtmâ and *jnân* are undivided but still they are divided in two parts. Two divisions have been made, -*kartâ* (doer) and *kâran/sâdhan* (instrument). This *jnân*, by *kâran ansh* which is the instrument part and *âtmâ* by *kartâ ansh* which is the doer part, pervades in *dravya-guna-paryây* of which the substance is the cause. The substance is the cause (holder) and *dravya-guna-paryây* is its work (result), but it is not the work of *âtmâ*-not the deed of *jnân*.

Substances like body-mind-speech, etc. are the cause of *dravya-guna-paryây*, and *dravya-guna-paryây* is their work (deed). In this way, *jnân* and *âtmâ* pervades in *dravya-guna-paryây* such is its *nimittanaimittik* (cause and effect) relationship. Therefore, by assuming/applying causality in the work (deed), it is said that *jnân* pervades in the substances by entering into them. Thus, there is no contradiction in stating this way.

It is figuratively said that *âtmâ's jnân* pervades in the *kârya* (objects known). *Dravya-guna-paryây*, of substance are the *kârya* (work) and to say that *jnân* pervades in them is *vyavahâr* (conventional truth). It is figuratively said that *jnân* which pervades in that work, is the reason for pervading in the substance.

In the main *gāthā* it is said that *jnân* modifies/enters in the substances. This is said so, because the shapes of knowables are reflected in the *jnân*. Did you not pay attention while preparing food? It is asked. This thing could be understood if attention is paid. In the same way, this *Bhagwân âtmâ* pervades in the shapes of *jneyas* (knowables), by self being the doer and by *jnân* of self being the instrument. *Âtmâ* pervades/enters in the shapes of the knowables through his instrument of *jnân*. But the cause of the appearances of knowables (*jneyas*) is the substance; hence by installing causality in the work of knowing, there arises no contradiction in saying that *jnân* and *âtmâ* pervades in the substances.

Bhāvārth: *Indraneel* gem (sapphire), which is put in a vessel filled with milk, makes the entire milk blue by its radiance. So, from the view of *vyavahâr* (conventional truth), it is said that the radiance of the gem is pervaded/spread in whole of the milk. In the same way it is said conventionally that both *âtmâ* and *jnân* pervades/enters into the *jneyas*. *Âtmâ* which exists in the universe filled with knowables, lights up the entire universe by the radiance of his *jnân*, i.e. knows them. Therefore, from the view of *vyavahâr*, *âtmâ* and *jnân* of *âtmâ* both are called *sarvavyâpi* (omnipresent), but from the view point of *nishchay* (reality) *âtmâ* and *jnân* both stay within their own (common) innumerable space points- and do not enter into the objects known (*jneyas*).

In this *gāthā*, it has been said from conventional point of view (*vyavahâr*) that *jnân* enters into substances. *Jneyas* are known in *jnân*, so it appears as if *jnân* has entered into knowable objects. It is figuratively said that *jnân* pervades into *jneyas*. The cause of the shape of knowable (in *jnân*) is the substance, hence it is said that *jnân* spreads/pervades into substances this is said so formally (from the view of *upchâr*).

The knowing natured *âtmâ* (*jnân svabhâvi*) is in unison with the substances known by his knowing nature (*jnân svabhâv*). As is *jnân* so accordingly are the shapes of knowables, and as are the shapes of knowables so accordingly is *jnân*, and *jnân* is exactly like shapes of knowables. This is being said here.

It is said figuratively that- my *jiva* (attention) has gone into clothes. When one's *jnân* is focused on some other thing, then his *jnân* is stuck in the notion of utensils, etc. *Jnân* pervades in the shapes of knowable, so it is said that *jnân* is pervading in the substances. Further ahead it has been expressed that *jnân* has pervaded in *vishesh* (specific details) so the cause of *vishesh* (details) has pervaded into *sâmânya* (undivided whole).

GATHA-31

अथैवमर्था ज्ञाने वर्तन्त इति संभावयति-

Now, it is expressed that the objects enter into/are known into *jnân/âtmâ*:

जदि ते ण संति अट्टा णाणे णाणं ण होदि सब्बगयं।

सब्बगयं वा णाणं कहं ण णाणट्टिया अट्टा॥३१॥

JADI TE NA SANTI AṬṬHĀ NĀṆE NAṆAM NA HODI SAVVAGAYAM |

SAVVAGAYAM VĀ NĀṆAM KAHAM NA NĀṆṬṬHIYĀ AṬṬHĀ ||31||

Meaning of *gāthā*: If all those objects are not within the knowledge (are not known perfectly in omniscience), that knowledge cannot be all pervasive, and if the knowledge is all pervasive, then how can the objects not exist in it?

***Tikā*:** If all the self-*jneyakars* through bestowing themselves (in *jnân*) making themselves appear in it, if all knowables, are not reflected/not known in *jnân* (omniscience) then that *jnân* cannot be accepted to be all pervasive (*sarvagat*). And if that *jnân* is accepted to be all pervasive then similar to the images formed directly in the inner surface of *jnân*-mirror, how are the substances not ascertained as fixed/situated in the *jnân* (omniscience) owing to being the causes of their own *jneyākārs* (shapes of knowables) and consequently being the causes similar to the reflected *jneyākārs*. (They are certainly ascertained as situated in *jnân*).

***Bhāvārth*:** Images of peacock, temple, sun, tree, etc. reflect in the mirror. There, from realistic stand point images are the states of the mirror, however on seeing the images in the mirror, empirically calling effect to be the cause, it is said, conventionally that peacock, etc. are in the mirror. In the same way, in the mirror of *jnân* also, the images of appearances of knowables of all substances are reflected, i.e. due to the *nimitta* of appearances of knowable of objects, appearances of knowables occur in the *jnân* in the form of state of *jnân* (if it would not be so, *jnân* would not know all the substances). There, from the view of *nischay* the appearances of *jneyas* occurring in *jnân* are the states of *jnân* itself. The appearances of objects do not enter *jnân*, it being so from *nischay*, but on seeing from the view of *vyavahār* the cause of appearances of knowables occurring in *jnân* are the appearances of knowables of the objects and their causes are the objects themselves. Thus, customarily the cause of *jneyakars* occurring in *jnân* are the objects; therefore, seeing those *jneyakar* in *jnân* (which are the states of *jnân* itself), empirically calling effect to be the cause, it can be said conventionally that objects are in *jnân*.

PRAVACHAN

Now it is explained that the substances exist/pervades in *jnân*. In this *gāthā* also, one should understand the word *jnân* means the knowing entity (substance) which is an embodiment of infinite

attributes and modifications. Since all the substances have come (are known) in *jnân*, so all those substances have come in *âtmâ* also.

DRAVYA-GUNA-PARYÂY OF SUBSTANCES ARE KNOWN IN JNÂN, SO SUBSTANCES ARE SAID TO BE THE CONVENTIONAL CAUSE OF JNÂN

If all the objects by their surrendering virtue of getting known in *jnân* with all self-shapes of knowables are not reflected/not known in *jnân* (omniscience) then that *jnân* cannot be accepted to be all pervasive. The *jneyas* of *lokâlok* have come/entered into *jnân* and *âtmâ*. The meaning of the word *jneyâkâr* (shapes of knowable objects) is substance-attribute-modification. If all the substances are not reflected/not known in *jnân* and *âtmâ*, then *jnân* or *âtmâ* cannot be accepted to be all pervasive. If *jnân* is believed to be all pervasive (*sarvagat*), then, similar to the images formed directly in the inner surface of *jnân*-mirror; how would the substances not be ascertained as situated/fixed in the *jnân* (omniscience) by being the causes of their own *jneyâkârs* (shapes of knowables) and successively similar to the reflected images being the causes of the shapes of knowables? They are certainly proved as situated/fixed in *jnân* (omniscience).

The way a peacock is an object (*bimb*) and that which is seen in the mirror is its reflection (*pratibimb*); similarly, the shapes of the knowable objects of *lokâlok* are the *bimb* (objects) and those which are seen in *jnân*, they are the reflections (*pratibimb*) of the *jneyâkâr* (shpe of object known). The substances of *lokâlok* are direct manifested causes in their own substance-attribute-modifications. Since these substances are known in *jnân*, so conventionally they are the causes of *jneyâkâr* (*jnânâkâr*) of the state of *jnân*. In the *âtmâ*'s state of *jnân*, the substances are conventional causes. Hence substances are surely situated in *jnân* (omniscience).

The existence of each substance is because of its own *dravya-guna-paryây*. *Dravya-guna-paryây* is the conventional cause of reflection. Substances of the universe are because of their own *dravya-guna-paryây*. *Dravya-guna-paryây* is the work (tri parts) and the *padârth* (substance) is the basic cause. Tangible work of *dravya-guna-paryây* of wealth or bread is of themselves; those *padârths* are the causes and *dravya-guna-paryây* is their work (division). These are known by *âtmâ* and *jnân* modifies according to them, so those substances are conventional causes of *jnân*. The knower of *dravya-guna-paryây* of *padârths* is the *jnân* (*âtmâ*) himself; *jnân* does not know due to non-self *padârths*, but *padârths* themselves are known in *jnân*. That is why they are called the conventional causes. Besides *âtmâ*, all other substances also modify within their own substance-attribute-modifications that is why they are the cause of their own work. But *âtmâ* knows those, substance-attribute-modifications, hence substances are the conventional causes.

In this stick, the common (unchanging) part is attribute (*guna*) and the specific (changing) part is *vyatirek*- (origination & annihilation) *paryây* (modification). *Jnân* knows their *dravya-guna-paryây*. Therefore, in the work of modification of *jnân*, those substances are said to be the cause. But in reality, the cause of work of *jnân* is *âtmâ* itself. And in the object known, the eternally (unchanging) part of substance is the *upâdân kâran* (substantive cause) of their work (details) of substance-attributes-modifications.

Since *âtmâ* knows by its own *jnân*, but as *dravya-guna-paryây* are *nimitta* (instrumental cause) in it, hence that substance is said to be the cause. When this stick is seen/known in a mirror, then its *dravya-guna-paryây* are seen/known. Stick is the cause of *dravya-guna-paryây*. The *paryây* of *jnân* knows *dravya-guna-paryây*. Instrumental causes in *jnân* are the *dravya-guna-paryây* of that substance. The cause of *dravya-guna-paryây* is the complete *padârth* (substance), so the substance is said to be *nimitta*. The cause of divisions of a substance is its *sâmânya* (eternal) *padârth*. *Jnân* knows, the division of eternal (*sâmânya*) and *vyatirek-paryây* (origination-annihilation) with its own capacity, so it is said to be the cause.

Entire *lokâlok* is the *bimb* (object) and *âtmâ*'s *jnân* is its *pratibimb* (reflection). Substances (*padârths*)

are the causes of their *dravya-guna-paryây* and they are the conventional causes in the modification of *jnân paryây*; so, it can be decided that the substances are situated in *jnân*. *Dravya-guna-paryây* are the *bimb* (objects) and their cause is the substance. Substance is the cause and *dravya-guna-paryây* are its *kârya* (work details). *Pratibimb* (reflection) is the modification of *jnân*. Division of *dravya-guna-paryây* is the cause of reflection. The cause of *dravya-guna-paryây* is the entire substance, hence the complete substance is conventionally said to be the cause.

As the modification of mirror is the *pratibimb*, and whatever divisions are seen in those are the *bimb*. *Ātmâ* is a substance and *jnân* is its attribute. In its present state, the divisions of object in front of him, is the *bimb* and the *jnân-paryây* (modification of *jnân*) is its *pratibimb*.

Gaining or losing of wealth is not the work of *âtmâ*. When it is said so it means, the cause of division is that substance itself (but) that work is not due to *âtmâ*. The complete substance is the cause of divisions of *dravya-guna-paryây* in the substance and its division is its work, but it is not the work of *âtmâ*. This is known properly in *jnân*. *Jnân* knows by itself, eternal *dravya* as a whole, *guna* -its efficacies and *paryây*- the part which modifies. But the divisions alone are known in it, hence those substances are said to be the conventional causes.

The substances being the conventional cause of *jnân*, it is said from *vyavahâr* that they are situated in *jnân*. The shapes of the knowables of all the substances of the entire universe are reflected/ known by themselves in omniscience, i.e. all *dravya-guna-paryây*s are known in *jnân*. If all those substances are not reflected/not known in *jnân* then *jnân* cannot be believed to be *sarvagat*. If *jnân* knows all substances then it means substances have entered into *jnân*. Therefore, there is no contradiction in saying that substances are situated in *jnân*. Since *jnân* knows perfectly so, it is said that substances have entered into *jnân*.

Substances are like *bimbs* (objects) and they are by virtue of their own *dravya-guna-paryây*. If *jnân* is given the title of *darshan*, then *jneyâkâr* (shapes of knowables) of substances are like *bimb* (objects) and the direct cause of the *jneyâkâr* state of *jnân* which has occurred in *jnân* are the substances, and the conventional cause of the identical *jneyâkâr* reflection of *jneyas*, which has occurred in *jnân*, due to these *jneyâkâr*s are the substances. Substances are the direct cause of the self-knowable shapes, i.e. the substances, themselves are the direct cause of their own *dravya-guna-paryây*, and they are the conventional cause of the *jneyâkâr* state of *jnân*. *Dravya-guna-paryây* is the direct *nimitta* in the *paryây* of reflected form of *jnânâkâr*-shape of knowable in *jnân* which is reflected, and substance reflected in *jnân paryây* is the conventional *nimitta* of the shape of knowable in *jnân*. Substances are the conventional *nimitta* in the modification of *jnân*, so does it mean that substances are not situated in *jnân* in anyway? Definitely, they are proven to be fixed in *jnân*. *Jnân* knows by its own self and *jneyas* are *nimitta* in it. Hence it is said that *jneya* has come into *jnân*.

PRAVACHAN ON BHĀVĀRTH

Peacock, temple, sun, tree, fire, etc. all reflect in the mirror; from the *nishchay* viewpoint reflection is the state of the mirror. The state of fire does not enter into the mirror; state of fire is in fire. Still to see the reflection (of fire etc.) in the mirror, the work done (reflection) is said to be the cause (object) conventionally. From *vyavahâr* it is said that peacock, etc. (objects) have entered in the mirror. In the same way, in the *jnân* mirror the reflections of *dravya-guna-paryây*s of all substances occur. The shapes of *jneyas* with details are reflected in it, i.e. due to instrumentality of the shapes of *jneyas* of substances the *jneyâkâr*s state of *jnân* occur in *jnân*, because if it would not be so, then *jnân* cannot know all substances. So from realistic view point (*nishchay*), the *jneyâkâr* occurring in *jnân* are the state of *jnân* itself.

Peacock, etc. which are seen in the mirror are a state of the mirror. *Dravya-guna-paryây* of substances

have not entered in *jnân*. From the viewpoint of *nishchay*, it is so, but from the viewpoint of *vyavahâr*, the cause of the state of *jnân* which has occurred in *jnân*, are the *dravya-guna-paryây* of substances and their cause is the substance. Thus conventionally, the cause of the *jneyâkârs* occurred in *jnân* are the substances. Therefore, to see the *jneyâkâr* state of *jnân*, or to see the *jnânâkârs* in *jnân*, it can be said from *vyavahâr* that substances are in *jnân* by conventionally calling the work done (reflections known) to be the cause (objects reflected). It is also said that *jneyâkârs* have come in the *jnân-paryây*.

Your *jnân* is capable of knowing the divided and undivided nature of non-self substance. And the non-self substance is capable to let know its divided and undivided nature. But your *jnân* does not have any relation to bring or leave them. Let those (non-self substances) be known in your *jnân*-such *nimitta-naimittik* (cause-effect) relationship, is there. *Jnân* related to one's shop has arisen in the self, so it is said that the entire shop has entered into *jnân*. If from the view of *vyavahâr*, shop has not entered into *jnân*, then thoughts related to shop should not come and some other thoughts should come.

So, there is no such situation/condition at all that *âtmâ* accepts or leaves (non-self) substances, or that *jnân* arises due to substances. As is the substance so accordingly arise the *jnân*, so from the view of *nimitta-naimittik* relationship, it is said that *âtmâ* pervades in substances and from the view of *vyavahâr* it is said that substances are existing/known in *jnân*. Even then, from the view of *nishchay* (realistic stand), *âtmâ* and *jnân* both are completely separate from the non-self substances, as without accepting or leaving them and without modifying into other non-self substances, this *âtmâ* and *jnân* knows-sees all the substances.

GATHA-32

अथैवं ज्ञानिनाऽर्थैः सहान्योन्यवृत्तिमत्त्वेऽपि परग्रहणमोक्षण
परिणमनाभावेन सर्वं पश्यताऽध्यवस्यतश्चात्यन्तविविक्तत्वं भावयति-

Now, thus (from *vyavahâr*), even besides there being the mutual entry of *âtâmâ* (*jnân*) with knowable objects into one another, but (from *nishchay*) that (*âtâmâ*/omniscience) without taking or leaving and without modifying into other non-self objects' forms knows and sees everything, therefore it is totally separate (from the objects known) this is being explained here:

गेण्हदि णेव ण मुंचदि ण परं परिणमदि केवली भगवं।
पेच्छदि समंतदो सो जाणदि सव्वं णिरवसेसं॥३२॥

GEṆḤADI ṆEVA ṆA MUNCHADI ṆA PARAM PARIṆAMADI KEVALÎ BHAGAVAM |
PECHCHADI SAMAMTADO SO JĀṆADI SAVVAM ṆIRAVASESAM || 32 ||

Meaning of *gâthâ*: The omniscient Lord, neither seizes nor quits, nor transforms, into other non-self objects. He sees and knows directly, everything completely from all sides (all spatial units of the soul)

***Tikâ*:** This self (soul), naturally being devoid of seizing, quitting (releasing) anything else and/or transforming into anything else, modifies into the form of omniscience being its own nature and thus remaining stand forth like a real jewel of unwavering radiant light, that: -

1. He cognizes-knows-experiences with perfect awareness the self-soul in its entirety without any remnant by itself in itself owing to being possessed of all-around glittering efficacy of perfect insight-perception and knowledge.

Explaining or otherwise

2. Owing to His simultaneous direct knowledge of the multitude of all substances the change of knowing the things gradually has ended and with the absence of both accepting (seizing) or quitting (releasing) activity He (the omniscient) by firstly evolving into all differentiable forms of knowables but not modifying into any other form, yet He sees and knows everything of the universe without any exception, everything and everywhere. In this way (aforesaid two ways) His (omniscient's) complete separateness from the substances exist assuredly.

***Bhâvârth*:** *Kevali Bhagwan* experiences himself through all His *âtmapradeshas* only; thus, he is totally separate from other substances. Or explaining otherwise, *Kevali Bhagwan* knows all the substances simultaneously, therefore His *jnân* does not shift from one *jneya* (knowable) to second *jneya* and from second *jneya* to third *jneya*, plus there is nothing more left for Him to know. Therefore, his *jnân* does not shift to know some specific *jneyakars*; in this way also, he is totally separate from other non-selves. (If the knowing activity changes then the notional thoughts of attachment-aversion can evolve to Him due to

other *nimittas*, only then it is said to be having relationships with other substances. But there is no change in the knowing activity of *Kevali Bhagwan*, therefore He is totally separate from non-self). In this way, *âtmâ* who has attained *kevaljnân*, being totally separate from others, and each and every *âtmâ* its by characteristic nature is similar to *Kevali Bhagwan*, it is proved from the view point of *nishchay*, every *âtmâ* is separate from others.

PRAVACHAN

In this way, even though from the view point of *vyavahâr*, *âtmâ* does interact mutually with other substances, but from the view point of *nishchay*, *âtmâ* sees and knows everything without taking or leaving the non-self thing and without modifying into non-self thing. Hence it is completely different from other non-self substances this is explained here.

ÂTMÂ'S NATURE IS NOT TO TAKE OR LEAVE NON-SELF SUBSTANCES; NOR TO MODIFY INTO NON-SELF SUBSTANCE

Earlier *nimitta-naimittik* relationship was explained by saying that *âtmâ* and its *jnân* enters into non-self things, and that *dravya-guna-paryây* of non-self things enters into *âtmâ*. In reality, nature of *âtmâ* is not to take or leave the non-self substances of *lokâlok*. But here the subject matter is of omniscient *kevali*. *Kevali* do not intake *lokâlok*. *Jnân* does not turn into the outer shape of knowables (*jneyâkârs*). Nature of *âtmâ* is not to take or leave non-self things and neither is it to modify into non-self substances. The *shakti* (efficacy) of *tyâg-upâdân-shoonyatva* (power devoid of losing-gaining the qualities) is eternal. This means that *âtmâ* is eternally devoid of ability to take or leave any non-self substance. The other non-self substance remains in its own nature, such is its eternal power-efficacy.

Here the subject matter is of perfectly manifested *paryây* (omniscience). His nature is not to take or leave any substance. In the earlier *gâthâ*, *nimitta-naimittik* (cause-effect relationship) was explained conventionally. *Jnân* does not intake *lokâlok*, i.e. *lokâlok* does not enter into *jnân*. Nature of *jnân* and nature of *lokâlok* is eternally separate. The *jnân* of *Kevali* (omniscient's knowledge) neither takes nor leaves *lokâlok*.

If someone says that *jnân* has taken the knowing of *lokâlok* so it can leave it, is false, because, *jnân* is not of *lokâlok*, but *jnân* is of the self. This shows the independence of *jnân* and *lokâlok*.

Q. Someone asks-what to do if in my sequential modification, the thoughts of only non-self things arise?

A. To take *jnân* on the right or wrong path, depends on one's self. One who decides that all modifications happen in *krambaddha*, his sight turns towards the nature of self. One who ascertains *krambaddha*, his focus of sight remains on self, but not on *paryây*. When belief of *krambaddha* (sequence bound modification) arises then he remains only the knower and seer. What is the use of talking about belief of *krambaddha* if one does not have its belief?

ÂTMÂ MODIFIED INTO KEVALJNÂN, KNOWS AND EXPERIENCES THE SELF

Here it is said that modification of non-self is in non-self. *Kevaljnân* modifies on the basis of *âtmâ*. It is a self-evolved principle. The way the light of a gem does not waver, in the same way this *âtmâ* modifies into omniscience form (*kevaljnân*), which is its self-evolved principle, and remains steady like a real jewel of unwavering radiant light. It neither takes nor leaves the non-self things nor modifies into non-self forms, but it modifies into omniscience-form (*kevaljnân*). It modifies into *kevaljnân* by self being its doer. The radiant light of *kevaljnân* remains unwavering.

And what more it has modified into?

The *shakti* (efficacy) of knowing-seeing is present with the innumerable space points of self, out of which it has manifested. Here *shakti* does not mean the eternal potency, but it refers to the modification

of omni perception and omniscience (*keval darshan* and *kevaljnân*). It does not take or leave non-self things, it never separates from the self. It does not modify into non-self and modifies by itself, it itself becoming the doer and modifies into deed form. In this way the omniscient self knows-experiences the complete *âtmâ*, by the *âtmâ*, in the *âtmâ*. This talk is about *kevaljnân*. In its innumerable space points the sentient sun has arisen. "Jnân knows and experiences its own self—this is *nishchay* (absolute truth). But to say that He knows and sees the *lokâlok*, is *vyavahâr* (conventional truth)."

There is no change of knowing activity of *jnapati kriyâ*, of knowing one *jneya* after another, in *Bhagwân*. He knows simultaneously all the substances of *lokâlok*. One who accepts this concept of *kevaljnân*, he may accept -that *kevaljnân* arises by taking shelter of the attribute of *jnân*. *Kevali Bhagwân* knows all substances immediately on rise of *kevaljnân* from his attribute of *jnân*.

Kshayopsham jnân (*jnân* evolved on destruction cum subsidence of knowledge obscuring *karmas*) is absent in *kevalis*. They (*kevalis*) know everything simultaneously. *Kshayopsham jnân* changes in knowing the objects part by part, sequentially, and gives rise to *raag*, but such change in knowing does not happen in *Kevalis* (omniscients). Knowing *jneyas* one after the other or knowing and leaving one knowable object, then knowing the second knowable such change of knowing activity, i.e. accepting and leaving one *jneya* in *jnân* and accepting and leaving the other one is called the activity of accepting and leaving. Such activity is absent in *kevaljnân*. Even in the lower state (non-omniscient) of evolution, *jnân* does not take or leave non-self substances. But the activity of knowing one object and leaving it then knowing the second object and leaving it does occur in the lower state. But this does not happen in *Kevali Bhagwân*. Such activity of taking and leaving is absent in Him, because all the substances are known simultaneously in His *jnân* (omniscience).

When the modification of worldly substances will manifest in future then *Kevali Bhagwân* will know it - but such is not the matter. The modifications of future are known in *kevaljnân* at the present moment. One who has ascertained this by facing-realizing one's own pure self, his future is definitely very good.

Ignorant says-whatever his *pariyây* will be manifested in future, it remains in the hands of *Keval jnâni* and not in 'my' (ignorant) hands.

Knowing the future modifications of *jivas* when they will arise, then he will know. Such activity of knowing sequentially is absent in *kevaljnân*. *Kevaljnân* knows everything in one *samay*. The *jiva* who ascertains this turn towards the inner self- and his future is in his hands.

Kevali Bhagwân knows all substances non-sequentially from the very beginning. *Bhagwân* has the capacity to know *lokâlok* without *raag* or *nimitta*.

Q. Someone argues that since *kevaljnân* knows infinite substances and infinite *kevalis*, so immense tiredness might be arising in *kevaljnân*?

A. No. Because tiredness and sequential knowing happens in the changing activity of knowledge. But one, who knows completely, all at once, does neither feel tired nor He knows sequentially (in parts) but rather when *kevaljnân* has arisen, hence from that moment, the knowledge of all the substances of three *lok* and three tenses—have been manifested. There is no division in *jnapati* of *kevaljnân* which has modified into knowing the states of *jiva* (conscious) and *puḍgals* (non-conscious matter) substances immediately. There is no such condition that the *kevalis* would be knowing the present first and future later.

Âtmâ modifies into omniscience form by having the causality of his own substantial nature. At that time, He knows *bhavya-abhavya*, incomplete (partially pure) modification of non-omniscient/mundane *jiva*, and complete (perfectly pure) modification of *kevali* as well. Nothing remains unknown to Him. There He does not modify into any other form. In every way, He only knows and sees the entire universe, and does not do anything else.

Q. What does a mundane *jiva* do in the incomplete state (partially impure state)?

A. 1. In the incomplete state also, *jiva* does not take or leave non-self substances. The perverse *jnân*, only knows/believes that he takes-leaves non-self substances. In this way, due to ignorance, his activity changes/modifies with regret.

2. On attaining right knowledge (*samyak jnân*) one does not believe that he takes or leaves non-self substance. So, his *jnân* is not *mithyâ* (perverse), but it is incomplete, so it knows one after the other. Thus, his *jnân* modifies. This way he modifies with *jnân*.

3. On attainment of complete state to an omniscient, no change in the activity of taking-leaving in *jnân* takes place. There is no other form in the complete state. Only *Kevali Bhagwân* knows and sees non-sequentially. There is no piecemeal knowing or change in knowing. In this way, *âtmâ* remains completely separate from the non-self substances in above mentioned both the cases.

KEVALI BHAGWÂN HAS COMPLETE JNÂN AND HE KNOWS EVERYTHING, SO HIS JNÂN DOES NOT SWAY TO KNOW ANY SUBSTANCE

Here the talk is of *Kevali Bhagwân*. Similarly, one should understand everyone's pure knowing nature to be the same in the form of *shakti* (efficacy). *Kevali Bhagwân* experiences His own self, through his all *pradeshas* (spatial units) of *âtmâ*. *Kevali Bhagwân* knows the *lokâlok* (universe), but actually He experiences Himself with highest spiritual bliss. He knows the universe (but) that He knows un-absorbedly by remaining separate from non-self substances. Knowing of all substances, occur simultaneously in one *samay*, to *Kevali Bhagwân*. That is why His *jnân* does not change after knowing one *jneya*, into another *jneya*. In *kevaljnân* there is no such modification like knowing one infinite in first *samay* and after that knowing another infinite in next *samay*.

There is no inclination or attraction in knowing any particular form (modification) of any *jneya*, because no non-self substance remains unknown for which He may get inclined, so there is no focus towards knowing any particular *jneya*. His knowing is not in part by part as it is separate from non-self substances. Here, the change (modification) has been defined as the inclination for knowing from one *jneya* to another *jneya*. Here, the talk is not of the modification of *jnân*, but the change of knowing of one *jneya* after another *jneya* does not occur here. When *jnân* is meagre (*kshayopshamic*), it changes, and whatever *jneyas* are left to be known then one's *jnân* leans/ focuses towards them. But in case of *kevaljnân* this does not happen. (Though) the *jnân* of a false believer (*mithyâdrishti*) modifies/changes, but his sight/focus remains on the shapes of non-self *jneyâkârs* only. *Jnân* of a *dharmi* (*jiva* who has *samyakdarshan*) also modifies/changes, but his sight/focus is not on other non-self *jneyas*. It is on his own pure knowing nature, but his *jnân* is meagre/incomplete, and many *jneyas* are left to be known, so his *jnân* leans/focuses towards those *jneyas* (knowables).

Mithyâdrashti's inclination is solely towards *raag* and non-self objects. *Jnân* of *Kevali Bhagwân* is so his *jnân* does not change and no shape of any knowable *jneya* is left out unknown, complete and supreme therefore, He does not lean/focus towards any of the *jneyâkâr*. *Kevaljnân* has arisen completely so it does not change. In other words, it does not know one after the other- such an alteration does not occur in it. *Sâdhak* (seeker's) *jnân* changes, his activity of knowing changes; yet *sâdhak* has no interest in it. He is interested in the attainment of the complete nature of self; that is why he has *samyak jnân*. An ignorant self is interested only in non-self things so he has *mithyâ-jnân* (false knowledge). When a complete state of *kevaljnân* is attained then there is no change in knowing activity. In other words, the activity of knowing one after the other does not remain for Him.

In *Niyamsâr gâthâ* 171 it has been said that *jiva* itself is *jnân* and *jnân* itself is *jiva*. There *Âchârya*

wants to show oneness. The active psychic activity (*upayoga*) is to be proven there. Here in the previous *gāthā* it has been said that if *jnân* only exists in *âtmâ*, then it is a blemish. Though the supreme entity *âtmâ* is *jnân* itself, even then at the same moment (*samay*), it also possesses other infinite *gunas* (attributes). This should be understood. Different statements must be understood in their true perspective.

IN A LOWER (INCOMPLETE) STATE JNÂN MODIFIES WITH ATTACHMENTS–AVERSIONS, BUT THIS DOES NOT HAPPEN TO BHAGWÂN (THE OMNISCIENT GOD)

Here *kevaljnân* does not modify for knowing something new. None of the *jneyas* remains unknown therefore *kevaljnân* does not undergo change of knowing activity. One who has little knowledge and knows few *jneyas*, then the attachment and aversion are bound to arise. The capacity to know non-self substances, in non-omniscient mundane *jivas* is scanty. Hence, owing to knowing one after the other *jneya* the change (of knowing activity) with attachments and aversion is caused.

Kevali's knowing activity does not change. For knowing new *jneyas*, one tries to increase in the self power of *jnân-paryây* which knows the *jneya* as is; (but) in this way, by changing the focus towards non-self things, one cannot become free from attachment and aversion. Or *jnân's* relation is said to be with non-self substances, but this does not happen to *Kevalis*, that is why *Bhagwân's jnân* is separate from non-self substances. *Jnân* of mundane non-omniscient *jivas* is also separate from non-self substances, but it has a cause and effect relationship. In the incomplete-imperfect state, attachments do occur in which *karmas* are *nimitta* and attachment is *naimittik*. Thus, the mundane *jivas* have thoughts (knowing activity) mixed with attachments.

Though the sight/focus of *samyak-drishti* is towards the nature of the self, yet his *jnân* is incomplete; so, he focuses towards the non-self substances, but he lays importance to his nature first and-the inclination towards non-self is secondary. In case of *Kevali Bhagwân*, such a sort of primary-secondary condition is not applicable because *kevaljnân* knows *jneyas* in totality. So the *nimitta-naimittik* relationship of the incomplete state (of non-omniscient) does not occur there (in omniscient state). He is completely separate from non-self substances. Thus, the *âtmâ* who has attained *keval-jnân* is absolutely separate from non-self substance. From the realistic point of view of (*nishchay*), all *âtmâs* are separate from non-self substances. "In this way, it is proved that every *âtmâ* by nature is like *Kevali Bhagwân*. All *âtmâs* from realistic point of view are separate from non-self substances.

Samyakdrishti has ascertained with experience that he is the knower of all *jneyas* only, and not the producer or releaser of *raag*. He understands this but in the incomplete (*sâdhak*) state, due to *nimitta* (rise) of *karmas*, the *jnân* gets modified/joined into at *naimittik* state of *raag* and *dwesh*. This does not happen to *kevalis*. Just like *Kevali Bhagwân*, even in the incomplete (*sâdhak*) state, the nature of *âtmâ* is to know (the self and non-self substances) completely. But, to evolve/do *raag* and taking or leaving the non-self things is not its nature. Though the *naimittik raag*-attachments arise (in the self) due to non-self, but it is one's own fault. When *jiva* knows less, attachments occur and *jnân* modifies accordingly. But his nature is only to know.

In reality, every *âtmâ* is separate from non-self substances. In the incomplete (*sâdhak*) condition, the state of *jnân* is less, i.e. one knows fewer substances. In this incomplete state, the relationship of *naimittik raag-dwesh* caused by non-self things do exist. But in the complete state (of omniscience), such sort of change/modification does not exist. Without attaining such *samyakjnân*, true equanimity-*sâmâyik* is not possible. One does not know even the procedure on how to attain fourth *gunasthân* (fourth stage of spiritual evolution), without understanding the truth. One has observed conventional vows of equanimity and fasting- *sâmâyik, paushadh, upvâs*, but *dharma* (passionless-ness) did not arise in the self, due to this.

GATHA-33

अथ केवलज्ञानिश्रुतज्ञानिनोरविशेषदर्शनेन विशेषाकांक्षाक्षोभं क्षपयति—

Now, *Āchārya* destroys our anxiety caused due to the desire of knowing the knowables in detail by showing that there is no difference in knowing (experiencing) the self-soul by a *keval-jnāni* (omniscient) and a *shrut-jnāni* (possessing scriptural knowledge).

जो हि सुदेण विजाणदि अप्पाणं जाणगं सहावेण।

तं सुदकेवलमिसिणो भणंति लोगप्पदीवयरा॥३३॥

JO HI SUDEṆA VIJĀṆADI APPĀṆAM JĀṆAGAM SAHĀVEṆA |

TAM SUDAKEVALIMISIṆO BHAṆANTI LOGAPPADĪVAYARĀ ||33||

Meaning of *gāthā*: He, who knows clearly the self (soul) as of the knowing nature (knower-*jnāyaka* *svabhāva*) on the authority of *shrut-jnān*-scriptural knowledge, is called a *shrut kevali* (the knower of the complete scripture) by the lord of the monks who enlighten the world.

***Tikā*:** As the *Bhagwān*-passionless omniscient God is a *kevali* (all knowing Lord) because of his knowing with realization of the self, in the self, by the self, by means of his *kevaljnān* (omniscience) along with all the specific forms of *chaitanya* (sentience) manifested simultaneously, which is only self (*keval*) because of having oneness with his natural (knowing capacity) and which is (the same as) the great general consciousness (*chaitanya-sāmānya*) experienced by him as beginning-less and endless, uncaused and unparalleled;

In the same way, is this man (true believer/monk) a *shrut kevali* because of his knowing with realization of the self, in the self, by the self, by his scriptural-knowledge along with several specific forms of sentience evolved successively—who is only self (*keval*) because of having oneness with his natural knowing capacity and which is (the same as) the great general consciousness experienced by him as beginning-less, endless, uncaused and unparalleled.

Behold! Without longing to know further the differences between the omniscient *kevali* and non-omniscient *shrut kevali*, we (one) must remain firm in our characteristic nature.

***Bhavarth*:** Bhagwan knows all the substances so simply, due to this reason he is not called *kevali* (omniscient), but He is called *kevali* because of knowing and experiencing the *keval* i.e. pure soul. In the same way *shrutjnani* owing to knowing and experiencing the *keval*—pure soul is called *shrut kevali*. The only difference between a *kevali* and a *shrut kevali* is- *kevali* experiences the *keval* (pure) atma by his *kevaljnān* in which all the particularities of the sentient self are manifested simultaneously and *shrut kevali* experiences *keval ātmā* by his *shrutjnān* in which some particularities of the sentient self are manifested sequentially; i.e. *kevali* experiences and knows His *ātmā* by His *kevaljnān* just like the light of the sun and *shrut kevali* experiences and knows his *ātmā* by his *shrutjnān* just like the light of a lamp. In this way the

main difference between a *kevali* and a *shrut kevali* is of the degree of inner stability, the difference of knowing more or less objects is totally secondary. Therefore, leave the worry of having the desire of knowing more, it is worth to remain stable in the pure self. This alone is the means of attaining *kevaljnân*.

PRAVACHAN

Now it is explained that in general both *kevaljnâni* (omniscient) and *shrut-jnâni* or *samyak-drishti* (one who has true belief), are equal (in self-realization). There is no difference in them. If the unsteadiness of *raag* and *dvesh* is considered as secondary, then there is no difference between *kevaljnâni* and *samyak drishti*. Though this *gâthâ* refers to a *muni* (monk) however a *samyak drishti* is also included. Word *avishesh* means there is no special difference. By saying this, the agitation/anxiety caused due to the desire of knowing specifically with details gets destroyed. In other words, the monk (*muni*) of this fifth era, *Shri KundKund Âchâryadev* and *Shri Amritchandra Âchârya*, are saying that they are *shrut-kevali* (omniscient of scriptural knowledge), whereas in reality, they did not have the knowledge even of one *anga* (one division of whole scripture). Then why did they call themselves *shrut kevali*?

A: They have experienced *âtmâ* so they have been called *shrut-kevali*. On experiencing pure knowing nature of the self, there is no difference between a *samkiti* (true believer who has experienced pure self) and a *Kevali* (omniscient). There is little difference between the two which has been ignored here. 'I don't have complete *jnân*' one's such desire has been destroyed. Limited knowledge of books, pages, and *shâstra* has been ignored. (But) he has experienced the self (soul), so everything is included in that knowing of the *âtmâ*.

All *jivas* of fourth, fifth and sixth *gunasthâns* (stages of evolution) have been called *shrut-kevali*. *Shrutjnân* means *bhâv shrutjnân* (spiritual knowledge with true insight of pure soul). The way, modification of *jnân* does not bring *nimitta* and *raag*; in the same way it does not even leave them. Nature of *jnân* is only to know. When *jiva*'s eternal knowing nature of *jnân* is grasped by the present modification of *jnân*, then those *jivas* have been called *shrutkevali* by the Lord of monks who lights the entire universe. Whatever is said in *gâthâ 9* of *Samaysâr* has been said here. The (vowless true believer) *samkiti* and the *munis* of 5th & 6th *gunasthân* of this 5th era are compared with *Kevali Bhagwân*.

Here the knowing nature of self is to be proved. Thy/my soul's nature is *jnân* (to know) but not to do/ create or leave the *raag*. The *jiva* who believes/plans to do some kind of activity and bring/create some particular type of *raag*, is entangled in the web of doer-ship. He is unaware of focusing his attention towards the inner self. Here it is said that there is no difference from the knowing point of view in *Bhagwân* and *shrut-kevali*. *Jiva* having insight whose focus is on self, has attained stability in self; his attachments will finish and he will attain *kevaljnân*. The *jnân paryây*, becomes identically undivided with the self by turning towards the self. Sometimes *muni* undergoes *ârdhyân* (sorrowful contemplation), even then they are *shrut-kevali* (knower of all scriptures). Arising of *raag* is the time of its sequence bound modification. In other words, some feeble *raag-dvesh* do arise, but his knowingness does not stop, he remains its knower. He believes his nature is, to know and see only. One who has ascertained *krambaddha* (sequence bound modification), remains the knower. He does not try to change anything. One who is the knower is just like *Bhagwân*.

THE WAY KEVALI EXPERIENCES ÂTMÂ THROUGH KEVALJNÂN; IN THE SAME WAY SHRUTJNÂNI ALSO EXPERIENCES ÂTMÂ THROUGH SHRUTJNÂN.

Bhagwân is *kevali* because of his knowing with realization of the self in the self by the self by means of his *kevaljnân* with all the particular forms of *chaitanya* (consciousness) evolved simultaneously, which self is absolute because of having oneness with his natural knowing capacity and which is (the same as) the

great general sentience (*chaitanya-sâmânya*) experience by him, as beginning-less and endless, uncaused and unparalleled. Perfectly bloomed state of *jnân* has been manifested in it.

In *Kevali Bhagwân kevaljnân's* wholly bloomed state of sentience has been manifested, nothing remains un-bloomed or un-manifested.

Here an example of *Bhagwân* has been given. Modification of *kevaljnân* has been manifested completely. Nothing remains unknown. *Âtmâ* is eternal from eternity to infinity. It is not the cause for anyone and it is not found in any other *dravya* and it is known/realized by its own self, its grandeur is due to its great general sentience (*chaitanya sâmânya*). This great general *âtmâ dravya* is eternal and of one form by nature (*ekroop*). The *chetak svabhâv* (knowing nature of sentience) having oneness owing to its own perception and knowledge, is absolutely pure undivided one, devoid of *raag* and *punya*. To such self (soul) He-the omniscient knows and experiences himself through his *kevaljnân*.

Âtmâ does not mix with anything else. Owing to experiencing such an undivided pure self *âtmâ* by self *âtmâ* and in self *âtmâ*, He is *kevali*. He is not called *kevali* because of his knowing the entire *lokâlok* (universe) but He experiences himself fully bloomed, so He is called *kevali*. By his modifying *kevaljnân*, He knows/realizes His great general sentient nature self-*âtmâ*, by self *âtmâ*, in self *âtmâ*, so he is *kevali*. In the same way a true monk (*muni*) says that, we too experience the self *âtmâ* by scriptural knowledge (*shrut-jnân*) along with several specific forms of sentience evolved successively, therefore we are *shrutkevali* (omniscient of scriptures).

Q. Here even besides not possessing the knowledge of twelve *Angas* (complete scriptures consisting of 12 divisions) how can they be called *shrut kevalis*?

A. Knowing twelve *Angas* is *vyavahâr*. Here the reference is of *nishchay shrut kevali*. Since we are *sâdhaks* (accomplishers) so knowing in our *jnân* takes place successively. But in *kevalis*, fully bloomed *jnân* has been manifested which knows everything simultaneously (*yugpad*). In us also many degrees of true *jnân paryây* has been manifested and the *chaitanya* (sentient) is possessed of many specific attributes. *Sâdhaks* in their incomplete *jnân* have limited knowledge of substances; at that moment, in which so ever spiritual state, whatever *raag* and *nimitta* are befitting, he knows them accordingly.

In the incomplete state, the *jnân paryây* has not yet got completely synchronized identically undivided with its eternal general nature, as the modification of *jnân* is incomplete, i.e. it modifies sequentially. Where perfect *jnân* is evolved it does not know/modify sequentially. In incomplete state *jnân* modifies/knows sequentially, hence it has been said that *chaitanya* is possessed of many specific manifested attributes. And in the complete state (of *jnân*) the modification (of knowing the *lokâ-lok*) is non-sequential, that is why it has been said that *chaitanya* (sentient) is possessed with all its specific attributes manifested.

Jnân knows the extent of attachments which arises, and the presence of *nimitta* are known by *jnân*. If the unsteadiness of attachments is ignored made secondary, then only knowing remains. Incompleteness (of *jnân*) will be kept in the unsteadiness of attachments, which is not being known at present. In incomplete state, *sâdhak* knows through *shrut-jnân* (scriptural knowledge), the (root) cause of which is eternal nature of self-substance. Even in the incomplete state this *sâdhak* person is a *shrut kevali* (possessor of complete scriptural knowledge) because of his knowing with realization of the self, in the self, by the self, which is absolutely pure because of having oneness with his natural knowing capacity and which is (the same as) the great general consciousness experienced by him as beginning-less and endless, uncaused and unparalleled. The knowing-seeing nature has oneness with eternal nature of self. Even besides *raag-dvesh* being caused according to one's spiritual status (of 4th, 5th, 6th *gunasthâns*) the self-realization (the experience of self-soul) is of the category of *kevali*.

Âchârya says that nature's knowing capacity of the self is eternal. We experience such self *âtmâ* by the *âtmâ*, in the self *âtmâ* through *shrutjnân*, hence we are *shrut kevali*. *Âtmâ* is a general constant of one form- there is a sequence in modification and there are many specific attributes manifested, but if attachments, aversion and incompleteness are ignored/made secondary then all *âtmâs* are alike (by nature). In the modification of *kevaljnâni* and *shrutjnâni* there is similarity from the view point of knowing/ experiencing the self.

Munirâj says that his *âtmâ* is devoid of the disposition of following the 28 basic rites. The way modification of *kevaljnân* is identical with the eternal constant self, in the same way, the modification of *shrutjnân* is also identical with the eternal constant self. This statement is about a *muni* and the same should be understood about the *jivas* in the fifth *gunasthân* (fifth stage of spiritual evolution). *Raag* does arise, but *jnân* is identical with the eternal constant nature. Here lesser knowledge has been ignored/ taken as secondary. People are unaware of how to manifest the experience of *jnân*.

When *munis* say that they are *shrut-kevali* by ignoring the attachments and aversion, the incompleteness of the modification of *jnân* has been ignored/ taken as secondary, one should listen to this thing peacefully. By focusing towards the sentient light i.e towards the unique eternal pure nature of the self, *âtmâ* is experienced by the successively modifying *shrutjnân*. *Vyavahâr* (conventional vows/rituals) does come on the way, but *âtmâ* is not experienced by *vyavahâr*.

The disposition of following the 28 basic rites does arise to a monk but *âtmâ* is not experienced by that. The self-substance is of uniform constant nature from eternity to infinity, and this is grasped/known fully by him, he knows this completely. In the incomplete state (though) the modification is of lesser degree yet he experiences the self by that, but he does neither experience the self (*âtmâ*) through *nimitta* nor he experiences the self through *raag* (auspicious attachment), but rather he experiences the self by his *shrutjnân*, along with many specific attributes of the sentient.

Bringing or causing to meet the *nimitta* is *kartâ buddhi* (sense of being doer). To believe that by causing to meet certain *nimitta* it will be good, is a sense of doer-ship. If pure food worthy for a monk is availed of easily, it is fine, but if he does not get it, then he becomes steady in his equanimity. He may or may not have the notion/ thought of getting food etc. Yet he experiences his *âtmâ* by *shrut-jnân*. A similarity has been shown in experiencing the eternal self by incomplete modification of *jnân* (*shrutjnân*) and experiencing the same (self *âtmâ*) by complete modification of *jnân* (*kevaljnân*). Hence one should stop the desire to know (the difference between a *kevali* and a *shrut kevali*). Enough now of this longing to know. (We remain firm in our characteristic nature).

Sâdhak has no desire to bring *kevaljnân*. Not only *mithyâtva*, even unsteadiness (in the self) is not to be brought. Thus, one who immerses in seeing and knowing the self, his desire (to get anything) will not arise and he will attain *kevaljnân*. After knowing the true self with realization and to continue experiencing only the self *âtmâ*, is true monkhood. Enough now of this desire! The characteristic nature of self remains unchangeable (so we remain firm in it). The activity of auspicious attachments, etc. persists in *jnân* in the form of illumination of non self, this is called *shrutjnân*.

SHRUT JNÂNI EXPERIENCES ONLY THE PURE SELF ÂTMÂ – HENCE THEY ARE SHRUTKEVALI

From the view point of knowing the substance, *shrutjnâni* and *kevaljnâni* are equal. This is what is described here chiefly. *Âtmâ* is the holder of sentient nature. *Âtmâ* is a knowing entity in one *samay*. He (*shrutjnân*) knows it by his complete (*kshayopshamic*) *jnân* along with many other specific attributes of sentient. Here similarity is in knowing; whether knowing is more or less is not important. *Âtmâ* possessed of natural knowing capacity does not keep oneness with the propensity of compassion, charity, etc. *Shrut*

jnâni knows the (self and non-self) substances by his *shrutjnân* along with several specific attributes of sentience partially manifested and omniscient *kevali* knows the non-self substances by his *kevaljnân*, along with all the specific fully manifested attributes of sentience, but there is no difference in the knowing of both.

This is the greatness and the unique beauty of *samyak darshan*. Simultaneously modifying all the specific attributes of sentience have been manifested simultaneously in a *kevaljnâni*. *Kevali*, knowing His pure self *âtâmâ* (by omniscience) remains steady in it. *Shrutjnâni* also devoid of oneness with other non-self things, knows his pure self *âtâmâ* along with sequentially modifying many specific attributes of sentience. In this knowing (with self-realization) there is no shelter of *raag* and *nimitta*. In this way, there is no difference in the act of knowing of both the *jnâns*. This is applicable even in the rule of *krambaddha* (sequence bound modification). Every *samay*, there exists the rule of sequence bound modification in the self and non self. One who ascertains this, he is the knower and seer (of all the events); his *raag* and *nimitta* fall under the part of his *vyavahâr jnân*.

KEVALI BHAGWÂN EXPERIENCES ONLY (PURE) ÂTMÂ AND SHRUT JNÂNI ALSO EXPERIENCES ONLY (PURE) ÂTMÂ

Since “*Bhagwân* omniscient’s *jnân* knows all the substances simultaneously, because of this he is not called *Kevali*, but He knows his pure *âtâmâ* by his *kevaljnân*.” So He is called *kevali*. The knowing and seeing nature of self knows the self-holder of this nature. *Kevali* experiences the self *âtâmâ* as devoid of *raag* and *punya* and replete with his natural knowing capacity only. So, he is called *Kevali*.

In a *sâdhak* state, after attaining *samyak darshan* (true belief/insight), one experiences only his pure *âtâmâ*, devoid of the notions of *punya-paap* dispositions, and devoid of oneness with them. The words like one, uncontaminated, pure, clear, and indivisible are synonyms. Nature of *âtâmâ* is pure; one who experiences this *âtâmâ*, he is called *shrutjnâni*. Here the matter is not of knowing more or less, but rather he is called *shrut kevali* from the view point of his knowing-seeing substance as it really is. The omniscient *Parmâtâmâ*, knows the complete pure characteristic nature of self simultaneously, along with his all other specific attributes fully manifested by his fully bloomed modification of *jnân*.

From fourth *gunasthân*, many specific attributes of sentience are manifested to a *samyakdrishti*. By that they experience their sentient knowing nature *âtâmâ*. They experience only *âtâmâ*, so they are called *shrut kevali*. The auspicious thoughts/disposition of vows, worship, compassion, charity, etc. rituals are *punya*, not *dharma*. The *dharma* of *dharmi âtmâ* (holder of *dharma*), is in his sentient knowing nature self. By taking the shelter of one’s pure knowing nature self, unblemished *shrutjnân* has been manifested, and experiencing the pure nature self through it, only that is *dharma*, and they are *shrut kevali*.

Your sentient knowing is of one *samay*, and ‘you’ are the sentient self-possessor of that nature. But ‘you’ are not sentient due to thoughts notions of *punya* or due to attachments of compassion, charity, etc. Eternal nature is replete/filled within and one who knows by this *shrut-jnân* is a *shrut kevali*. From fourth *gunasthân jiva* is called *shrut kevali*. People believe *dharma* to be in compassion, charity, etc. but that is not an unprecedented thing. Here the reference is of *bhâv shrut (shrutjnân)* (experience of pure self), which grasps his own *âtâmâ*, by his own *jnân*. Here the title (talk) is with experience of *dravya* and *bhâv shrut*. Reference is not of *dravya shrut*, (knowing by hearing) but it is of *bhâv shrut* (knowing by grasping from within).

Âtmâ is the light of sentient knowledge; those for whom *shrutjnân* arises after understating this, they experience the *âtâmâ* by that *shrutjnân*. *Kevali Bhagwân* experiences *âtâmâ* by *kevaljnân*. In this way, similarity exists in *kevalis* and *shrut kevalis*. One who is in fourth *gunasthân* also knows the *âtâmâ* with self-realization.

The auspicious and inauspicious thoughts-dispositions are impure dispositions, and non-self things are separate from the self and the self is a *chaitanya âtmâ*, (sentient self) owing to having such *jnân* they are *shrut kevali*. Those who experience self *âtmâ* as one, alone, devoid of non self, un-combined, devoid of combination, pure, devoid of impurities, indivisible, devoid of divisions, they are *kevalis*.

The characteristic nature of *âtmâ* is to know and see one who knows such nature of self by his *shrut jnân*, he is a *shrut-kevali*. Someone who builds many temples (of *Jinendradev*), due to that he is not called *shrutkevali*. One does not become a *shrutkevali*, by virtue of compassion, charity etc. In *gâthâ 6* of *Samaysâr* also, it is said - “*main pramatt, apramatt nahi, main ek jnâyak- bhâv hun*” (I am neither passionate nor dispassionate; I am a pure knowing entity). This has been said from the prominence of belief (insight). But this is the chapter of knowledge, so here description is done from the prominence of knowledge. *Kevali Bhagwân*, experiences the self *âtmâ* only and a *shrutjnâni* too, owing to experiencing his *âtmâ* only is a *shrut-kevali*.

DHARMÂTMÂ KEEPS THE MAIN CAPITAL OF PURE NATURE OF KNOWING AND SEEING IN HAND

Kevali Bhagwân experiences (indivisible) oneness of the absolute self, so He is a *Kevali*. There is no difference in knowing the self *âtmâ*, by complete knowing nature or by incomplete modification of *jnân* that is why *shrutjnâni* has been called *shrut kevali*. One who knows the precious diamond worth five hundred million Rupees kept in his house, but he may not know about smaller matter, but all these are the things of affection with sense of ownership, and cause of transmigration. He has caught the affection with sense of ownership, whereas the main capital of *âtmâ* is to eradicate transmigration.

The sentience jewel (*chaitanya ratna*) is of knowing-seeing nature. This it is the main capital; even besides *raag* be persisting and *paryây* also be partially manifested-it is immaterial. Modification of *jnân* (*jnân paryây*) experiences the pure self *âtmâ*, on facing towards the characteristic nature of self. When a devout person's attention i.e. *dharmâtmâs' upayoga* (psychic thought activity) be focused outside, then also the knowledge of *âtmâ* remains there in attainment form. In this way, he has kept the main capital in his hand. The ignorant keeps his main capital in the hands of transmigration. (Whereas) the wise ones (*jnâni*) keeps the main capital in their hands for going to *moksha*.

THE MEANS TO ATTAIN KEVALJNÂN IS TO LEAVE THE DESIRE TO KNOW MORE AND REMAIN STEADY IN THE NATURE OF THE PURE SELF

Kevali Bhagwân knows non-sequentially all the modifications of *chaitanya*-sentience along with simultaneously manifested all the specific attributes by means of his *kevaljnân*. All modifications/specific forms manifest simultaneously. They have attained the completely bloomed state. They know only the *âtmâ*. In the incomplete (non-omniscient) state manifestation occurs. Many of the specific attributes manifest sequentially and by such form of *shrut-jnân* he experiences his *âtmâ*, i.e. *kevali* sees and experiences his *âtmâ* by *kevaljnân* just like the sun, and *shrut kevali* sees and experiences his *âtmâ* by *shrutjnân* just like a lamp, (but in both cases) the substances known remain the same as they are. In this way, the main difference between a *kevali* and a *shrut kevali* is in the degrees of their steadiness and knowing power. *Bhagwân* has attained complete steadiness with equanimity, and *shrut jnâni* remains partially steady within the self. The difference in degree of their steadiness and knowing power is predominating.

It is said here, that, steadiness exists in the lower spiritual state. Knowing more or less is very secondary. *Âtmâ* by nature is a knower in each *samay*. Whenever you see this *âtmâ* it is by nature a knowing sentient substance at that very moment. Knowing more or less of non-self substances is secondary here. That modification of *jnân* which knows the self-substance does not have any specific desire. On becoming steady (within the self) *keval-jnân* will surely get manifested. In this way the main difference between a

kevali and a *shrut-kevali* is in the degree of their steadiness within the self. The difference of knowing more or less substances is secondary.

If you have known the self-*âtmâ* replete with sentient nature then everything gets covered in it and known. So, you should leave the desire to know more (about non-self things). “My *jnân* (knowing power) is little, I ought to increase it”, leaving such sort of desire of instability, one should remain engrossed/ steady in one’s knowing nature this itself is the eligibility and this itself is the means to attain *kevaljnân*. There is no other means besides this.

ASSOCIATED THINGS/CIRCUMSTANCES AND ATTACHMENT – AVERSION GET CHANGED BUT THE KNOWING NATURE REMAINS AS IT IS.

This counsel is for him only who wants to understand (the truth) peacefully with patience. This body will get burnt and crackle one day. It comes, stays and leaves due to its own self. Nothing will change by worrying about this body. Auspicious and inauspicious attachments are impure dispositions of self. Thousands of people gather when a famous person is about to die. Even then no one can do anything. Someone may tell him to remember *Bhagwân* – but where is *Bhagwân*?

TO BE INTERESTED IN ONE’S PURE CHARACTERISTIC NATURE DEVOID OF RAAG IS THE PATH TO LIBERATION

For the benefit of *âtmâ* and for attaining *samâdhimaran* (dying with equanimity and self-awareness) the only path is to focus the present *pariyây* (state) of *jnân* towards the constant (unchanging) nature of self and experience it. This is the only true remedy. Knowing many *shâstras* is not the means for attaining *kevaljnân*. *Samâdhi-maran* is to uproot and throw away the importance of *nimitta* and *raag* and pay attention/take shelter of greatness of the existence of self-sentience, which is complete in all respects. What is the use/benefit of donating two-five thousand Rupees after death? The effort of ignorant *jiva* who is about to die, is doing some other work; his focus is on the body. Who is the knower of this body? The associated things/circumstances attachment aversion get changed. The constant element consciousness being the keeper of continuously knowing nature is only the shelter-provider/protector. *Jnâni* knows *Bhagwân âtmâ* by *shrutjnân* so there is no difference between a *kevali* and a *shrutjnâni*. Both complete and incomplete *jnân* knows the *âtmâ*.

YOU DO NOT HAVE THE POWER TO CHANGE ASSOCIATED CIRCUMSTANCES, YOU HAVE TO CHANGE YOUR VISION

Tirthankars have also attained *kevaljnân* by this method only. To believe that *Tirthankar Mahâvir*, observed penance for twelve years and endured the afflictions/sufferings of hunger and thirst, etc. so he attained *kevaljnân* is wrong. Withdrawing one’s attention from the associated circumstances and focusing one’s *upayoga* (*jnân*) on the pure nature of self is the conquering of afflictions. Externally there may be unavoidable calamity, but it is not of concern here. This *gâthâ* is very important, like *gâthâ 9* of *Samaysâr*. Pain may be or may not be in the body, but that goes into the account of associated circumstances at the time of that circumstance. You do not have the power to change the associated circumstances so what you need to do is to change your vision. Focus your vision on the nature of self then whole of the *âtmâ* is there (to be realized). *Jnân* is less but its subject is complete, that is why it has been compared with the *kevali*. Only this is the process, one must know this and make effort to realize it. So, one must leave the anxiety of knowing more and should remain steady in the knowing nature of self. This is the only way to attain *kevaljnân*.

Q. *Shrutjnâni* has been called *shrutkevali* – He is called *shrutjnâni* so in his *shrutjnân* would there be the tilt of listening of *Bhagwân*/omniscient’s speech?

A. No. The distinction made in *jnân* due to the title of *shrut* is removed. Speech is not *shrutjnân*. He does have the attachment to listen, but that too is not *shrutjnân*. *Shrutjnân* is also just *jnân*. No division in *jnân* occurs due to *shrut* form of title. *Shrut kevali* does not have the title of *nimitta* and *raag*. Here, the books and *raag* have not been called *shrutjnân*. The meaning of *shrut* is not to be taken as discourse of *Bhagwân* or books, because those are the modifications of *pudgal* (matter substance). Here the reference is about the *jnân* of *âtmâ*.

GATHA-34

अथ ज्ञानस्य श्रुतोपाधिभेदमुदस्यति-

Now, the limitation of *jnân* brought about by the division of *shrut* is removed or it is being said that *shrutjnân* also is *jnân*, and due to the limitation of *shrut* there is no division in *jnân* :

सुत्तं जिणावदिदुः पोग्गलदव्वप्पगेहिं वयणेहिं।

तं जाणणा हि णाणं सुत्तस्स य जाणणा भणिया॥34॥

SUTTAM JIṆĀVADIṬṬHAM POGGALADAVVAPPAGEHIM VAYANEHIM |

TAM JĀṆAṆĀ HI ṆĀṆAM SUTTASSA YA JAṆAṆĀ BHANIYA || 34 ||

Meaning of *gāthā*: That which is preached by the omniscient Lord *Jina*, through words, constituted of matter-substance, is called "*sutra*" (sacred text). Its *jnân* (knowing it) is knowledge, and hence it is also designated as knowledge of *sutra* (scriptural knowledge).

***Tikā*:** Basically *shrut* (scripture) is *sutra* (sacred text) and it is the sacred science of material words (*shabda-brahma*) with the characteristic emblem of *syâtkar* (quodammodo/ in a certain way or measure) and first revealed, on having known himself, by *Bhagwân-Arihant*-omniscient. The grasping of it (*jnapti*) is knowledge (*jnân*). The *shrut-sutra* (the words heard) being the cause (*nimitta*) of that (knowledge of expressible) is conventionally said to be the knowledge. (As the food grain is said to be the life vitality). Consequently, the *jnapti*-grasping/understanding of the *sutra* is termed scriptural knowledge (*shrutjnân*).

Now, if the *sutra* (material words) is not given importance/not regarded owing to being an additional condition (*upâdhi*) what is left is the understanding (*jnapti*) only. Telling the *jnapti* of *sutras* does not mean, in reality the *jnapti* (understanding) of the material-words (*sutra*) heard, but it is of the self *âtmâ* itself. *Sutra* is not the characteristic of understanding (*jnapti*), but rather it is an *upâdhi* (an additional condition), because in the absence of *sutra* also *jnapti* does exist. If *sutra* is not considered or ignored, then only the *jnapti* (understanding) is left.

And this understanding with respect to the realization of the self is equal by the *kevali* and *shrut-kevali*. Therefore, there is no division of knowledge due to additional condition (*upâdhi*) of *shrut/sutra*/scripture.

PRAVACHAN

Now distinction made in *jnân* due to the *upâdhi* (additional condition) of *shrut* (the words heard) is removed. It is said that *shrutjnân* (scriptural knowledge) is also *jnân*, no division is caused in *jnân* due to the *upâdhi* of *shrut* (scriptural words heard).

In this text, chapter of *jnân* has been taken first, because the *âtmâ* is of knowing nature (*jnân*)

svabhāvi). In the knowing nature of *âtmâ*, the subject of insight (vision) as well as the principle of sequence bound modification of *paryây*, gets covered. *Jnân* itself is *âtmâ* this will be explained ahead in detail. *Sutra* (sacred text) means the words of matter substance form, through which whatever is revealed/been taught by omniscient-*Jinendra Bhagwân*, it's understanding itself is *jnân*. One should not get confused on hearing the word '*shrut*'. Listening to the discourse (speech) of *Bhagwân* results in taking its shelter, that is *jnân*. The *upâdhi* of speech is not present in *shrutjnân* (scriptural knowledge).

In attaining *jnân* of *âtmâ*, discourse of *Bhagwân* only is *nimitta*. Basically *shrut* (scripture) is *sutra*: and *sutra* is the sacred science of material words (*shabda-brahma*) with the characteristic emblem of *syâtkar* (quodommodo) first revealed on having known himself, by *Bhagwân sarvajna*. To say that it is revealed/discoursed by *Bhagwân*- is the statement of *nimitta*.

What is the specific characteristic of the discourse/speech of *Bhagwân*?

From the view point of *dravya*, *âtmâ* is *nitya* (constant/eternal), and from the view point of *paryây* *âtmâ* is *anitya* (transitory); in this way the omniscient's speech describes the *âtmâ* with *syât/kathanchit* (quodommodo) principle from a different view point. Only the discourse of *Bhagwân* becomes *nimitta* in knowing the complete *âtmâ*, this is why it is called the *shabda-brahma* (sacred science of material words/ words of supreme truth). Speech of ignorant can never be *nimitta*. In this way the discrimination of *nimitta* has been pointed out.

Ignorant person is interested in external/associated things, whereas they all are destructible. Even *divyadhvani* (Om sound/divine speech of *Tirthankar Bhagwân*) is destructible, impermanent and inconstant. Books, speech, *mandir*, etc. all those are destructible, which are continuously modifying substances. *Shabda brahma* -words of supreme truth are destructible.

SHRUTJNÂN EVOLVES ON LEAVING THE FOCUS OF SUTRA, BECAUSE SUTRA IS UPÂDHI (ADDITIONAL CONDITION)

Activity of *jnân* which knows the words - is *jnân*. It has been revealed in the divine speech of *Bhagwân* that *âtmâ* is possessed of knowing nature (*jnân svabhāvi*). In this way, *jnân* is known in modification. *Samyak darshan-jnân -châritra*, comes in the activity of *jnân*. *Shabda brahma* (sacred words) and books do not know anything. By focusing one's attention on the pure self, it is known that *âtmâ* is called all-knowing and all seeing by nature. In this way the activity of knowing which occurred by the shelter of *âtmâ*, the words of *sutra* do not enter into that. In that, there is no *upâdhi* of the words of *sutras* and it has been called as the division caused by *upâdhi*. The words are *nimitta*, which are termed here as *upâdhi*.

ON LEAVING THE FOCUS OF SUTRAS, THE ACTIVITY OF KNOWING AND SEEING ONLY IS LEFT

Bhagwân's divine speech owing to its being *nimitta* in discriminative *jnân*, is conventionally said to be the *jnân*. As the food grain is called to be the life-vitality, but if age (*âyu*)-*karma* is not left, then the person dies even by the cause of him eating the *roti* (bread). If food grain be the provider of life, then he would have survived. In the same way, if someone attains discriminative knowledge then the divine speech is called *nimitta*. That is why the divine speech/discourse is conventionally called *jnân*. Such being the condition, when this *jiva* attains *jnân* of pure nature of self, as revealed in the divine speech of *Bhagwân*, then that *jnân* itself is called *shrutjnân*. But it is *nimitta* only in knowing. On leaving the focus of *nimitta*, *jnân* arises out of *jnân* (knowing nature).

Jnân does not arise from the words/speech, because if *jnân* arises from the words then everyone must attain *jnân*. *Jiva* who attains *jnân* he then rhetorically, attributes the credit to the magnificence of the words/speech. When this *jiva* understands the prominent sense of words/speech (meanings behind the words) and modifies accordingly in his *jnân*, that itself is called *shrutjnân*. Earlier *sutra* has been said

to be the cause of *jnân* and then it has been said to be *upâdhi* and if it is not given importance then only knowing power (*jnapti*) is left. If one's focus moves away from the words of *sutra* and gets focused towards the self, then *jnân* (with self-realization) arises. The word *shrut* has been used here, so one should not understand that *jnân* arises due to *sutra* (words), because it is merely conventionally said that *jnân* arises due to words. On leaving the focus of this *upâdhi* then, only the activity of knowing is left.

- 1) Except the divine speech/discourse of *Tirthankar*, the Lord of the three worlds, there could be no other *nimitta* (in *âtmajân*). Leave aside the so called scriptures of other religious sects, but even the imaginary *shâstras*, created in the name of *Jains*, also cannot be *nimitta* (in *âtmajân*)
- 2) Now that *nimitta* has also been called *upâdhi* because, only on leaving its focus can *shrutjnân* arise.
- 3) On leaving the respect/focus of above both the things-the knowing activity, of staying in the pure self is left-that is *shrutjnân*. This is called *dharma*.

This activity of knowing itself is called *samyak darshan - jnân - châritra*, or *sâmâyik* (equanimity), *upvâs* (fasting), *pratikraman* (repenting with confession and repentance). First the focus had gone towards *sutra* but leaving its respect/focus too and staying in the *svabhâv* (pure self) the *aroppi shrutjnân* (knowledge with self-realization of immaterial form) got evolved. This is the activity of knowing. Divine speech/discourse of *Bhagwân* is not *jnân*, it has been made *nimitta*.

In '*Niyamsâr*' (*gâthâ* 53), the *Jina sutra* (Jain scriptures) is said to be *nimitta* in *samyak-darshan*. Here *Jina-vâni*/discourse of *Bhagwân* is said to be *nimitta* in *samyak-jnân*. *Jiva* who leaves respect/focus of *nimitta* and *upâdhi*, and stays into/focuses on his pure self, attains *shrutjnân* (true knowledge with self-realization). Here the presence of *nimitta* has been made known but its respect/focus has been caused to leave. The attachments/passions get reduced due to focusing on *nimitta* and it is not *shrutjnân*. 'My' *jnân-paryây* evolves in myself when such form of self-*âtmâ* is realized, then the respect/focus of *sutra* is left. When it is said that *jiva* has knowledge of *sutras*, then in reality, that knowing (*jnapti*) is not of the material *sutras*, but it is of the *âtmâ*. *Sutra* is not the characteristic nature of knowing activity but rather it is an additional condition or *upâdhi*. As the sixth finger is useless, in the same way speech is *upâdhi*. The respect/importance is not of *sutras* but respect is of the pure nature of self. The knowing activity, takes place there also. If *sutras* are not taken into account then only the activity of knowing occurs.

WHEN FOCUS OF WORDS IS LEFT, THEN SHRUTJNÂN ARISES, THAT IS WHY THERE IS NO DISTINCTION IN THE JNÂN BECAUSE OF THE UPÂDHI (ADDITIONAL CONDITION) OF SHRUT (WORDS HEARD)

Âtmâ has the knowing nature and it knows in an innumerable part of a second. The true believers experience the knowing nature *âtmâ* by their *bhâv shrutjnân* (scriptural knowledge with self-realization), and *Kevali Bhagwân* experiences His *âtmâ* by *keval-jnân*. So in both, the *jnânis* (*shrutjnâni* and *kevaljnâni*) the object (pure self) to be meditated upon is the same, there is no difference. *Jiva* of fourth *gunasthân*, (vow less true believer with discriminative knowledge) by taking shelter of eternal all-knowing nature, and leaving the shelter of *punya paap* dispositions, experiences the self *âtmâ* by *shrutjnân* sequentially along with many specific attributes manifested of sentience. And the omniscient *Bhagwân* of thirteenth *gunasthân* also experiences the self *âtmâ* simultaneously (non-sequentially) by *kevaljnân* along with all specific attributes manifested of sentience. Hence both are treated as equal.

Who should be called the first beginner *dharmi samyakdrishti jiva*?

Âtmâ is of completely knowing nature (even) in one *samay*. The *samyak drishti* who experiences his pure self *âtmâ* by *bhâv shrutjnân*, and not by *punya-paap*, and the *kevali* experiences his pure self *âtmâ* by *kevaljnân*, but there is no difference between them. The *jnân paryây*, of course, does the work of knowing partially or completely but that is secondary.

Now, a *bhâv shrutjnâni* experiences his completely blissful *âtmâ* by his *shrutjnân* (so he has *upâdhi*

of *shrut*) and *Kevali Bhagwân*, experiences by his *kevaljnân*, so he does not have the *upâdhi* of *shrut*.

Q. When the *jiva* of lower spiritual state (4th, 5th, 6th *gunasthâns*) experience the *âtmâ* by their *shrutjnân*. Do they (omniscients) also not have the *upâdhi* of *shrut* (scriptures)?

A. No, *jnân* has no *upâdhi*. The divine speech/ discourse of *Bhagwân* is *upâdhi*. If the material words are not focused/respected, then only the activity of knowing is left. Activity of *raag* is not the nature of self. Activity of non-self is not in the *âtmâ*, only activity of knowing is left. Divine speech/discourse of *veetaraag* (passionless omniscient) says that only knowingness of self remains. Activity of knowing remains even in *Kevali Bhagwân*. That is why there is a similarity in both.

There is no difference between *jivas* in the fourth, fifth *gunasthân*, and a *muni* of sixth *gunasthân*, and *Kevali Bhagwân*. All these are equal in experiencing of self-*âtmâ*. *Kevali* knows all substances, but this is not a highly distinguishing property (*visheshtâ*). *Âtmâ* is replete with *jnân* in one *samay*. He does not have charity-compassion, etc. dispositions (in his internal nature). He has removed the *upâdhi* of *punya-paap* and the divine speech/discourse of (passionless) *veetaraag* omniscient, which is *nimitta* in *samyakjnân*, has also been removed, only knowing activity remains.

In each and every *samay*, *âtmâ* is the sentient light; by focusing one's attention on it, with introspection, *bhâv shrutjnân* is evolved. It cannot be known by *raag*. Along the way, the *raag* (attachments) of *dev-shâstra-guru* do come, attachments of *anuvrats* (minor vows) and *mahâvrat* (major vows) do come, but by that *raag*, one does not know the self *âtmâ*. In the same way, one does not know due to the divine speech/discourse of *Bhagwân*. But rather one knows with the support/shelter of *âtmâ*. That is why there is no difference in the knowing of *Bhagwân* and the *jiva* of fourth *gunasthân*. This is the subject matter of *dharma*.

First listen to the truth, and then say 'yes' to it. Ignorant *jivas*, have perverse belief, and always think and ponder contrarily.

In *gâthâ* 33 it has been said, that *jnâni* knows by *shrutjnân* along with manifested many attributes of sentience. Then he would be having the *upâdhi* of *shrut*?

No! Even without giving respect/focusing on the divine speech/discourse of *Bhagwân samyakjnân* is attained. The activity of knowing or the activity of *samyak darshan-jnân -châritra* is of *âtmâ*; hence there is no difference in experiencing of *âtmâ* of the *jiva* of fourth *gunasthân* and that of *Kevali Bhagwân*. That is why *jnân paryây* (modification of *jnân*) knows (the self) by inclining towards the knowing nature. So, there is no division in *jnân* caused by *upâdhi* of speech. The way *kevaljnân* does not have *upâdhi* of *nimitta* of words, in the same way, *shrutjnâni* also does not have the divisions (in *jnân*) caused by *upâdhi* of words. Such is the path of *veetaraag* (passion less)/ omniscient.

The nature of self (*âtmâ*) as has been revealed by omniscient *Bhagwân* after knowing the three *loks* in one *samay*, the same is being explained here this is the method only (of self-realizing the self); so, one should ascertain thus and experience the self. *Kevaljnâni* experiences *âtmâ*, by *kevaljnân*, simultaneously along with all specific attributes of sentience duly manifested, and *shrutjnâni* experiences *âtmâ* by *shrutjnân* along with many specific attributes of sentience duly manifested. Both *kevali* and *shrut kevali* do not have any division in *jnân* caused by the *upâdhi* of *shrut* (words heard) hence both are equal (in experiencing the self).

People believe *dharma* in charity, compassion, vow, etc. whereas in reality it is not *dharma* but rather it is the modification of *raag*. *Dharma* never arises on the basis of *vyavahâr vikalps* (notional thoughts) of conventional rituals or on the basis of divine speech/discourse of *Bhagwân*. *Âtmâ* is a sentient substance, it is known by focusing on its characteristic nature; therefore, there is no difference between them (*kevali* and *shrut kevali*).

Q. Would there be any difference between *shrutjnân* which is in fourth *gunasthân* and *kevaljnân* which is in thirteenth *gunasthân*?

A. No. In both the *jnâns*, there is no division caused by the *upâdhi* of *shrut*. In *gâthâ* 32 it has been said that the way *Kevali Bhagwân* does not have the nature of taking and leaving the non-self substances; in the same way, *âtmâ* also does not have the nature of taking or leaving the non-self substances. From realistic stand-point, both (*Kevali* and *shrut kevali*) knows the self *âtmâ* and that they know the non-self substances has been made secondary. In the incomplete state *jiva* knows *âtmâ* by *shrut-jnân* and in the complete state *Kevali* knows *âtmâ* by *kevaljnân*.

In the lower spiritual state of *shrut jnân*, there is no division caused by *upâdhi* of *shrut*. Getting wealth etc. is not dependent on one's intelligence or smartness, but it is obtained due to rise of previous *punya* (*sâtâ vedniya karma*); but ignorant person believes that wealth is gained due to his present effort; with such misbelief he fosters his arrogance.

Q. Can *âtmâ* take or leave other substances, food, etc.?

A. No. Even an ignorant cannot take or leave non self substance. Ignorant believes that he is the one who has arranged/managed non-self substances. The way *Kevali Bhagwân* does not take or leave non-self substances; in the same way, even in the incomplete state, *shrut-jnâni* does not take or leave non-self substances.

Now, it has been said here that *shrut jnâni* knows *âtmâ* by *shrut jnân*. As the word *shrut* is used here, so does it mean that there will be *upâdhi* (of *shrut*) to him?

No. It is not true that because divine speech/discourse of *veetaraag* omniscient was present/heard, so the *shrutjnân* arose, or due to that *kevaljnân* would have arisen. On leaving the respect/focus of discourse/divine speech, the self-realization took place, that is when the activity of knowing the self arises, hence there is no division in *shrut jnân* due to *upâdhi* (of *shrut*).

Q. Someone raises a question-is there no discourse in the path of *veetaraag* about abstaining from eating green vegetables, etc.?

A. Oh brother! in the belief of taking and leaving the other things, ignorant *jiva* has killed his own knowing and seeing nature, i.e. he has destroyed the life-vitality of sentient self. Believing *dharma* in compassion, charity, etc. (virtuous acts) has undoubtedly destroyed his *âtmâ*, but one who believes that *shrutjnân* arises due to speech/discourse/scripture destroys the life-vitality of sentient self. Therefore, oh brother! first understand correctly – that the meaning of *shrutjnân* is not that *jnân* has evolved due to speech. Here it is said that *âtmâ* does not know either due to *punya-paap* or due to hearing the words/speech.

Q. As *âtmâ* knows by *shrut jnân*, so at least “*âtmâ* and *jnân*”-this much distinction would surely be there?

A. No. Now *âtmâ* is the *kartâ* (doer) and he knows by means of *jnân - kâran* (instrument)-such sort of distinction of doer-ship (*kartrutva*) and instrumentality (*kâranatva*) is removed. From realistic stand-point, *âtmâ* within the undivided *âtmâ* is the doer (*kartâ*) of knowing activity and *bhâv shrut-jnân* (knowing with experience of self) is the instrument this distinction is done by *vyavahâr*. Even then *âtmâ* and *jnân* are not separate, so from the view point of *abhed naya* (knowing from the view of undivided), *âtmâ* itself is *jnân*.

Q. Speech/discourse of *veetaraag* and *punya* also are not the instrument (*sâdhan*). But you should accept that *jnân* is the instrument?

A. No. Because *âtmâ* and *jnân* are not separate, so from the view point of *abhed naya*, *âtmâ* is

jnân, this is being explained here. *Dharma* begins in this way. *Dharma* means the knowing nature of self. *Âtmâ* is the possessor/holder of knowing nature. *Dharma* does not exist in *nimitta* and *raag*.

Q. People ask, what is left for us to do?

A. *Jnân* arises with the shelter of *âtmâ*, that is its activity, and no other activity is there. Activity means modifications (*paryây*). Activity of *nimitta* is in *nimitta*. Activity of *punya-paap* blemishes is not *dharma*, but rather pure unblemished modification which arises with the shelter of *âtmâ* is *dharma*.

Q. In the earlier *gâthâ* it has been said that *jneya* (knowable) enters into *jnân*?

A. No. Entering of *jneyas* in *jnân* has been refuted, and entering of *jnân* into *jneyas* has been refuted. Earlier the relationship between *jneya* and *jnâyak* (knower and the known) was explained. But in reality *jnân* does not enter into *jneya* and *jneya* does not enter into *jnân*. After that, it had been said that *kevali* and *shrut-kevali* do not take or leave the non-self substances. And after that it had been said that there is no *upâdhi* (additional condition) of *shrut* (hearing the words/speech) in *shrutjnân*. Now, in the next *gâthâ* it will be said that *âtmâ* knows by its *jnân*, such sort of distinction between *gunas* (attributes) and *guni* (beholder of attributes) also will be refuted.

GATHA-35

अथात्मज्ञानयोः कर्तृकरणताकृतं भेदमपनुदति-

Now the distinction of doer-ship (*kartrutva*) and instrumentality (*kâranatva*) between *âtmâ* and *jnân* is removed (i.e. from realistic stand point), in the indivisible *âtmâ*, *-âtmâ* is the *kartâ* of knowing activity and *jnân* is the *kâran* (instrument)—such sort of division is done from the *vyavahâr* point of view, nevertheless, *âtmâ* and *jnân* are not different, from the view point of *abhed-naya* (indivisible stand point) *âtmâ* itself is *jnân*. This is what is being explained here:

जो जाणदि सो णाणं ण हवदि णाणेण जाणगो आदा।

णाणं परिणमदि सयं अट्टा णाणट्टिया सव्वे॥३५॥

JO JÂNADI SO ÑAÑAM ÑA HAVADI ÑAÑEÑA JANAGO ÂDÂ |

ÑAÑAM PARINAMADI SAYAM ATTHÂ ÑAÑATTHIYÂ SAVVE || 35 ||

Meaning of *gâthâ*: He who knows is knowledge, it is not so that the soul becomes knower by virtue of knowledge (as an external thing); the soul itself develops knowledge (without any extraneous thing) and all the objects exist (are reflected) in the knowledge.

***Tikâ*:** He (*âtmâ*) who knows by himself is *jnân*, i.e. he is a knower, owing to his having supreme Lordship of the power of inseparable doership and instrumentality; e.g. the most efficacious power of heat is found possessed indivisibly, such independent fire, being famous for its igniting action, is called heat. Further it is not so, that a Devdatta named person is called a cutter because of (his having) a separately existing sickle, so in the same way *âtmâ* is called a knower (*jnâyak*) because of separately existing *jnân* (knowledge attribute). If it were so, then both (*âtmâ* and *jnân*) would prove to be insentient and even on the conjunction of two insentient substances the *jnapti* (knowing activity) could not arise.

And even besides *âtmâ* and *jnân* being two separate entities, if *jnapti* (knowing activity) is accepted to be taking place in *âtmâ* then (it would mean that) by other non-self *jnân* the other substance would acquire the attribute of *jnapti* and in this way the occurrence of knowing activity even to ash, etc. insentient objects would become unbridled/without any rule.

Furthermore, *jnân* modifies into all knowable appearances indivisibly with self and the objects which are the causes of all the knowable appearances and which are really the effects of this self-modifying *jnân* (knowledge), reside in *jnân* in a certain way. Hence what is the sense in conjecturing about the division between *jnâtâ* (the knower) and *jnân* (the knowledge) which is difficult to grasp.

(If is believed to be so, that “*âtmâ* and *jnân* are two separate entities but *jnân* gets connected with *âtmâ*, therefore *âtmâ* does the work of knowing” then as the *jnân* gets connected with *âtmâ*, in the same way, it may get connected with ash, clay pot, pillar, etc. all other substances and due to that all those

insentient substances too would start doing the work of knowing; but it does never happen so; hence *âtmâ* and *jnân* are not two separate entities).

PRAVACHAN

ÂTMÂ DOER (KARTÂ) AND JNÂN KÂRAN (KNOWLEDGE INSTRUMENT) – THIS KIND OF DISTINCTION TOO IS NOT THE SUBJECT OF SAMYAK DARSHAN.

Here the subject of *dharma* (nature/attribute) is *jnân*. *Jnân* is a *guna/dharma* (attribute) of *âtmâ* which is eternally replete with knowing, this is the *dharma* (work) of *jnân*. (He)- the *âtmâ* who knows by himself is *jnân*, i.e. he is a knower, owing to his having supreme lordship of the power of inseparable doership (*kartrutva*) and instrumentality (*kâranatva*), in *samyak shrut jnân* of fourth *gunasthân*, there is no division of *âtmâ* as doer, and *jnân* as the instrument. *Âtmâ* modifies into *jnân* by his own self.

Q. The distinction of *shrut* and *raag* has been removed, but the distinction of *âtmâ — jnâni (guni)* and *jnân (guna)* would remain, isn't it?

A. No

Q. When it is said that *jnân* knows the *âtmâ*, then is a distinction created?

A. No. *Âtmâ* is known by the instrument of *jnân*-this distinction has also been removed. Instrumentality of *nimitta* and *vyavahâr* has been left far behind. But the division that *âtmâ* himself is the doer and *jnân* is instrument is also not present. *Nimitta* and the disposition of *punya* (good deeds) and their being *sâdhan* (instrument) has been removed before hand. Here it has been cleared that *âtmâ* is far from the distinctions of (1) *nimitta* and *raag*, (2) *upâdhi* of *shrut* and (3) the division of doer and instrument.

Âtmâ is the supreme Lord owing to indivisible nature of himself being the doer and himself being the instrument. *Âtmâ* does not have the supreme Lordship of the separate doer and instrument. *Âtmâ* is *jnân* and he knows by his *jnân*, such sort of division does not exist in him. *Âtmâ* is doer and *jnân* is deed-such sort of division also does not exist. *Âtmâ* automatically knows by his own accord. *Âtmâ* himself modifies into knowing form.

Âtmâ knows by his *jnân*-such sort of division is not included in the subject of *samyak darshan* and *samyak jnân*. For attaining the accomplished/attainable state, which sort of modification of an accomplisher (*sâdhak*) *jiva* arises, that is being explained here. (*Âtmâ*) He who knows by himself is *jnân*, because he possesses the supreme lordship with the efficacy of doership and instrumentality, which are not separate from *âtmâ*; If that *jnân* be separate and he (*âtmâ*) be knowing by this separate *jnân* such sort of division/separateness (between *âtmâ* and *jnân*) does not exist.

THE WAY FIRE IS CALLED HEAT; IN THE SAME WAY ÂTMÂ HIMSELF IS JNÂN. ÂTMÂ AND JNÂN ARE INDIVISIBLE, ONE ENTITY

Highest instrument of fire is - the power/efficacy of heat, which is latent within fire. This independent burning action of fire, being well known to all, so fire is called heat. The fire is doer and heat is instrument, such sort of division also does not exist. By nature, fire is hot. Fire, independently, does the work of burning that is why heat is called of fire; in the same way *âtmâ* knows by *jnân*. Such sort of division (that *âtmâ* knows by *jnân*) does not exist in *shrut jnân*. The way fire itself is hot, in the same way *âtmâ* itself is *jnân*; there is no other division. The way fire is called heat; in the same way *âtmâ* is *jnân*. It is not so, that the fire burns by heat, in the same way it is not so, that the *âtmâ* knows by *jnân*, but *âtmâ* itself modifies into knowing form; there is no division between the *guna* (attribute) and *guni* (possessor of attribute), both are indivisible. There is no such division that *âtmâ* knows by *shrut jnân*. *Âtmâ* modifies into knowing form. The way fire is called heat; heat and fire are not separate entities. In the same way, *âtmâ* and *jnân* are not separate entities.

If *âtmâ* and *jnân* both are believed to be separate, then both would become insentient; but it is not so. The way Devdutt, is called the cutter, owing to (making use of) a separate sickle, so in the same way *âtmâ* is called the knower (owing to knowing) by separate *jnân*, but this is not analogous in any way in case of *âtmâ* and *jnân*; because there is no such division between *jnân* and *âtmâ*. If *jnân* and *âtmâ* get separated, i.e. *âtmâ*-the *kartâ* (doer) and *jnân*-the *kâran* (instrument) stays separate, then both would become insentient (non-living).

The way heat does not exist without fire; in the same way *âtmâ* does not exist without *jnân*, and *jnân* does not exist without *âtmâ*. The way *nimitta* and *jnân* are separate; similarly, *jnân* and *âtmâ* are not separate. *Âtmâ* himself modifies into knowing form of *jnân*. Devdutt is called a cutter as he is holding a sickle, similarly if *âtmâ* would be knowing by separately existing *jnân*, then *âtmâ* and *jnân* both would become insentient (non-living). *Jnân* devoid of *âtmâ* is insentient and *âtmâ* devoid of *jnân* is also insentient. On conjunction of two insentient entities the activity of knowing cannot occur.

Here *dharma* (of *âtmâ*) is being discussed. There is no *dharma* in compassion, charity etc. *Âtmâ* himself modifies into knowing form (*jnân*). If *âtmâ* and *jnân* both get separated, then both would become insentient. And by causing to meet two insentient things the state of knowing form does not evolve. Here the activity of knowing has been explained. *Âtmâ* is the knower and *jnân* is *sâdhan*, believing it to be beneficial this sort of division (between *âtmâ* and *jnân*) gives rise to *mithyâtva* (false belief) this is what is explained here.

If it is believed that *jnân* and *âtmâ* are separate, then insentient substances would do the work of knowing—if *âtmâ* be staying separate and *jnân* be staying separate, then by other non-self *jnân* the activity of knowing (*jnapti*) would be to other non-self thing. Then the pillar (an insentient object/a non-living object) also would do the work of *jnân*. If *jnân* would be indivisible/inseparable with *âtmâ*, then *jnân* will get attached with another thing, and other *jnân* will become *jnân* of another. If it is believed that this *jnân* of *âtmâ* is separate, and *jnân* of this separate thing is done then *jnân* would become that of a pillar.

If it is believed that *âtmâ* and *jnân* are separate, and *jnân* does its knowing activity by remaining separate, then a book will also start doing the activity of knowing. But this never happens. *Jnân* is inseparable with *âtmâ*. *Samyak darshan* does not arise by conjecturing the division between *guna* and *guni* but rather, it arises by accepting their identical indivisibility.

This is the discussion (about the *jivas*) of fourth *gunasthân*. If *âtmâ* and *jnân* are believed to be doing the work of knowing with their separate identity, then the pillar, etc. would also attain the activity of knowing. But this never happens. If *âtmâ* and *jnân* are taken to be separate, then *nimitta* and *punya* (auspicious dispositions) are also separate, then the *jnân paryây*, would do the work of knowing by joining with *nimitta* and *punya*. But this does never happen.

This is the talk of *dharma* as revealed by *Kevali Bhagwân*. If *guna* and *guni* are believed to be inseparable then *jnân* arises. If *guna* and *guni* are believed to be separate then even the insentient things would have the attribute of knowing. Till *jnân* does not modify as an indivisible one with *âtmâ*, till then *dharma* (passionless self-realization) does not evolve. If *jnân* and *âtmâ*, by staying separately, do the work of knowing, then *raag* would become the knower, that means the insentient will become the sentient (living) substance.

Each and every *gâthâ* (*Prakrut* verse) highlights the nature of substance and proves (the existence of) *kevaljnân*. If the knowing activity could occur without indivisibility of *guna* and *guni*, then that attribute (*guna*) of knowing will enter into insentient thing and the *jnapti* (knowing activity) will be in the insentient thing, there will remain no restriction. Knowing activity will begin taking place even in conch-shell, watch,

book and stick, and in the same way, bread, lentil, rice, etc. will also start knowing. If *âtmâ* and *jnân* would not be modifying indivisibly/inseparably, and be modifying separately, then the activity of knowing would start taking place in the *raag* as well as in the insentient substance also, and they too will attain *kevaljnân*. It never happens, that someone would never become rich on account of other's wealth. If *âtmâ* and *jnân* are believed to be separate, then *jnân* will enter into ashes, and ashes, etc. would also start knowing.

If it is believed that *âtmâ* and *raag* are separate, but *jnân* gets joined with *âtmâ*, so the *âtmâ* does the activity of knowing (if it be the case), then the way *jnân* joins with *âtmâ*, in the same way it will also get joined with ashes, clay-pot, etc. all insentient substances and those substances should also start the work of knowing, but that does never happen. Therefore, *âtmâ* and *jnân* are not separate entities. The *pariyây* of *shrut jnân* is inseparable with *âtmâ*, there is no division in them, this is *dharma*. He is called the initial *dharmi* (beginner of *dharma*).

If *âtmâ* and *jnân* do the work of knowing by staying separately and *dharma* be arising by the act of knowing, then *jnân* will enter into vessels, etc. and do the work of knowing, then the chisel, etc. instruments will also attain the *jnân*. Hence whatever thoughts arise is not *dharma*. Ignorant person takes pride in worldly activities.

Here it is explained whether the *svabhâvwân* (the substance that holds the inherent nature) has been modified inseparably by way of turning into knowing form or the *svabhâv* (knowing nature) and the *svabhâvwân* remained separate? If they do their work by remaining separate, then *jnân* by entering into the chisel will do its work of knowing; but this never happens. In reality when the *jnân pariyây* by remaining separate from *nimitta* and *raag*, remains inseparable with its *svabhâv* (pure knowing nature), then *samyak jnân* arises and that is *dharma*.

ÂTMÂ MODIFIES INTO ITS KNOWING NATURE FORM OF JNÂN ON ITS OWN, WITHOUT THE SUPPORT OF NIMITTA AND RAAG

The *jnân pariyây* belongs to *âtmâ*. That *jnân pariyây* does not take or leave the non-self substances. *Mithyâdrishti* (ignorant self) may believe so, but he also does not take or leave the non-self substance. By getting focused towards the self, the *jnân* of *samyak drishti* has become (true) *shrutjnân*. That *jnân* does not arise due to speech. The vision of *jnân* has evolved from within the pure nature but not from *nimitta*. The *jnân* does not evolve from *raag* on aiming at *nimitta*. Words of *sutra* are non-self, so when one's attention moves away from that, then *jnân* arises. Therefore, there is no need to reverse *nimitta*. As in the *samyak jnân* or in the state of *dharma* (passionless-ness) there is no taking or leaving of non-self things, in the same way the *jnân pariyây* does not arise due to *raag*. By leaving the reverence of *shrut* (hearing), the *jnân pariyây* which has turned towards the eternal nature of self, becomes *shrut jnân*.

Now someone asks, is *jnân* and *âtmâ* one or separate? If *jnân* and *âtmâ* both would not be working together indivisibly, and would be working separately, then *jnân* will start working with ash, etc., but it never happens so. *Jnân* works inseparably with the *âtmâ*, hence *jnân* and *âtmâ* are indivisible one. If *jnân* were to work separately from *âtmâ*, then without *âtmâ*, *jnân* would prove to be insentient entity and *âtmâ* would also become insentient without *jnân*, but, it never happens so. Hence *jnân pariyây* acts/modifies according to its nature by having indivisible identity with *âtmâ* but *jnân* does not work on getting the *nimitta*.

Jnân pariyây arises with the support of *âtmâ*. *Jnân* modifies into *jneyâkâr* form (knowable appearances form) i.e. whatever *jneyâkârs* are reflected in our *jnân* (at that time) *jnân* itself modifies in that form by its own capacity. But it does not modify because of *nimitta* of *shâstras*. Our *jnân pariyây* modifies by its own self. The appearances of self and non-self knowables are reflected in the self, due to our own self, but they

are not modified/reflected in *jnânâkâr* form, i.e modification of *jnân* is not caused due to *shâstra* or due to *raag*. In this way, *âtmâ* modifies by himself, without the support of *raag*.

JNÂN KNOWS NIMITTA AND RAAG JUST THE WAY THEY ARE, HENCE FROM SOME POINT OF VIEW ALL SUBSTANCES ARE KNOWN IN JNÂN

It is said so from *vyavahâr*, that during knowing the knowables substances, and attachments, are *nimitta*. If *jnân* would be modifying with the support of *raag*, then *jnân* and *âtmâ* would separate and *jnân* would become of *nimitta* and *raag*. So, knowing this concept is wrong (*mithyâ jnân*). The self and non-self knowables are known in *shrut jnân*. That *jnân* is of its own shape/modification. *Jnân* knows *nimitta* and *raag* just the way they are.

In *gâthâ* 12 of *Samayasâr*, it is said that *vyavahâr naya*, is known as useful at that particular time (when one is not engrossed in the pure self). The same thing has been said here in a different way. *Âtmâ* (the self-conscious *jiva*) modifying naturally by its own *jnân paryây*, knows *nimitta* and *raag* as they are present at that time. His *jnân* knows them. *Jnân* related to that (*nimitta* and *raag*) arises due to one's own self. So it is said conventionally that substances are situated in the self *âtmâ*. *Jnân* modifies by its own self. Knower modifies by his self, even then the *jnân* (knowing) of other substances does not remain unchanged. So it is said that non-self substances have entered into *jnân*.

See! This substance (*âtmâ*), the knower himself, modifies into knowing form indivisibly with *jnân*, but it does not modify due to *nimitta* and *raag*. Whatever *raag* and *nimitta* prevails, at that time all that is known as is in our *jnân* at the same time, so it is said conventionally, that non-self substances have entered into our *jnân*. There, only the self and non-self illuminating *jnân* is operating. Forsaking of *vyavahâr* has come in the sequence of time and the same type of *jnân* also got modified in its sequence due to its own capacity. In the same way, *nimitta* also modifies according to its sequence of time.

In this way, *jnân* getting modified due to its own capacity knows *nimitta* and *raag* as well. So it is said that *nimitta* and *raag* have entered *jnân*.

All substances are known in *jnân*, but this is from a certain point of view. Independently modifying *jnân* (thoughts) modifies into the form of all knowables shapes yet none of the knowable substance enters into *jnân*. But as the knowing of those *jneyas* has taken place by his own self, therefore it is said that *kathanchit* (in certain way) all substances are within his *jnân*. In the earlier *gâthâ* the difference caused by additional condition (*upâdhi*) of *shrut* was removed. Now, here it is said that, what is the purpose of unintelligible thought, of dividing the *jnâtâ* (knower) and the *jnân* (knowledge)? To believe that the *jnân paryây* can take or leave the non-self things is *mithyâtva*. In the same way, to believe that the *jnân paryây* is manifested due to *shâstra* or other things is also *mithyâtva*.

To make distinction between *jnân paryây* and *jnâtâ* is unintelligible thought. What is the benefit of such a thought to your *âtmâ*? When the *jnâtâ* and *jnân paryây* and knower, both are viewed differently then *vikalp* (false notion) arises and to believe benefit in such false notion is *mithyâtva*. This way more clarification will be done ahead.

Q. One disciple asks here, how is that *jnân paryây* changes every moment continuously and knows its own self?

A. *Âtmâ* is a knower, and its *jnân paryây* does not take or leave non-self things and its knowing activity also does not evolve due to *nimitta*. As it (*jnapti*/knowing activity) does not have the division caused by the *upâdhi* of *shrut*, similarly the division of doer (*kartâ*) and instrument (*kâran*) has also been removed. In this way, here the division of *jnâtâ* and *jnân* has been removed.

Every *samay*, new *jnân paryây* arises and that *jnân paryây* arises with knowing itself. This means

that it knows *sva-jneya* (self-knowable). Every *samay* new *jnân paryây* arises. Knower himself modifies the form of *jnân*, and that *jnân* arises is a new every *samay*, and he knows that. (But) how those two knowing activities are possible to happen at the same time? *Jnân* arising with the support of *âtmâ*, knows the *nimitta* of different types as and when they occur by its own self. Let the knowable be new, *raag* be new, someone may be having *ârtra dhyân* (sorrowful thoughts), someone may be having *shukla leshyâ* (pure virtuous thoughts), *jnân* knowing such new *nimitta* goes on manifesting. But how would it be modifying knowing his self? How it is possible that *jnân* modifies by itself and knows himself, every *samay*? i.e. what is *jnân* and *jneya*? This is being explained in the next *gâthâ*-36.

GATHA-36

अथ किं ज्ञानं किं ज्ञेयमिति व्यनक्ति—

Now, it is expressed what is *jnân* and what is *jneya* (knowable):

तम्हा णाणं जिवो णेयं दव्वं तिहा समक्खादं।

दव्वं ति पुणो आदा परं च परिणामसंबद्धं॥३६॥

TAMHÂ NÂṆAM JIVO ṆEYAM DAVVAM TIHÂ SAMKKHÂDAM

DAVVAM TI PUṆO ÂDÂ PARAM CHA PARIṆÂMASAMBADDHAM || 36 ||

Meaning of *gâthâ*: Therefore, the *jiva* (soul) is knowledge and the knowable substances are described in three ways (extensive in all the three time phases). Those knowable substances, i.e. self-soul and the other non-self substances possesses modifying nature.

***Tikâ*:** (In the aforesaid manner) the *jiva* (*âtmâ*) itself modifies in the form of knowing activity and knows by itself independently, therefore the *jiva-âtmâ* alone is *jnân* (knowledge), because the other non-soul (substances) can neither modify (into knowing activity) nor can it know in this way.

And the knowable (object of knowledge) is the substance which is eternal (without beginning and end) as it touches/spreads through the three aspects of time by way of the tradition of different modifications which have occurred in the past, are occurring at present and will occur in future. (The *âtmâ* itself is *jnân* and rest of all substances are *jneyas*-knowables). And this substance having the quality of being knowable is of two kinds, owing to the division of *sva*-self-*âtmâ* and *par*-the other non-self entities. *Jnân* is the *jnâyak*-knower of the *sva* and *par* both, that is why the duality of knowable has been accepted.

Question: - (But) how can there be the knowingness of the self because it is contradictory that an activity can occur within the self?

Answer: - Well, what is that activity and what sort of contradiction is it? The activity which has been said here to be contradictory would either be of origination form (*utpatti roop*) or of knowing form (*jnapti roop*).

The activity of origination is of course, contradictory from the words of the scripture that the origination activity cannot originate from itself; but there is no contradiction in the activity of knowing (*jnapti roop kriyâ*); because that (*jnapti kriyâ*), similar to the illuminating activity (of a lamp), is different from the origination activity (*utpatti kriyâ*). Such as, a lamp, as an illuminator which illuminates the other objects worth to be illuminated does not need another illuminator for its own illumination, because it itself is possessed of illuminating activity; similarly the *âtmâ* as knower who knows the other objects worth to be known, does not need another knower for knowing the self-knowable because he himself is possessed of the knowing activity. (Hence it is proven that *jnân* can know the self).

Q.2: How is it that the *âtmâ* has the form of knowingness of substances and the substances have knowableness of *âtmâ*?

A: (Because) they are of modifying nature-*âtmâ* (the knower) and the substances (the knowables) are connected identically with their modifications, therefore *âtmâ*'s modifying into knowing activity form which the substances (knowables) are the basis of and the modifying of substances into the form of knowable shapes of which the knowledge is the basis of, prevails uninterruptedly. (*Âtmâ* and substances modify in each and every *samay*, they are not absolutely of unchanging nature, hence the *âtmâ* modifies by knowing nature and the substances modify by knowable nature. Thus, the *âtmâ* modifies into knowing nature, knows the substances the base of which is knowledge and the substances modified into knowable-nature are known in *jnân*/in *âtmâ* which is the basis of knowables.

PRAVACHAN

Therefore, *jiva* is *jnân* and *jneya* (knowable) is the substance, described to be of three-fold extending through three aspects of time. *Jnân* of every *samay* knows *nimitta* and *vyavahâr*, but itself goes on modifying with newer modifications and knows the self; this is being explained here: -

Âtmâ knows the self and non self, but *raag*, etc. do not know the self and non self. In the aforesaid manner *âtmâ* knows independently by itself modifying into knowing nature, i.e. *âtmâ* himself being the knower knows independently, but does not know due to *nimitta* and *raag*. Whatever sort of *raag* arises in the fourth, fifth and sixth *gunasthâns*, he knows them on his own basis, and modifies accordingly; therefore, *jiva* himself is *jnân*. *Âtmâ* himself is the knower; by modifying himself he is the knower. The distinction that *âtmâ* is *sâdhya* (accomplishable) and *jnân* is *sâdhan* (accomplisher) has also been removed here and it has been asserted that- *âtmâ* himself is *jnân*.

Nimitta, *vyavahâr* or *raag*, are incapable/powerless to modify in knowledge form or in knowing anything. *Raag*, etc. do not modify in the form of *jnân* and do not know self or non self; i.e. *raag* neither knows itself nor knows the knower as well.

The thoughts of *vyavahâr*, compassion, charity, religious devotion, etc are all blind, which do not know themselves as well as do not know the *jnân*. *Âtmadravya* itself modifies in knowing form and knows also by itself.

MODIFICATIONS OF KNOWABLES (JNEYAS) OF THREE KAALS (TENSES) ARE FIXED/DEFINITE BY SEQUENCE BOUND MODIFICATIONS (KRAMBADDHA MODIFICATIONS) AND JNÂN ALSO KNOWS JUST IN DEFINITE WAY

Jneya (objects of knowledge) is the substance which is eternal without beginning and end as it is spread through the three aspects of time by way of the tradition of different modifications which have occurred in the past, are occurring in the present and will occur in future. Other substances, as well as *raag* too, are *jneyas*, which are known in *kevaljnân* as well as in *shrutjnân*. That which has modified, is modifying and will modify, in the modification-form has the tradition of varied modifications. Diversified modifications are happening every *samay*; i.e. someone has intense attachments/passions and someone has feeble attachments/passions, and someone has attained *kevaljnân*. In this way the uninterrupted flow of modifications has been explained.

Modification (new modification) arises, one after the other in a sequence bound manner, but here the tradition of diversified modification has been taken, i.e. sometimes impure and sometimes pure modification arises. Modification of *parmânu* (ultimate molecule) is also to be understood in the same way, in the way the tradition of blemished and unblemished modification has been explained. To know the modification which arise one after the other in a sequence bound manner is the subject of *kevaljnân*.

Uninterrupted sequence (position in series) of knowables and uninterrupted sequence (position in series) of *nimittas* do not get changed.

Many *jivas* say that, it is not definite that certain type of modification only, will occur- but this (belief) is not true. Whether it is *shrutjnân* or *kevaljnân*, the modification of substances are *jneya* (knowable) in them. *Jnân* knows- the way *jneya* was modifying, is modifying, and will modify. Substance is definite and *jnân* also is definite. *Kevaljnân* knows completely and directly and *shrutjnân* knows completely and indirectly. The way the modification of *jneya* occurs (*paramparâ*) sequentially in succession one after the other, in the same way, *jnân paryây* also occurs sequentially in succession one after the other. And the way *jnân paryây* occurs sequentially in succession one after the other; in the same way, the *paryây* of *jneya* also occurs sequentially in succession. In this way the *jneya* touches all the three aspects of time- the past, present and future. So the agglomeration of *paryây*s of three time phases is *dravya*.

What is the meaning of *paramparâ*, here?

Some say that the meaning of *paramparâ* is to occur one after the other, but only that certain type of *paryây* (modification) would occur at that time, such sort of meaning of *paramparâ* should not be construed; but such concept is not true. Because, *dravya-guna-paryây* all three are *sat* (self-existent by their nature). Every *paryây*, whether it is impure (blemished) or pure (unblemished), all are *sat* (self-existent by nature). *Paryây* which is meant to arise at whatever time, in whatever way, at whatever place, that very modification will arise at that time, in that way, it is *sat*; which cannot be altered as it is *niyat* (destined/ definite to occur). This is the meaning of this principle.

Who knows that *dravya* (substance) is definite, attributes are definite, modifications (*paryây*s) are definite, blemished and unblemished modifications are definite?

Jnân Svabhâv (inherent knowing nature) knows that no change can be done in this (automatic arrangement)- knowing this fact is *shrutjnân*.

ÂTMÂ IS SVA-PAR PRAKÂSHAK HENCE IN JNEYAS-SVA JNEYA AND PAR JNEYA (TWO DIVISIONS OF JNEYAS THE SELF KNOWABLE AND THE NON-SELF KNOWABLE) ARE ACCEPTED

Jnân is of *âtmâ* and *jneyas* are all substances. *Jneya* is of two kinds, *âtmâ* and *par* (self and non self). It is being proved here that wherever, whatever *jnân* is manifested, that *jnân* is manifested along with knowing the self. There are two kinds of *jneyas*. As *jnân* knows *sva* (self) and *par* (non self), hence the duality of *jneyas* (knowables) is known.

If *jnân* would not be *sva-par prakâshak*, then *jneyas* would not be two fold. *Jnân paryây* of *âtmâ* which arises is *sva-par prakâshak*. Since self and non self both are known in *jnân* so, the duality of *sva jneya* and *par jneya* is mentioned. This is a very subtle point. Ignorant person quickly understands the explanation of following compassion, charity, penance and fast. Therefore, crowd of people willing to take vows is seen. But brother! How can there be true vows without *jnân* (self-realization)? All this is just like suffering due to *ajnân* (gross ignorance).

All substances modify, are modifying and will modify on their own. *Âtmâ* and other substances modify sequentially. As *âtmâ* is *sva-par prakâshak*, so *jneyas* are divided into two parts. Self and non-self substances are modifying since eternity in this universe.

Q. It is good to have newer *jnân* arising all the time, and newer non- self knowables, as well, but how can it be that the newer *jnân* which arise should know the self? For example if someone wants to dance, then he can dance on the shoulder of another person, but how can he dance by standing on his own shoulder? In the same way, *jnân* itself modifies into new form and at that time how would it get manifested knowing the self? Someone raises this question as there is the contradiction of an activity to occur within the self,

how can the self-knowingness of the *âtmâ* be proved? How is it that the self generates the activity of *jnân* and it knows the self as well?

A. To say that *jnân*'s modification originates arises from *jnân paryây*, this is a contradiction, but there is no contradiction in saying that *jnân* is modification knows itself. Contradiction of which activity is negated? And what kind of contradiction is there? The ignorant does not understand this. Activity which has been objected first, it is either of origination form (*utpatti roop*) or of knowing form (*jnapti roop*) at some places. It is correct to object that modification arises from modification. The activity of origination is contrary to what has been said in *âgams* (scriptures) that 'no modification can arise out of its own self'.

It is not possible that activity of modification of one *samay* can give rise to the activity of modification of second *samay*. *Jnân paryây* is without taking or leaving and without the divisions of *shrut*, but *paryây* does not arise from *paryây*. It is said that the knower modifies, but it is not said that *paryây* modifies. If modification arises from modification then there will be contradiction. *Jnân* does the modification of knowing nature by *jnân* itself. This way *jnân* knows/modifies as the *jneyas* are, so it is said that those *jneyas* have come in *jnân*.

Now, how is your contradiction about modification? The modification is not due to *nimitta* or *raag*. It has not been said that, modification is due to modification. *Jnâyak* (knower) himself modifies in the form of *jnân* (knowing activity). *Dharma paryây* (state of passionless-ness) does not arise from *nimitta* or *raag*. There would be contradiction if the state of *dharma* (*paryây*) be arising from *paryây*.

Jnâyak modifies into the knowing form of *jnân*. If *jnân paryây* would give rise to some other thing then it is contradictory. In the same way, saying that *jnân paryây* arises from another thing (*nimitta* or *raag*) has been removed, and *jnân paryây* arises from *jnân paryây* this also has not been said. But rather *dravya* (*âtmâ*) itself modifies into newer form of *shrutjnân paryây*. *Dravya* itself modifies and this *jnân* modifies along with knowing the self. *Âtmâ* modifies in the form of *jnâyak*. There is a contradiction in saying that *paryây* come from *paryây*, but there is no contradiction in saying that *jnân* arises and along with arising, it knows the self. If it does not arise along with knowing of the self, then it would not remain *sva jneya* (self-knowable), i.e. if it does not arise along with knowing of self, it would not be called *jnân*.

Many people say that, they have attained *samyak darshan* and *samyak jnân* but they do not know this, but then their telling so, is absolutely false, because *jnân paryây*, arising every *samay*, is manifested along with knowing the self. *Âtmâ* modifies in *shrut jnân* form. If another modification is believed to be taking place from that modification, then it is a contradiction. And if it is believed that it (*jnân/âtmâ*) does not know himself, then it is a contradiction. It is similar to someone saying that because 'I am' blind so i do not know myself, but i can see (know) others.' But someone telling so is self contradictory/false. In the same way, to say that *jnân* does not know himself, but knows others, is also false. So, if the newly manifested *jnân paryây* does not know himself, then it is contradictory.

JNÂN PARYÂÛ ARISING EVERY SAMAY IS MANIFESTED WITH KNOWING THE SELF

If someone says that lamp illuminates others but not the self, then it is untrue. Lamp illuminates the self and non-self. Activity of illumination of one *samay* cannot give rise to the activity of illumination of second *samay*. When there is light (lamp is illuminating), it illuminates itself.

In the same way, (another) *jnân paryây* does not arise from earlier *jnân paryây*—this is correct. But because it knows the self, so activity of *jnân* (*jnapti kriyâ*), is different from activity of origination (*utpatti kriyâ*). As new *paryây* of *jnân* arises so also the substances which appear before it keep changing. Therefore, ignorant falls under delusion that new substances are changing, so knowing (*jnân*) has arisen. He only believes in this way, whereas this concept is absolutely wrong/false.

Here it is said that, such sort of *utpatti kriyâ* (activity of origination), that *jnân paryây* arises from *jnân paryây* cannot happen, but there is no contradiction in accepting that *jnân paryây* knows the self. Here it is explained that modification/change does not come from the modification of *jnân paryây*. But if it does not know the self at the time of modification, then it would be blind.

One *jnân paryây* its knows own self. The *shrut jnân paryây* which arises every *samay* is manifested with the support of *âtmâ*; and it is *sva-par prakâshak* (that illuminates self and non self both). Whichever new *jnân paryây* becomes knowable, it knows the self, it's knowing the self is not contradictory, but if it does not know the self then it is contradictory. New activity does not arise from the activity of one *samay*, but if *jnân* does not know, then what kind of *jnân* would it be? So, it (*jnân paryây*) knows the self from origination activity (*utpatti kriyâ*) the functioning of the activity of knowing (*jnapti kriyâ*).

The way substances capable of being illuminated are illuminated by a lamp, this light of lamp does not need another light (of any other lamp) to illuminate the self-illuminating lamp. One person says that, he did not realize at the time when he got angry, but he realized it later that he got angry; then he is asked-if at the time of anger, his *jnân* did not know it, then where the nature of illuminating the self had gone? And if the knowing of the self of *jnân* would not be manifesting, then *jnân* does not remain *sva prakâshak* (illuminator of the self). So, for illuminating the self, no other illuminating substance is needed.

ÂTMÂ IS FILLED WITH THE POWER OF KEVALJNÂN AND FROM THAT THE MODIFICATION OF SAMYAK JNÂN ARISES

Âtmâ is a substance whose characteristic nature is *jnân*. Nature of sugar is sweetness, nature of *lendipiper* (*piper longum*) is pungent; from that full pungency is manifested. One granule of *lendipiper* is filled with efficacy of pungency. Pungency which is present within, comes out, but it does not come from the stone. The way every granule of *lendipiper* is filled with pungency, that which is within is brought out, that which is not manifested gets manifested fully. Cent percent pungency comes out and no one can either increase it by one percent or lessen by one percent. Pungency is not manifested due to circumstances/ external things or stone, but it gets manifested due to its own self.

In the same way this *âtmâ* too, is replete with complete efficacy of *jnân*. In his present state (modification) exists lesser knowledge, yet he is a separate substance from body. Lesser *jnân* or *punya-paap* (auspicious and inauspicious) dispositions may be present in his present state, but that is not his real basic characteristic nature. His inner efficacy is replete with efficacy of complete *jnân*. The power of *kevaljnân* is existing in eternal efficacy form in the self; *samyak jnân* is evolved by taking shelter of this self. *Jnân* does not evolve due to speech, but it is evolved by the shelter of the inner pure nature of self which gradually gets manifested completely.

The state of riddance from worldly life (along with omniscience) is achieved by taking shelter of the inner mass embodiment of pure nature of *jnân*. But (*samyak*) *jnân* is not manifested due to *guru* or *shâstras*, and in the same way it is not manifested due to *shubh raag* (auspicious attachments) also. But rather on getting engrossed in the inner self a new (unique) *jnân paryây* is manifested.

Q. Is it a fact that every *samaya* a new state of *jnân paryây* arises by itself and knows its own self? i.e. state of *jnân paryây* which arises now, does it know itself or not?

A. Here *avasthâ* means present partial manifestation of *jnân*. When one percent of pungency gets manifested in *lendipiper*, *lendipiper* does not know that. *Âtmâ* is fully efficacious/completely capable; by understanding and realizing this and leaving the support of non-self, whatever the unblemished state/ pure modification arises, that is *dharma* (passionless-ness). That very *jnân* brings peace with it, but *dharma* never arises due to *punya-paap* dispositions or due to compassion-charity, etc. The *jnân* modification which has been manifested by taking the shelter of *âtmâ*, has manifested, as it already exists within.

Q. Now the question arises that the state of *jnân paryây* which has never before arisen since eternity, would it be known or not?

Q. Due to the contradiction that an activity can occur within the self—how can the self of knowingness nature of *âtmâ* be proved? The characteristic nature of *âtmâ* is *jnân* and being one with it, is *dharma*, but compassion, charity, etc. are neither *dharma* nor the instrument of *dharma*. New *jnân paryây* which arises on the basis of inner pure nature of self, now it arises by its own self and knows its own self, such a contradiction arises. How is it possible for duality of self-arising activity (*utpatti kriyâ*) and self-knowing activity (*jnapti kriyâ*) of the self to occur? How can the newly originated *jnân paryây* be known to *jnân* itself? In the present visible state of *âtmâ*, complete *kevaljnân* is not existing but the efficacy of *kevaljnân* is existing within, by having belief of that, the *jnân paryây* which has originated, the same 'one' knows — (but) how does it do the work of knowing the self as well? How would it do two works at the same time? The contradiction of occurring of activity ('*kriyâ ke hone ka virodh*) i.e. *kriyâ* (general activity) that has occurred would that know it, or that which has occurred, would be known by someone else? This is the question of the disciple.

IT IS AGAINST THE ÂGAMS (SCRIPTURE) THAT JNÂN PARYÂY ARISES FROM JNÂN PARYÂY

A. To clarify, *guru* asks his disciple, that which sort of activity and what kind of contradiction is there? The contradictory activity, which has been asked here, would either be the activity of origination (*utpatti roop kriyâ*) or the activity of knowing (*jnapti roop kriyâ*). The way, from *lendipiper* the disappearance of 99% pungency gives way to appearance of 100% pungency, in the same way, in *âtmâ*, the disappearance of former modification gives rise to the appearance of new modification. Therefore, new modification does not arise from the previous modification. 100% pungency does not arise from 99% pungency. With the disappearance of 99% pungency, 100% pungency comes from the substance (*lendipiper*). In the same way, in *âtmâ*, the appearance of new state/modification of *jnân* from former modification of *jnân* is contradicted.

Bangle cannot be made from gold in the earrings, but on disappearance of earrings, bangle can be made. So, modification cannot emerge from modification. In this manner the new modifications of *jnân* of *âtmâ*, go on occurring. Appearance of new modification does not occur from the former modification, but rather by the shelter of inherent nature of *jnân*, the *jnân paryây* arises. Here (in this sub chapter) the talk is of *jnân* and in next sub-chapter *sukh*, (bliss) will be discussed. On evolution of complete state of *jnân*, the bliss gets fully manifested.

The *jnân paryây* which has arisen now, it has not arisen from its own *jnân paryây*; as the earring is not made from earring. It is contradicted in *shâstras*, that *paryây* (modification) arises from *paryây*. *Jnân paryây* arises from the base of its eternal pure nature, but it is not possible that another new *paryây* can arise out of it. 99% pungency does not come from the 99%, but comes from its nature. It is not possible that *jnân paryây* arises from its own *paryây*.

THERE IS NO CONTRADICTION IN - WHICHEVER JNÂN PARYÂY ARISES, IT ARISES WITH THE KNOWING OF SELF

Jnân paryây which arises by itself, it arises with knowing the self. In this there is no contradiction. There is contradiction in accepting that modification arises from modification, but there is no contradiction in accepting that it (*jnân paryây*) arises with knowing the self. *Paryây* does not arise from *paryây*. As 99% pungency does not come from 99% pungency; in the same way, the *jnân paryây* which is manifested on the basis of eternal knowing nature of *jnân*, from that *paryây* another *paryây* does not arise. But there is no contradiction in knowing activity during the time of its origination. That never happens so, that *jnân paryây* which arise does not know the self. This is called *dharma*.

Bhagwân âtmâ is the sentient light. Auspicious and inauspicious thoughts/dispositions, vows, charity etc are all notions and body-mind-speech are non self. Then how would *dharma* evolve from them? New modifications which arise from the base of complete sentient nature is *dharma*. Its fully bloomed/complete state is *kevaljnân* (omniscience). Infinite time span has passed in transmigration; this *jiva* has suffered a lot with other substances but never experienced the self (spiritual bliss).

If *âtmâ* could do anything (good or bad) of other *jivas*/non-self substances, then he would not let any disease to come to his wife, son etc. But despite his desire to cure them the disease is not seen getting cured or lessened. Hence it is proved that no work can be done, according to one's will, in other non-self things. *Jnân paryây* arises on the base of *âtmâ* free from desire. Another *paryây* does not emerge from that *jnân paryây*, but it arises with knowing the self. There is no contradiction in this. Incomplete (pure) state which arises with the support of eternal pure nature, that is *dharma*, and the complete (fully bloomed) pure state which gets manifested is the fruit of *dharma*.

One who believes that he cannot come to know, that he has attained right knowledge (*samyak jnân*), he does not know the nature of *jnân*. When *jnân paryây* arises and if it does not know himself, then *jnân* would become blind. Whatever new *jnân paryây* arises that can know the stick, but cannot know the self, then that *jnân* would prove to be blind. Therefore, *samyak jnân* and *kevaljnân* which arises with the shelter/support of *âtmâ* that *jnân (paryây)* arises with the knowing of self. New modifications (of *jnân*) which arises, they do arise with knowing of self. Its time is one and the same, and that is its nature.

Someone says that one cannot know whether he has attained *samyak jnân* or not. State of *jnân* which arises with the shelter of self-substance, does two activities – the activity of originating (*utpatti kriyâ*) and the activity of knowing (*jnapti kriyâ*). That modification which has arisen with the support of eternal knowing nature, does not give rise to another modification, but it arises with knowing of self. It never happens so, that it will know the non-self and would not know the self.

THE WAY PARYÂY OF LIGHT DOES NOT COME FROM PARYÂY OF LIGHT; IN THE SAME WAY JNÂN PARYÂY DOES NOT COME FROM JNÂN MODIFICATION

The way lamp illuminates others, in the same way it illuminates the self, as well. As the flame of lamp goes on changing, in the same way, at the same time, it goes on illuminating the self as well as others. The *paryây* of *prakâsh kriyâ* (activity of illumination) does not come from the *paryây*/modification of *prakâsh kriyâ* (activity of illumination), i.e. it is against the activity of origination (*utpatti kriyâ*). To say that *jnân paryây* arises from *jnân paryây*, is contradictory, but to say that it arises and knows the self, is not contradictory. Here the principle is explained based on logic (*nyây*). *Jnân paryây* immerses within, as the word *nyây* is derived from the verb 'ni' which means to carry in. This is the principle.

It is contradictory to say that lamp's *prakâsh paryây* (modification of light of lamp) has arisen from its own *paryây*. But it illuminates itself is the truth. In the same way, it is contradictory to say that *jnân paryây* has arisen, from its own *paryây*. But there is no contradiction in saying, that it has arisen with the knowing of self.

There is no *dharma* outside the self or in *nimitta* and auspicious attachments. *Dharma* manifests by taking the shelter of *dharma svabhâv* (characteristic nature of self-substance). *Dharma (paryây)* does not arise from *dharma (paryây)*. *Dharma paryây* knows the self, that knowing activity (*jnapti kriyâ*) is contradictory to the activity of origination (*utpatti kriyâ*).

THE WAY LAMP ILLUMINATES THE SELF IN THE SAME WAY JNÂN PARYÂY KNOWS THE SELF, FOR THIS, IT DOES NOT NEED ANY OTHER JNÂN

The way lamp illuminates the self, in the same way it illuminates other things as well. In illuminating

the self, it does not need any other substance, because it itself is possessed of the activity of illuminating. The activity of illumination illuminates its own self. *Ātmā* is *jnâtâ* (knower) and the non-self substances are *jneya* (object of knowing). The way lamp illuminates coal, etc., other things in the same way it illuminates its own self, similarly as *âtmā* knows body-mind-speech, the same way *jnân* knows the *jnân*. He does not need anyone else to know his own self.

Jnân cannot be known by *nimitta* and *raag*; hence one must focus/concentrate upon the self-knowing nature. The way lamp shows its state, in the same way the *jnân paryây* when focused/concentrated on eternal knowing nature of self (*jnân svabhâv*), arises with the knowing of the new state of self. The *jnân* which arises knows the self as self and the non self as non-self. Thus, it is *sva-par prakâshak* (illuminator of self and non-self).

Ātmā is not unchanging, modification does occur. New *jnân paryây* does not arise from itself, but it never happens that the state of *jnân*, which arises, does not know itself. If *jnân paryây* which has arisen would need second *paryây* (for knowing it), and the second *paryây* would need third *paryây* for knowing, and in this way the *dosha* (fault) of *anavastha* will never end.

Jnân paryây which does not come from its own *paryây* but comes from its eternal nature, that *jnân* arises with knowing the self. *Jnân* does not need *jneya*. *Jnân paryây* which arises, if it would need another *paryây* for knowing itself, then this sequence will never stop, but it never happens so.

Ātmā himself is possessed of the activity of *jnân* of his own accord. He is doing the work of knowing the self. In this way it is proved that *jnân* knows the self also, it means *jnân* is not blind. It never happens that *jnân* which arises on the base of eternal knowing nature would need some other substance or some other *jnân*. No modification arises from its own self.

100% pungency does not arise from modification, but it arises from the substance. If this was not so, then modification would start arising without the base of *dravya*, i.e. water's waves would start arising without water, but this is clearly contrary because, waves do not arise out of waves, and waves cannot be without water. In the same way, *jnân paryây* cannot arise from the *jnân paryây* of *âtmā*, and *jnân paryây* cannot be without *âtmā*.

The substance is given the name of *dravya* which means '*dravyati iti dravyam*', i.e. that which flows/modifies is *dravya*. If he, who modifies by focusing on sentient *dravya*, it would modify into *samyak darshan*, *jnân*, *châritra* and *shânti*; and if he modifies with the support of *nimitta* and *punya-paap* then he would modify into blemished-*adharma* form. What is the nature of substance? Without understanding it, where will you practise/apply this? Since eternity, this ignorant *jiva* is practicing (*dharma*) in perverse manner. Believing *dharma* to be in compassion, charity, etc. this *jiva* is practicing it in perverse manner. Whereas *dharma* arises only with the shelter of embodiment of *jnân* and *ânand*. However, the ignorant self is not aware of this application.

Here it is said that wave does not rise from another wave, and it is evidently contradictory to say that wave could arise without water. *Paryây* means, to modify in all forms and have the desired result. *Jnân paryây* also cannot arise from within itself. It is right to accept that *jnân paryây* arises from *âtmā dravya*. It is incorrect to accept/to say, that *jnân paryây* itself is not known by its own self. Ignorant people say that we should follow vows, penance, and live a simple life, but we do not know whether *dharma* (passionless-ness) is occurring or not; Whereas *dharma* be evolved in the self and one may not know/experience it, such condition never happens.

Q. Is another substance not needed to accomplish (the desired) work? As for bringing out the pungency in *lendipiper*, a grinding stone (mortar) is needed?

A: Even one of the minutest particles never touches another particle. Two fingers of the hand stay separate and work separately. If they do not work separately, they would not remain two. When both work by staying separately, then both are surely independent.

The modification/work of the three, grinding stone, pestle, and *lendipiper* are three separate things, so they do not do anything in each other. If, all three together do one work then they will not remain three separate substances. An ignorant remains under delusion about this. It is untrue that nature is related with external circumstances. Because nature exists by its own nature, and not by body, mind, speech. *Vibhâv* (impurity) and *svabhâv* (purity) nature both are separate from each other; then how can it be possible that the act of *svabhâv* would be accomplished by *vibhâv*?

Some people say that ten people lift a pair of scissors. Now (question is) whether ten people do the work by remaining ten people individually or they all do the work by becoming one? If ten people jointly together, do the work then they will not remain ten people, and if ten people staying separately do the work then none has lifted the pair of scissors. So, the pair of scissors has not been lifted by ten people, but rather, the pair of scissors is lifted due to its own causality. This concept is totally opposite to the belief of worldly people.

Jnân paryây does not arise due to *nimitta* or impure dispositions. *Vyavahâr* and *nishchay* do separate work. The work of *vibhâv* (impure dispositions) is perplexity/anxiety and the work of *svabhâv* (eternal characteristic nature) is peace. Both are separate. Therefore, the *jnân* which arises with the shelter of pure nature does the work of knowing (the self), it is not blind. If there are two substances, are they with duality or with oneness? If two substances are separate in the present, then both do separate work, but ignorant *jiva* remains under the delusion of seeing the external circumstances. Whereas every substance works/modifies by itself, while the associated other substances are merely the external circumstances.

TO KNOW SELF AS SELF, NON-SELF AS NON-SELF – SUCH SORT OF BHED JNÂN (DISCRIMINATIVE KNOWLEDGE) IS DHARMA

Here it is said, the way *jnân paryây* does not arise from *raag* (attachments) and from other non-self things, in the same way *paryây* does not arise by shelter of *bhed* (notional division) or from the *paryây* itself. It is not possible that *jnân paryây* does not know itself. *Jnân paryây* arising from *âtma dravya* knows its own self, by itself. In this way *jnân paryây* arises with the knowing of the self.

This is a transcendental topic. As the light arising from the base of lamp illuminates the self and non-self both; similarly, *jnân* arising with the base of *âtmâ*, knows the self and non-self. It knows the body, mind, and speech as non-self and knows the self as self, but both in the form of *jnân* are one. To know the self as self and non-self as non-self-this kind of discriminative knowledge (*bhed jnân*) is *dharma*. *Vikalp* (notional thoughts) which arise are not *dharma*. With this *jnân*, he knows the self and without knowing the *jnân paryây* of self, how can he know the non self? Therefore, one's own knowingness is proved, this is non-contradictory.

Q: Substance remains eternally (*dravya*) constant and newer *jnân paryây*s continue occurring, then in this way how the knowingness of *âtmâ* and the knowableness of substances is established?

A: In the original *gathâ*, the word '*parinâm-sambandha*' is given. It's annotation/clarification is being done here. *Âtmâ* and other substances are with modifications. If substance does not exist, then it cannot become new, and if it exists then it can never be completely destroyed, but it modifies/changes its form. Every substance modifies by remaining substantially permanent. It does not destroy completely, in the same way it does not become completely new.

The nature of knowledge (*jnân*) is also to modify, and the nature of knowables (*jneyas*) is also to

modify. As modify the *jneyas*, so accordingly modifies the *jnân* by knowing them. As is known in the *jnân* so accordingly modify the *jneya*, such is the modifying nature in them.

This is the *jnân tattva* (knowledge reality). What is the nature of *jnân*? This is being explained here. The inherent nature of *jnân* is fully replete with the knowing power. The omniscience, i.e. modification of the omniscient, which is manifested by the support of inherent *jnân*, is completely bloomed/filled with *jnân*. The inherent nature of *jnân* is to be complete in knowing power/efficacy and to be complete in manifestation. *Jnân* modifies every *samay* and *jneyas* also modify every *samay*. Thus, *jneyas* are *nimitta* in *jnân* and *jnân* is *nimitta* in *jneyas*. How does this match? How does *âtmâ* modify according to infinite *dravyas* in knowing form of *jnân* and how do the *dravyas* (knowables *jneyas*) become one part of subject of *âtmâ*, i.e. how do these things match? The knowable substances of every *samay* are different (as they go on modifying every *samay*), and *keval jnân* modifies accordingly every *samay*, then how do these match?

A: *Jnân* is *nimitta* to *raag*, etc. and *raag*, etc. are *nimitta* to *jnân*. *Kevaljnân* as well as other *jnâns* modify every *samay* and substances also modify every *samay*. *Jnân* and *jneya* too are not found without modification, all are with modifications. The *jneyabhoot dravya* (knowable substance) is shelter or *nimitta* to *jnân*. If *jnân* does not know the *jneya*, then what is the capacity of *jnân*? Whatever *raag* form of notional thoughts arise in infinite *jivas* in the lower spiritual state, all those getting modified into *jnân* form are known/reflected in the *jnân* at that time. In the second instant if *raag* be less, then *jnân* also modifies knowing the same accordingly. They have the relationship of knower—known and cause—effect. The way substances are modifying, they are *nimitta* in *jnân*. The blemished or unblemished state/modification of whichever *dravya* or *guna* is occurring, the same is known in *jnân* as it is. In this way, *jneya* in the form of *dravya-guna-paryây* are *nimitta* in *jnân*.

The way *jneyas* modify, in the same way *jnân* modifies, knowing these *jneyas*, by virtue of its own self. *Kevaljnân* is *nimitta* in the modification of *jneya*. What sort of modification occurs in *jnân*, same sort of modification occurs in *jneyas*. *Jneyas* modify on its own accord and *kevaljnân* is *nimitta* in that. *Kevaljnân* modifies on its own accord; and *jneyas* are *nimitta* in that. In this way they are *nimitta* to each other. The way *jnân* is modifying in *kevaljnân*, in the same way six *dravyas* modify.

Jneyas modify in impure (blemished) or pure (unblemished) form due to their own accord; and *jneyas* are *nimitta* in *jnân* and *jnân* is *nimitta* in *jneyas*. Here, in the modification of impure state, *jnân* is said to be *nimitta*. Arising of *karma* is its own modification and *jnân* is *nimitta* in it. The modification of arising of *karma* is *nimitta* in *jnân*. Here, rise of *karma* is not taken as *nimitta* in impure dispositions. *Âtmâ*'s complete *jnân paryây* (omniscience), which arises, is *nimitta* in *jneyas*; and *jneyas* are *nimitta* in *jnân*. Now in knowing the entire world, the *jnân* (omniscience) is said to be *nimitta* and state of passionless-ness (modification devoid of attachment) is said to be *nimitta* in *kevaljnân*.

Q: Has the pungency of *lendipiper* arisen due to grinding-stone and pestle?

A: Grinding-stone, pestle and *lendipiper*, all these three remain as three or do they work by becoming one (entity)? If all three work jointly by becoming one, then they do not remain as three and if they work by remaining three separate then, what did they do of each other? This world has infinite substances and they work by remaining infinite in number. Modification (*paryây*) is the work. Infinite substances have infinite work. Do infinite substances work by remaining infinite independently or do they work by becoming one? If infinite objects work by becoming one, then they do not remain infinite. And if infinite substances work by remaining separate and do their work, then (it would mean) one *dravya* does not do the work of another *dravya*.

Ignorant person sees the external circumstances. He believes that because of grinding- stone

pungency has come in *lendipiper*. So, he believes resolution is from external circumstances. *Jiva* having such sort of vision, believes *jnân* occurs due to impure disposition (*raag*, etc), but characteristic nature of self is to know, when he would know this fact then he would know/believe that the work of *jnân*, *raag* and *nimitta* is separate. Do three things work by remaining three separate or work by becoming one?

Raag - vyavahâr and *svabhâv* are well identified and both are separate, therefore their work is also separate. So, *nimitta* does not give rise to *raag* and *raag* does not give rise to *jnân*. The time of impure disposition is also fixed. To see the presence of *nimitta* at that time, the ignorant one believes that since *nimitta* was present there, so the work has been done. But he does not know/see the pure nature. If he determines the role of *nimitta*, *raag* and characteristic nature separately, then the confusion does not arise. *Nimitta* is of its own accord, *raag* is of its own accord and *jnân svabhâv* is of its own accord, making such a decision does not create confusion. As this topic is very subtle, ignorant *jivas* find it difficult.

The moment one determines one's own knowing nature, his attention/focus ceases from attachments and external circumstances. All *jneyas* are *nimitta* in *kevaljnân* and *kevaljnân* is *nimitta* in *jneyas*-this is what is said here. *Kevaljnân* is *nimitta* to arising of impure dispositions. *Kevaljnân* is *nimitta* to arising of *karma*, impure and pure modifications, and other *kevalis* (omniscient) as well.

Infinite *jneyas* modify in infinite forms and *jneya* (knowable) is the substance (*dravya*) which is eternal, without a beginning and an end, as it touches/spreads through all the three time phases of time by way of the tradition of different modifications, which have occurred in the past, are occurring at present and will occur in the future. Whatever modification is due to occur in whatever way, the *dravya* exists by touching it. Those *jneyas* (knowables) are *nimitta* in *jnân*.

Here it is not to be taken that one *jneya* is *nimitta* to another *jneya*. Here it is said that *jneya* is *nimitta* to *jnân paryây* and *jnân* is *nimitta* to *jneyas*. Arising of *vikâr* (impure disposition) and rise of *karmas* is *nimitta* in *kevaljnân*. When this *jiva* determines the efficacy of one's knowing nature of *jnân*, then his focus moves away from *nimitta* and *raag* and goes to the pure nature, i.e. *svabhâv-drishti* (introverted sight) is attained.

Every *gathâ* of this *jnân tattva* is superb. One *parmânu* is *nimitta* to another *parmânu*, or *âtmâ* is *nimitta* to one *parmânu*, this is not to be taken here. Even if it is a favourable *nimitta*, but those all are *nimitta* to *jnân*, and *jnân* is *nimitta* to *jneyas*. In this way, the determination of pure characteristic nature cannot be done on the basis of *raag* and *nimitta*, but determination can be done on the basis of pure characteristic nature devoid of *nimitta* and *raag*.

Jnân of omniscient modifies according to omniscience and all *jneyas* are wholly *nimitta* in it. *Jnân* of non-omniscient (having less *jnân*) modifies into lesser form of knowledge, and in that *jnân* few *jneyas* are *nimitta*. In faith/conviction all are known as *jneyas*, and due to instability, inclination towards *nimitta* is found; those *jneyas* are *nimitta* in *shrutjnân* (scriptural knowledge). In this way *jnân* and *jneya* modify independently.

All substances continue modifying according to their own separate modifications with their own glory; *kevaljnân* is *nimitta* to them. External circumstances have their own nature. Circumstantial substance is a natural substance of itself. From this nature point of view, that thing is an external associated substance, but from the *upâdân* (substantial cause) point of view, the *nimitta* has its own substantial (*upâdân*) nature, i.e. two *svabhâvs* (nature) are established. In *jnân paryây* two *svabhâvs* (*nimitta* and *upâdân*) in the form of *jneyas* are established. This is the capacity of knowable nature.

If *jnân* does not know *jneyas*, then what would remain the efficacy of *jnân* and if *jneyas* are not known, then what would remain the efficacy of *jneyas*? Ignorant person forgetting this truth and remaining

confused believes the non-self-substances, *raag* and *jnân* to be as one. Whether he is *keval jnâni* (omniscient), true believer treading on the path of liberation (*shâdhak*), or *mithyâdrishti* (false believer), he cannot take or leave non-self substance, but *mithyâdrishti* mixes one thing into another. In the state of knowing form of *âtmâ* (*jnân paryây*) other substances are *nimitta*. The state of knowing form of *âtmâ* is caused by itself; the self-substance (eternal *âtmâ*) is *nimitta* in it. By making *jnân* as *nimitta*, the state of *âtmâ* modifies unobstructively into perverse-belief form (*mithyâtva roop*), into unblemished form (*avikâr roop*), into omniscient (*keval jnân roop*); *keval jnân* is *nimitta* to them.

THE BLEMISHED DISPOSITIONS ARE FIXED FROM THE VIEW POINT OF OMNISCIENT AS WELL AS VIEW POINT OF SELF

The modification of present when destroyed, becomes the modification of past. And the modification of future becomes the modification of present- *keval jnân* knows this way. Everything is fixed in *jnân*; *jnân* knows all; but in this *âtmâ* some definite sequentially fixed modification of disposition does arise, such ability exists.

Q: *Keval jnân* knows the *jneyas* perfectly; from this point of view blemished disposition becomes *nimitta* in it, but how is it fixed/definite to occur in that *jiva*? Someone raised such question.

A: The blemished disposition which is meant to arise, *jnân* is *nimitta* to it and whatever *vikâr* (blemished disposition) is meant to arise it does arise in the second *samay*, whatever *vikâr* is due to arise that too is definite. *Jnân* and disposition are sequential.

Omniscient's *âtmâ* has known the disposition of *vikâr*, so from the view point of omniscient it is definite. But if it is said that, it is not fixed in this particular *jiva* only, this particular type of *vikâr* would arise then that is not true, because both are definite. If it were not definite, then *jnân* would be proven wrong and will be destroyed. Existence of *jneya* is not due to *jnân*. *Jneya* is *jneya* by its own nature. *Jneya* modifies sequentially of its own accord and *jnân* modifies sequentially of its own accord.

In the view of ignorant- *vikâr* is definite from the view point of omniscient, and *vikâr* is indefinite from his view point. Because there is no such *guna* (attribute) that after such certain type of *vikâr*, only certain type of *vikâr* would arise, in other words, there is no such *guna* that certain type *vikâr* arises sequentially- this is what an ignorant person pleads; but this is untrue- this is a blunderous mistake in the basic concept.

Nature of *jneya* is not due to *jnân*. *Jneya* which is known in *jnân* of *âtmâ*, its nature is such that whatever *raag* (attachments) and *dvesh* (aversion) is going to arise at whatever time, it does arise- such is the *krambaddha* (sequence bound) nature of *jneya*; this is determined in *jnân tattva*. Confusion does not arise on determining that 'I am' *jnân-tattva*. To determine the nature of *krambaddha paryây* (sequence bound modification) is the determination of knowing nature. The focus of vision which is on *nimitta* and *raag* will get shifted on pure nature of *jnân*. With this vision the desire of bringing *nimitta*, or doing something, or doing *raag* goes away. Gradually *raag* will end and he will become *kevali*.

Ignorant also has sequence bound modifications, but he is unaware of it. One who determines that whatever *raag* is to arise in whomsoever, in whatever time, it will surely arise, his focus of vision will get detached from *raag* and *nimitta* and will get focussed on his eternal pure nature and that is true *purushârth* (effort). To determine one's knowing nature (nature of *jnân*) requires infinite effort. On determining this, the perverse thinking/belief of being modifier of (*paryây buddhi*) having attachments indulging in passions (*raag buddhi*) and of doer-ship, all ceases and only knowingness form of *jnân* arises. In this way *bhed jnân* (discriminative knowledge) between *nimitta* and *raag* and *svabhâv* (pure characteristic nature of self) is attained. Ignorant *jiva* does not accept the pure knowing nature of self. He wants to bring/gather *nimitta* and do *raag*; all this is *paryây-buddhi* ('I'-ness/mine in the present state of existence).

Vikâr (blemished disposition) arises due to *vikâr*. One who decides that *vikâr* is *nimitta* in *kevaljnân* and *kevaljnân* is *nimitta* in *vikâr* he is inclined towards the *jnân svabhâv*. When the non-omniscient mundane *jiva* determines the knowables, then he arrives at the decision that 'I am the knower'. Certain type of *raag* persists, that remains as knowable of the knower. *Jneyas* (objects of knowledge) modify as are known in *kevaljnân*. Thus, *jnân svabhâv* is eternally complete and its complete (fully bloomed) modification does not change anything else. One who arrives at this decision does neither have any interest to change the non-self things, nor any interest of *vibhâv* (impure dispositions), but rather remains interested in realization of his pure nature.

SELF IS THE KNOWER AND SUBSTANCES OF THE UNIVERSE ARE KNOWABLES, BESIDES THIS THERE IS NO OTHER RELATION

Ignorant *jiva* accepts *vyavahâr* (conventional rituals) without understanding this fact. He believes that *dharma* will arise by constantly following *vyavahâr*. He begins with the belief that *nimitta* and *raag* are beneficial; but he does not decide with the support of *jnân svabhâv*. By doing so, the intensity of attachment will become mild. So, he adopts vows believing that *vyavahâr* will bring *dharma* (passionlessness).

Âtmâ, an idol of sentience, is the knower-seer. Crux of the matter is that, on one side is the *jnâtâ* (knower) of *jneyas* (knowables) and *jneyas* are capable of being known; but ignorant wants to do changes in *jneyas*. He has the delusion that if the knowables could change, then he will be happy. If he believes that he can change the *jneyas*, then he cannot remain the *jnâtâ* of *jneyas*, but here he believed himself to be the doer of the deed. But this is a delusion. These are *jneyas* and I am the *jnâtâ*-then that (*jneya*) remains the knowable of the knowable, but to believe it to be the doer is a delusion.

When *jneyas* modify, at the same time *jnân* modifies of its own accord. He does not understand such a nature of both *jneya* (to be known) and *jnân* (to know) and wants to change them, whereas this is his delusion. Substances do not emerge as new ones, but they modify their forms along with remaining permanent; *kevaljnân* knows this. Arising of old *karmas* is *nimitta* in *raag* and *raag* is *nimitta* in new *karmas*-this is not discussed here. Arising of old *karmas*, attachments and bondage of new *karmas* all are *nimittas* (known) in *kevaljnân*.

Removing the wrong concept (between self and non-self), one must understand what is the *dhruv* (constant) nature of self *âtmâ*? The association of body-mind-speech is not thy characteristic nature. The blemished dispositions which change are also not your (*jiva*'s) nature, but rather, *jnân* is your (*jiva*'s) nature. That which is inherent nature cannot be incomplete. *Kevaljnân* gets manifested by the shelter of inherent knowing nature of self; and *lokâlok* is *nimitta* in it. One who determines this, his sight is focused on the knowing nature and determining thus is *dharma*. *Nimitta* and *raag* come along the way but it is not *dharma*.

Jnân of omniscient is *nimitta* in all modifications of all the knowable substances worth knowing. True knowledge is attained on having the knowledge of association of *nimitta*, perversity of ill thoughts and efficacy of inherent nature. *Jneyas* modify without any obstructions by the support *jnân*.

Modification which is going to arise in the future is known in *kevaljnân*. *Jneya* is *nimitta* in that *jnân*. In this way, the omniscient Lord (*kevali*) has seen/known, I (self) am possessed of knowing nature-the determination of such *jnân tattva* (knowledge reality) is true belief (*samyak darshan*). The cause of complete pure state of *âtmâ* is *châritra* (pure passionless conduct). The cause of *châritra* is *samyak darshan*. State of self-absorption which arises in the stage of *samyak darshan* is *châritra*. *Samyak châritra* does not evolve without *âtma jnân* self realization (true knowledge of *âtmâ*) and without true conduct liberation is not attained. Therefore, *samyak châritra* (pure conduct) is *dharma*. The state of omniscient is attained by this pure conduct. What *kevaljnân* is, this is being explained here.

It is not the nature of *jnân*-that it can move the non-self things forward-backward or the non-self things can go ahead or back due to *jnân*. Omniscient Lord is modifying in the omniscience form and the knowable are modifying in the knowable form. They are modifying unobstructed. The complete state (fully bloomed) of sentience is omniscience.

When this *jiva* arrives at the decision, that whichever modification is meant to arise in future it is pre-determined, then he believes that I am the knower, omniscient is the complete knower, and 'I am a lesser knower'-I am not the one who collects the *nimittas*-I am not desirous of them. In the same way, it is not the nature of *jneyas* that they will get collected by way of *jnân*. It is not the nature of this stick to move due to *jnân*. Its nature is to be known as a *jneya*. Desire which arises in *jiva* is *jneya*, the stick is also *jneya*.

Q: What is the nature of the *jneyas* (knowables)?

A: *Jneyas* are *nimitta* in *jnân*. It is not the nature of *jnân* to bring *jneyas*. It is not the nature of *jneyas* that they will come near due to *jnân*. It is the nature of *jnân* to know and it is the nature of *jneyas* to be known, beside this, whatever adulteration is done in between, all that is worth removing by cutting it. The way a sixth finger (if it is extra or long) is worth cutting and removing, in the same way the delusions which have arisen due to ignorance is worth removing/leaving.

KEVAL JNÂN MODIFIES EVERY SAMAY AND LOKĀLOK ALSO MODIFIES EVERY SAMAY

This chapter is on the exposition of *jnân tattva* (knowledge reality). *Jnân tattva* means the knowing form of attribute of *jnân*. *Ātmâ* is an embodiment of *jnân*. *Ātmâ* does the work of knowing and seeing. Different circumstances are met with by an enlightened self while remaining illuminator of self knows (*sva prakâshak*- knower of self) knows them in the form of illuminator of non-self (*par prakâshak*- knower of non self). With such vision/concept to understand the correct nature of self is *dharma*. *Ātmâ* is a *bhâvwân*- (self-existing knowing entity) and *jnân* is a *bhâv* (its characteristic attribute); if this division (of *bhâvwân* and *bhâv*) is removed/ignored then *âtmâ* is a *jnâyak* (knower).

Ātmâ modifies every *samay*, *jneyas* also modify every *samay*. Both have modifying nature. Both *âtmâ* and *dravya* (knowable substances) modify every *samay*. *Jnân* (omniscience) of the Lord of three worlds also modifies every *samay*. *Lokâlok* also modifies, it is not unchangeable. The way waves arise in water, in the same way, *âtmâ* too modifies constantly by remaining eternally constant *dravya*. *Ātmâ* is the wealth of characteristic nature of *jnân*; one who keeps the total wealth of his knowing nature. The non-self substances are known in it (of their own accord).

What is the meaning of business of *âtmâ*?

My wealth is *jnân svabhâv* (knowing nature of *jnân*); its state changes every *samay*. *Ātmâ* does not change the state of other non-self substances. *Ātmâ* modifies into knowing nature form and non-self substances modify into knowable nature form. *Ātmâ* is not their doer and the modification of substances is not his work. Here the talk is of the omniscient, but the same rule is applicable in all the lower stages as well.

Here it is advised that one must ascertain one's own knowing nature of *jnân*. Let *jiva* know the arising *raag* and *nimitta*, but he should know them by keeping his wealth intact. Substances modify every *samay*; and *jnân* also modifies every *samay*. *Kevaljnân* does not modify due to *lokâlok*, and *lokâlok* does not modify due to *kevaljnân*. *Kevaljnân* also modifies (and *lokâlok* also modifies).

If a substance would not modify then it would be destroyed. The omniscient knows the *lokâlok* by keeping his pure knowing nature's wealth intact, but he does not become identically one with it; so, it is said conventionally that He knows (the *lokâlok*). But the *jnân* pertaining to *lokâlok* has arisen of its own accord. In this way *âtmâ* modified into knowing nature (*jnân*), knows the substances which are instrumental

–*nimitta* of *jnân*. Substances modifying by knowable nature are known in *jnân* (*âtmâ*) which is the support of those *jneyas* (knowables).

Support for *jneyas* is *jnân* and support for *jnân* are the *jneyas*. Here one should understand that the word support means *nimitta*. As the nature of *jneyas* is fixed, exactly so, knows the *jnân*. But it is not that because *jnân* has known them, so definite modification takes place in *jneyas*. The fixed sequence bound definite modification in *jneyas* occurs of their own accord.

Q: If it is so, then where does it remain for the effort (*purushârth*) to be made?

A: Omniscient is a knower, and 'I' am also a knower, in the same way. Whatever state/*parâyâ* is destined to arise, it's arising is sequence bound. Omniscient, *sâdhak* (one who moves on path of liberation) and false believer (ignorant), all have sequence bound modifications. On arriving at such a decision one who has attained the self-realization of *jnâtâ drashtâ svabhâv* (knowing and seeing nature of self), consequently his *raag* will reduce, and this itself is effort (*purushârth*) in the determination of sequence bound modifications.

Ignorant believes that due to *nimitta* strangeness is caused in the *upâdân* (substance). He says that cloth- burns due to fire, but that is untrue. The cold state of touch attribute of cloth gets destroyed and the new hot state arises and that (change of state of cloth) has occurred by cloth itself. The hot state of cloth does not happen due to fire.

Q: Does cloth burn without fire?

A: State of burning of cloth and of fire, both are fixed. Here (though) the talk is of *kevaljnân*. But even in lower state (of *jnân*) also, know that the same rule applies. In the lower state, one knows lesser and in the omniscience state he knows all in all-knowing form. This is the only difference (in knowing the substances).

Kevaljnân is *nimitta* to *lokâlok* and *lokâlok* is *nimitta* to *kevaljnân*. Modification of *kevaljnân* modifies due to its own self and modification of *lokâlok* also modifies due to its own self.

Q: Someone asks here that water cools due to ice, isn't it?

A: No. *Parmânu* modify into the state of coldness due to their own self, ice is *nimitta* in it. *Parmânu* is not dependent on anything else. Every *parmânu* modifies with its present modification; other substance is *nimitta* in it-the non-believer of this principle believes—that nature (*svabhâv*) is due to *raag*. Therefore, he is a *mithyâ drishti* (false believer). Ignorant says that, this stick is lifted/picked up by a hand. However, when this stick would be lifted by its own self, then was is not known in the *jnân* of *kevaljnâni*? That is pre-determined. Hence the nature of that stick is of that type. But *ajnâni* does not see the substance modifying by its own nature.

Lokâlok is conducive to *kevaljnân* and *kevaljnân* is conducive to *lokâlok*. *Lokâlok* modifies by itself, and *kevaljnân* is *nimitta* in that. *Âtmâ* is of knowing nature (*jnân svabhâv*) and he does the work of knowing. In the lower spiritual stages of evolution, that is in the fourth, fifth and sixth *gunasthâns*, *raag* is *nimitta* in the state/modification of *jnân svabhâv* and *jnân* is *nimitta* in *raag*, etc. *Jneyas* are in *jneyas* and *jnân* is in *jnân*. *Âtmâ* is the knower of the notional thoughts of compassion, charity, vows, penance. *Jnân* knows the *raag*. *Raag* is *nimitta* in *jnân* and *jnân* is *nimitta* in *raag*. This way, *jnân* is *nimitta* to *jneyas*, is said here.

Raag, is the modification of conduct attribute (*châritra guna*), and *jnân* is the modification of knowledge attribute (*jnân guna*). Modification of one attribute is *nimitta* to modification of other attribute. *Jnân* is conducive to *raag* and *lokâlok* is conducive to *kevaljnân*. This is *dharma*. Path of passionless state is in attachment free knowing (passionless- state of knowledge). *Jnân* staying in *jnân*-knows the *raag* this is passionless knowing. One who believes that 'I have' shown compassion towards other non self *jivas* is a

mithyâ drishti. Moreover, one who believes that the *raag* of compassion towards other *jivas* is beneficial, is also a *mithyâ drishti*. *Âtmâ's svabhâv* is to know the self and non-self and on attaining *jnân* (self-realization) by its support he knows *raag*.

MODIFICATIONS OF PAST AND FUTURE ARE KNOWN IN KEVAL JNÂN JUST LIKE PRESENT ONES

The way it is known in *kevaljnân* exactly in the same way are found the states of substances of universe- and this change of states occurs due to the substances themselves. *Bhagwân* (the omniscient Lord) knows the states of the past, present and future of all substances. Modifications of infinite substances occurred in the past sequentially, and the modifications of future which will also occur sequentially, all those are known in *kevaljnân*, simultaneously and separately, just like the present modifications. No mixing takes place in them.

Whenever, whichever *jiva* will attain the fourth *gunasthân*, or will attain the sixth *gunasthân*, the *kevali* knows each one of them separately. The state of one *samay*, does not happen in second *samay*. The sequence bound *paryây* of future of first *samay*, second *samay*, etc. infinite *samays* of this *jiva* and the sequence bound *paryây* of past, are known simultaneously and separately just like the present ones in *kevaljnân*-i.e. His *jnân* knows everything separately and distinctly. Hence it is called *sâkâr* (knowing distinctly and separately). Modifications of past and future of *parmânus* and *siddhas*, etc. all are known separately and distinctly in *jnân* (omniscience).

Q: If it is so then what does remain for us to do?

A: *Kevaljnân* exists in this universe-in the acceptance of existence of omniscience, one's own inherent knowing nature is realized and that itself is *purushârth* (effort done). This *gathâ* is sublime. Every *gathâ* contains the mystery of *kevaljnân* and fourteen *Purvas*.

The state of substances of three *loks* (worlds) and three *kaals* (time phases), which is due to arise whenever in whatever form, the *kevali* knows them all, separately. In three *kaals*, past and future are also included. He knows who is going to modify in what measure of impure or pure state. There are infinite *jivas* modifying in blemished state. *Mithyâ drishti jivas* are huge in number. Whatever type of impure disposition in whichever *samay* they undergo and in the second *samay* another impure disposition arises; *jnân* knows all that. *Kevaljnân* is fixed/definite and the impure disposition is also fixed. If someone says that modifications of impure dispositions are not definite, then his concept is untrue.

The ignorant *jiva* does not focus on the eternal knowing-seeing nature (*jnâtâ* and *drashtâ svabhâv*). Other substance also have sequence bound modifications. *Raag* which is due to arise in any one *samay* is the same, will arise in that *samay* and whichever *dvesh* (aversion) is meant to arise in the second *samay* the same will arise-one who determines this gets inclined towards the knowing and seeing nature of self.

Q: One can have the *jnân* of past and present but how can there be *jnân* of future?

A: Tomorrow is Sunday, and day after tomorrow is Monday, this is fixed. I am the knower of definite and knower of *raag*, etc.- this is what is called the *sâdhak dashâ* (state of accomplisher moving on the path of liberation).

GATHA-37

अथातिवाहितानागतानामपि द्रव्यपर्यायाणां तादात्विकवत् पृथक्त्वेन ज्ञाने वृत्तिमुद्योतयति—

Now, it is highlighted that even the past and future *pariyâys* (modifications) of all the substances are known in *jnân* separately just like the present *pariyâys*:

तत्रकालिगेव सव्वे सदसम्भूदा हि पज्जया तासिं।
वट्टंते ते णाणे विसेसदो दव्वजादीणां॥३७॥

TAKKÂLIGEVA SAVVE SADASABBHÛDÂ HI PAJJAYÂ TÂSIM |
VAṬṬANṬE TE ṆÂṆE VISESADO DAVVAJÂDÎṆAM || 37 ||

Meaning of *gâthâ*: All existent and non-existent modifications of all those kinds of substances are essentially known (stand reflected) in the knowledge (omniscience) with their particularities (specific forms), exactly like those of the present.

***Tikâ*:** The extent of the origination of modifications of (*jivas*, etc.) all kinds of *dravyas* (substances) is equal to the extent of three *kaals* (i.e. of past, present and future tenses), all those modifications originate with their sequentially originating characteristic wealth form of presence (existence) and absence (non-existence) and they all appear/are known clearly with their distinguishing characteristic natures in the abode of knowledge (omniscience) in one *samay*, exactly like those of the present ones, even besides their being in the utmost blended state, and this is not inappropriate. Because—

1. Firstly, it is not contradictory to what we see/experience (in this world). It is evident that even a *chhadmastha* (non-omniscient mundane being) when thinks/reflects on any present ‘*vastu*’ (thing/event) then his *jnân* (*mati-shrut*) *jnân* modifies into appearance/shape of that thing/event (i.e. he knows that thing) exactly. In the same way when he thinks about/reflects on any past or future ‘*vastu*’ (thing/event) than (at that time also) his *jnân* modifies into appearance/shape of that thing/event (i.e. he knows the past or future things/events also)
2. Secondly, *jnân* is comparable to a picture-screen. As on a picture/screen all forms of picture/inscriptions of the past, future and present things become visible/appear directly in a moment; similarly, on the screen of *jnân* form also the appearances/shapes of the knowables of the past, future and present modifications (*pariyâys*) appear directly and are known in a moment.
3. And lastly, the appearance of all knowables in a moment are not contradictory to the present time; (i.e. their contemporariness is not contradictory). As the pictures/inscriptions of the destroyed and unborn things, events are existent in present; similarly the ‘*jneyâkârs*’ (appearances of the knowables) of the past and future modifications are also existent in the present; (i.e. all the modifications of three time phases of all kinds of substances are known directly clearly in the omniscience and are known in the same way in our little-knowledge also when we think/reflect on

them).

Bhâvârth: *Kevaljnan* knows the paryays of three time phases of all the substances simultaneously. Here, a question may arise that, how can *jnan* know the destroyed past *paryays* and yet to be originated future *paryays* in the present? The answer to this is – even in this world it is seen that a person with less knowledge can think about the destroyed and yet to be originated things through inference can turn mentally into that appearance; then why completely bloomed knowledge (*kevaljnan*) would not know the destroyed and yet to be originated *paryays*? The power of knowledge is such that it can know the past and future *paryays* just like a portrait. Further, the power of knowability of substances is such that their past and future modifications also are known as knowable in *jnan*, i.e., are known in *jnan* just like the power of carved inscriptions. Thus, due to peculiar knowing power of soul and peculiar power of knowability of substances appearing of modifications of all substances of three time phases in one unit of time in *kevaljnan* is irrefutable.

PRAVACHAN

Kevaljnân knows three *kaals* (time phases) and three *loks* (lower, middle and upper worlds) in one *samay*. There is no error in their knowing, so therefore no contradictory change occurs in the *jneyas*, arriving at such a decision about *kevaljnân* is the real effort (*purushârth*). *Shri Kundkund Âchârya* did have the highest order of monk's *châritra* (conduct), but his *kshayopsham dashâ* (manifestation of *jnân*) was also of very high order. At that time, the state of *parmânus* were meant to modify into such a *gathâ*. At that time such sort of thoughts were meant to arise and at that time, the *kshayopsham* of *jnân* was also of such order.

MODIFICATIONS KEEP ARISING IN INFINITE DRAVYAS, THROUGHOUT ALL THREE KAALS (TIME PHASES)

Omniscient *Bhagwân* has seen six *dravyas*, i.e. infinite *âtmâs*, infinite *pudgals* (matter substances), one *dharmâstikây* (medium of motion) one *adharmâstikây* (medium of rest), one *âkâsh* (space) and innumerable *kâlânus* (absolute time substances). From the view of class, there are six kinds of *dravyas* (substances), and their number is infinite. There are infinite *âtmâs* and infinite times more than *âtmâs* are the *pudgals/parmânus* in number. All the six kinds of *dravyas* are not of the same class, as some are sentient, and some are insentient, some are *roopi* (material/tangible) and some are *aroopi* (non-material/intangible). All were in some state in the past, are in some state in the present and will be in some state in future.

The number of *paryâys* of every *guna* (attribute) of every *dravya* (substance) is equal to the number of *samays* of three *kaals*. One attribute has one modification (arising) in one *samay*. In the same way, if the modifications of *kaal* are counted; then those are equal to the *samays* of three *kaals*. In one *samay*, there are infinite modifications of infinite attributes (of a substance). So, in three *kaals*, there are infinite times more *paryâys*. But this thing is not to be taken here, i.e. the talk of number is not of concern here, but what it is said that the modifications keep on arising equal to the magnitude of *kaal* (time).

Modifications continue arising in all the three *kaals*. *Dravya* (substance) is possessed of the wealth of modifying in a sequential manner. In that process, one modification arises in one *samay* and it arises sequentially. That modification glows powerfully in its own time. That modification keeps its own sovereignty. The modification of that *samay*, by itself, is the wealth of the nature of substance. Both blemished and unblemished modifications are covered in this. Modification occurs sequentially and that is its splendour-as well as its wealth. *Vikâr* (blemished disposition) arises one after another; thus, sequential modification takes place in *jneyas* (knowables). That is the nature of *jneya*. Both *vikâr* (impure disposition) and *avikâr* (pure disposition) are sequence bound.

Nothing needs to be done outside. The fruit (of such determination) is to realize the importance of

knowing nature of self *âtâmâ* and leave the importance of *nimitta* and *raag*. The narration of *charanânuyog* (the conventional discipline/code enjoined for a layman and a monk) is meant to show (the presence of) *nimitta* or *vyavahâr*. The duration and intensity of *karmas* get reduced; that highlights the sequence of all *karmas*. *Karmas* have the efficacy of wealth of its nature to modify sequentially. The state of each and every *parmânu* (of *karmic* matter) continues modifying/manifesting by itself.

ALL MODIFICATIONS ARE KNOWN AT ONCE IN KEVAL JNÂN, EVEN THEN EACH IS KNOWN SEPARATELY AND CLEARLY DUE TO ITS OWN DIFFERENTIA.

Modifications of past and future are non-existent. Present *parâyâ* is existent. All such *parâyâs* with their wealth of sequentially modifying nature are known clearly (in *kevaljnân*) with their individual specific characteristics even besides their being in totally blended state, just like those of the present ones. If a *jiva* is meant to attain *moksha* in two lives, omniscient *Bhagwân* knows it at that very moment, similar to that of present one.

All those non-existent omniscient modifications of the infinite past and of future, appear/are known in *kevaljnân*, just like the existent ones. Even besides knowing simultaneously all those modifications of all those *dravyas*, the specific characteristic nature of every modification with respect to its space (region), time (of occurrence), shape, etc. and particularities are known clearly. In them, mixing or changing (into another) does not occur. Any *parâyâ* may get mixed with any other *parâyâ* and it may get deleted from its existence no such thing is known in His *jnân*.

In this way, an aspirant of liberation is advised to determine the existence of omniscient/omniscience because one who determines omniscient, he is said to be treading on the path of *moksha*. This is the characteristic of *raag* (passion), and this is the most intense form of *anantânubandhi raag* - (which causes infinite bondage) such is the nature of *raag*, and such is the nature of passionless form of equanimity, all that is known clearly in *kevaljnân*. This is the miraculous and unthinkable state of *kevaljnân*. In *kevaljnân*, the state of impurity and purity, both are known at once in one *samay*, but the differentia of both states is known distinctly. The characteristics or differentia of the states of purity are known in *kevaljnân* quite distinguishably, but there is no mix up of them in *kevaljnân*.

UNIQUE NATURE OF JNÂN IS DHARMA AND UNIQUE NATURE OF PASSIONS IS SANSÂR (WONDERING IN FOUR STATES OF EXISTENCE)

As unique is the characteristic nature of the substance, same is the knowing nature of the self *âtâmâ*. That nature of *jnân* is complete within the self. By focusing on and remaining engrossed in it, state of omniscience, the state of Lordship of all knowingness is manifested, i.e. all substances are known to him. All substances modify every *samay*. As many are the numbers of the substances existent in the universe those are neither created as new ones, nor do they reduce (in number). Whatever exist it modifies, by remaining permanent. If it would not modify, then no work would be done. Infinite substances are existent, they modify every moment. Some *jiva dravya* is the knower out of infinite *âtâmâs*; this thing will be said in *gathâ* 48.

The characteristic nature of *âtâmâ* is *jnân*. To see and to know is its nature, good and bad thoughts/dispositions are *vikâr* (blemishes); body-mind-speech are non self. Laughing and desire of earning is the desire of *paap* (sinful acts) and compassion charity, etc is the desire of *punya* (pious acts) but this is not the nature of soul-substance. *Âtmâ's* characteristic nature is *jnân* and the *vastu* (self-substance) is an eternal substance, without beginning and end. *Jnân* is an eternal power/efficacy which is complete in itself. Concentrating on that complete nature gives rise to *kevaljnân*. Paying respect to *nimitta*, *vikâr* (*raag*, etc.) and non-omniscience (incomplete *jnân*) and astonishment, therefore, is *sansâr* (transmigration).

Nature of *âtmâ* is *sachchidânand swarôp* (an embodiment of existence, consciousness-knowledge and bliss). Nature of *âtmâ* is *jnân* –this is explained here and after this *ânand* (bliss) will be explained. Arising of *punya* (meritorious) and *paap* (non-meritorious) thoughts/dispositions is *vibhâv* (blemish-contrary to *svabhâv*). Nature (*svabhâv*) is complete, but in manifestation incomplete knowledge is existing. One who feels *nimitta*, *vikâr* and incomplete state of *jnân* to be miraculous, he does not feel his own eternal pure nature to be miraculous.

If *dharma* is done even for a moment, liberation is sure to occur. *Dharma* is pure a knowing nature of self; it is completely filled with it. The way *lendipiper* (a kind of herb), is filled with hundred percent pungency i.e. it is a complete Rupee, similarly *âtmâ* is completely replete with efficacy of *jnân*. Ignorant *jiva* forgets that and gets stuck in the impurity of *nimitta*, passion and wrong/incomplete knowledge. His focus is on perverse faith of non-self, little knowledge and less effort. Complete nature of *jnân* is filled with bliss, he does not realize its uniqueness/marvelousness but is surprised by non-self and that is called transmigration and delusion.

OMNISCEINT IS THE KNOWER OF ALL BUT NOT THE CREATOR OF ANYONE

Oh! My nature is complete. The *paryây* which turns towards non-self is now caused to turn towards the self. 'I am completely pure by nature' -by such self-realizing *jnân*, one experiences the self. On getting engrossed in the self, the complete *jnân* which exists potentially within the self gets fully manifested in the *paryây*.

One who knows all of the past-present-future (three *kaals*), what did he know of three *kaals*?

Knowing three *kaals* means one who knows past, present, and future modifications of all substances. He is called *trikâlvettâ* (knower of three *kaals*), and the knower does not become the maker/creator of substances. Knowing of three *kaals* means, He simply knew them but it does not mean that He has made/created them.

That *âtmâ* who manifests his completely bloomed modification of *jnân* is the knower of three *kaals*. He has manifested the knowledge of three *kaals* from his inner inherent power/efficacy, i.e. 'I am a knower they are knowables of my *jnân*' he knows thus, but that does not mean that he is the doer and the objects known are his work/creation. *Trikâlvettâ* means He is the knower of all the three *kaals*, in any *kaal* He knows the past. It is not so, that this thing was not existing earlier, but rather, in fact the substance which exists at present is existent in all three *kaals*. Nothing remains hidden/unknown from knowing; as He himself exists in all three *kaals*.

He who determines the existence of *Trikâlvettâ*-the knower of three *kaals* (omniscient), knows that substances of this universe modify every *samay*, by remaining substantially unchanged-constant, throughout three *kaals*. The knower of them is *trikâl jnâni* (omniscient). In this way, substances of three *kaals* were there, are there, and will be there, and omniscient knows this. This all is known in *kevaljnân*. Such a *parmâtmâ*, possessor of *kevaljnân*, knows all the things of three *kaals* and three *loks*. One who has realized the greatness of one's abode of *jnân* that, oh! 'I myself am *âtmâ*, and my states of three *kaals* are known in *kevaljnân*'. One who realizes the uniqueness and marvelousness of one's knowing nature (*jnân*), does not feel the uniqueness and marvelousness of *nimitta* and *vikâr* (*raag*, etc). Realizing the uniqueness/marvelousness of one's own pure nature is *dharma*.

The manifestation/realization of unique, abundant and wonderful knowing nature of self *jnân* is *dharma*. (But) this (ignorant) world believes *dharma* to be in lifeless rituals/mundane activities. *Bhagwân* knows the lifeless rituals/mundane activities. Nature of substances is to be known-to be known-to be known (in *jnân*) and the nature of *jnân* is to know- to know-to know (the knowable). It is not the nature of *jnân* to

move the substances, back and forth; and it is not the nature of knowables (*jneyas*) to get moved back or forth from *jnân*. Earlier (in the state of ignorance) the *nimittas*, *vikâr* (passions) and associated agreeable circumstances used to appear wonderful. (But) now the *jnân* appears to be wonderful. Oh! Omniscience comes from the power/efficacy latent within. One who feels/realizes his knowing nature of *jnân* to be excessively great-abundant and wonderful he attains *samyak darshan* (true belief) by taking its shelter.

Samyak means *sat* (truth). Ascertaining with self-realization one's own eternal nature as it really is, is *samyak darshan*. *Bhagwân* knows all the three *kaals*. The substances which have modified with change are modifying and will continue modifying all those have come in *jnân*. So, the substances remain existent from eternity to infinity. The omniscient, knowers of them were in the past, omniscients are in the present and omniscients will be in the future as well. If *jnân* does not know all the *jneyas* completely, then knowingness of *jnân* does not remain, and if *jneyas* are not known in *jnân*, then their knowableness-(ability to be known) does not remain.

Âtmâ is omniscient-he is all knowing lord, but does not make/bring anybody or show compassion on anybody. In this universe there are omniscient *jivas*, they reveal every *jiva* has the power/efficacy of *prabhutva* (indestructible lordship) within him- so knowing this and playing/staying (within the self) will lead him to attain the state of omniscience. When *jiva* determines this, then conventionally-from *vyavahâr*, it is said that he has received the benevolence of Omniscient Lord. When a child is weeping bitterly and crying, even if he is given something that he likes, even then he does not stop crying, in the same way, when an ignorant person is told something good which he likes, even then he says that he is a beggar - he is poor (he cannot be omnipotent). Thus, an ignorant self feels himself to be a wretched poor person since eternity.

Kevaljnân of *âtmâ* is the trump card and it knows three *kaals* and three *loks*. Prior to his becoming omniscient, such sort of thought arose in him, that he will let the mundane beings attain *dharma*. My nature is omniscient- such kind of partial experience has been evolved and on its complete evolution he will become omniscient. Before becoming omniscient, auspicious thought-activity (*shubh raag*) does arise and due to that *Tirthankar* naam-*karma* gets bonded to him. 'Let me become perfect in knowledge, then I will let the whole world attain *dharma*'-such kind of *shubh raag* does not exist in soul's nature; but if such *shubh raag* arises to a true believer, then *Tirthankar* name *karma* gets bonded to him.

My *âtmâ* is (an embodiment of) *jnân* and devoid of inauspicious and auspicious attachments, one who determines this has no scope of mixing the self with non-self. Present state of all substances of universe occurs due to their own self. If the present state of those substances would be due to you (self), then that substance will get destroyed, but it never happens so. Therefore, one should feel/develop the sense of wonder and uniqueness of the *jnân* (knowing power) that eternal knowing nature (*jnân*) is of the (mine)self. The way every *lendipiper* (*piper longum*) has complete spiciness within, in the same way, every *âtmâ* is completely replete with *jnân*. *Âtmâ* which has attained completely bloomed state of *jnân* is of the same class as of the (yours)self, hence, you too are like him. Such sort of glory/importance of *jnân* must arise in you; but instead of that, if you feel glory/importance of *raag* then it is *ajnân* (gross ignorance).

Someone says that whatever (disposition) has been seen by *Bhagwân* that will occur, so whatever *vikâr* (impure disposition) is meant to arise that will arise in me, then in that case his vision/focus has gone on *vikâr*, whereas, his vision/focus should have gone on *jnân* and he must have moved away from *raag* and *nimitta*, then only he would be said to have done/understood the glory/importance of omniscient *Bhagwân*.

PRAVACHAN ON TIKĀ

Jiva, etc. and all other substances remaining constant (unchanged) substantially, are modifying sequentially in their own states/modifications. Other substances include *pudgal* (matter), *dharma* (medium

of motion) *adharmā* (medium of rest), *ākāsh* (space) *kaal* (time). Living and non-living are separate substances. Body never becomes *ātmā*. All substances have their present state. All living and non-living substances do have a new state every moment and its occurrence is fixed in all the three *kaals*. All substances are continuously modifying in all three *kaals*.

Gold remaining constant (as gold) modifies into bangle, etc. If it would not modify (change) then work will not be done and if gold does not remain constant then the substantial cause of work itself would not remain. So, the substances modify by remaining constant. The state which happened in the past, which is happening in the present and which will happen in the future, all those states happen sequentially. During the state of delusion, the state of self-realization (experience of pure self) does not arise, during the state of *raag kevaljnân* does not arise.

The way in a garland of pearls, the pearls are in a sequence-one after the other. The pearl bearing one hundred and five number remains the pearl number one hundred and five number only. In the same way, in the origination time of three *kaals*, every state (modification) occurs sequentially. That *pariyâ* (modification) is the wealth of the substance. The origination of that modification is not caused by any other substance. The way knowing ability of this *ātmā* is not the wealth of (*jad dravya*) non-living substance, in the same way, it is also not the wealth of *kevaljnâni*. Wealth of *kevaljnâni* is within *kevaljnâni*.

The substance remains constant, but its state changes sequentially. *Goras* (dairy product) is common, but the state of milk, curd, buttermilk, butter occurs sequentially. Substance remains whole in each and every one *samay*, but all its modifications do not arise in one *samay*, and the second state does not evolve from the previous state which has already occurred. In the same way, no other state can be caused due to any other non-self substance. All substances are possessed of the wealth of sequentially modifying nature.

IN THE JNÂN OF OMNISCIENT, THE STATES OF PAST AND FUTURE ARE KNOWN LIKE THE PRESENT ONE

In *lendipiper*, when ninety five percent spiciness has manifested, at that time, ninety-four percent and cent percent spiciness is non-existent and only ninety-five percent spiciness is manifested at present. *Ātmā* is 'sat' i.e. eternally self-existent; *jnân* and *ânand* is in it, and on getting engrossed in it the *jnân* of knowing, all the substances (simultaneously) gets manifested. Such is thy (soul's) nature. In this way one must realize his own greatness.

Attachment which arises in *jiva* is sequence bound. It is not caused by *karmas*. Blemished (impure) and unblemished (pure) dispositions are the wealth of his modifying nature. *Raag-dvesh* (attachment-aversion), *punya-paap* (pious and impious thoughts) are the wealth of sequentially modifying nature of this *jiva*. In all substances of the universe, the basic element (indestructible substance character) always remains constant. Only its present modification is manifesting and the modifications of past and future are not manifested. All are *pariyâys*-are the states/conditions. All those are known clearly in the *jnân* of omniscient, as if they are the present modifications. Fifty years ago, this *jiva* was in *narak* (hell), and he will attain *kevaljnân* after passing a definite time; all these *pariyâys* are known simultaneously just like present ones.

For example, one knows that tomorrow is Monday. A small girl picks up a glass to have water. First she was feeling thirsty thus she has the knowledge of thirst, and now in the present she goes to have water-this she knows in the present, and her thirst will be quenched in future, she knows this also. In this way, *jnân* of three *kaals* exists partially. Further this building was made forty years ago and will remain liveable up to next fifty years, this is known in the present *jnân*. In this way this *jiva* guesses about the non-self-things, but does not do so about himself. 'I was an ignorant self in the past, an ignorant in the present, but my substantial nature is omniscience and by taking its shelter I will become omniscient' one should determine thus.

Jiva wants peace, but where from does it come? Peace is not outside, but it is within the self. On getting engrossed in it, the power/efficacy gets manifested, and *kevaljnân* gets manifested. A fifty years old incident happened in a crowded bazaar can be remembered in *jnân*, this is what people say. In the same way, in omniscient's *jnân*, the states of the past and future are known just like the present ones.

ALL PARYÂYS (MODIFICATIONS) OF THREE KAALS (TIME PHASES) ARE KNOWN DISTINCTLY AND SEPARATELY IN THE PALACE OF KEVALJNÂN

All modifications are known in one *samay* in the *jnân* of omniscient. All modifications are known directly and clearly. Modifications of past, present and future are known separately. Characteristic of each and every modification is known separately. Blending of all modifications do not happen in *kevaljnân*. Whatever state has happened, is happening and will happen, all those are known separately by Him. *Kevaljnân* knows everything in one *samay*, so it has been called blended, but characteristic of each and every modification is known separately/distinctly.

The *vikâr* (impure modification) exists in all the innumerable space points of *jiva*. Its time as well as its characteristic nature is known clearly in *kevaljnân*. One state does not mix in another state. In the knower of three *kaals*, all those modifications, which have happened, are happening, and will happen have already been known. This *jiva* is having *raag*, some other *jiva* is having delusion, and some *jiva* has attained *kevaljnân*, the state of this one *parmânu* is of this form, and after this another state will arise, the present gross body will be left, and after this another certain state will arise all this is known in *kevaljnân*. In this way, here we are advised to understand the glory-greatness of our knowing nature.

On realizing the miraculous uniqueness and greatness of one's knowing nature the glory/importance of *nimitta*, money and *raag* (passion) gets diminished and finished. *Âtmâ* is the knower and others are knowables. Ignorant self believes that those knowables (*jneyas*) are his own and he is of them. Nature of *jnân* is complete (fully efficacious). Look into thyself (*âtmâ*) and recognize thy power (of *âtmâ*), then the importance/gloriousness of *nimittas* and *raag* will be finished.

Âtmâ cannot do (create or change) the modification/state of even one substance, but it can know all of them. I am an embodiment of *jnân* (knowledge) and *darshan* (perception); though *raag* is caused but it is knowable of *jnân*. Seeing the *âtmâ* is seeing of the self. The state of non-living thing which has already occurred, is occurring and will occur, *jnân* knows them, but the ignorant self does not understand its importance. The way a business man buys goods only where from he sees his profit; in the same way from where one will get the goods of omniscient? *Sarvajna* (omniscient) means the complete knower, and the perfectly blissful state of *âtmâ*. Where *jnân* and *ânand* is manifested completely (fully bloomed) that is *moksha* (liberation). From where it is attained? He gets it from within his inner self/nature and not from *nimitta* and *raag*.

In *kevaljnân*, all blemished and unblemished dispositions are known separately with their different characteristic natures. All substances take place in the palace of *jnân*. On manifestation of perfectly bloomed state of *jnân* (i.e. omniscience) all the infinite substances enter in the palace of *jnân*. Modifications of three *kaals* have entered in the palace of *jnân-âtmâ*. Ignorant *jiva* sitting in his palace of clay (*raag-dvesh*) believes bliss to be in it, whereas he is burning fire of in the attachment and aversion (*raag* and *dvesh*). If he could enter the palace of *âtmâ* then he would be happy.

"I am the son of an omniscient (*kevaljnâni*). I am capable of giving rise to *kevaljnân*" on determining this, one attains *kevaljnân*. That which was an inherent image of sentience, blossoms into *kevaljnân*. But omniscience-state of *parmâtmâ* (supreme soul) cannot manifest from *raag*. Unchanging constant knowing nature is existing within the self; *kevaljnân* arises from within that, which never destroys.

On manifestation of completely bloomed state of self *âtmâ* the modifications of three *kaals* are clearly known at once just like the present ones. For instance-when fifty people enter a palace then the arrangements of eating and sleeping of each one of them is made separately, in the same way, the *nimittas* and *raag* are known separately in *jnân*. Hence, it is advised that we must leave the shelter of *nimitta* and *raag* and must take the shelter of our own *svabhâv*-eternal pure nature.

Modifications of three *kaals*, being known in *jnân*, just like the present modifications, is not inappropriate. Earlier this (*roti*/bread) was in flour state, at present it is in dough state and after this it will turn into *roti* state (Indian bread), and when eaten it will go in the stomach, all this is known in our *jnân*. It is known (in our *jnân*) that this *toor dal* (pulse) will get cooked in this water and will not get cooked in that water. Earlier it was pulses, at present it is in this cooked form, and in future it will turn into such form, all this is known in *jnân*. All this is known in *kevaljnân* completely, everything of all the three *kaals*. On realizing the glory/importance of our knowing nature the importance of *nimitta* and *raag* goes away.

DEV WHOSE DIVINE EFFICACY HAS BEEN MANIFESTED FULLY, EVERYTHING IS KNOWN IN HIS DIVINE KNOWLEDGE

This chapter is on “*Jnân Tattva Prajnâpan*” (exposition of *jnân*). This *âtmâ* is *Bhagwân*. His supreme nature/quality is the nature of *jnân-bhâv* (knowingness) which is complete in efficacy. By taking the shelter of this knowing efficacy, *kevaljnân* gets manifested, this is the completely bloomed modification. This is included in *moksha tattva* or in *dev tattva* (characteristic nature of omniscient God). *Âtmâ*'s supreme nature is *jnân*. Whatever is the characteristic nature of a substance, it is never incomplete. *Svabhâv* (nature) is without a beginning and an end. Incompleteness and impure dispositions cannot be in the nature. On realizing that *âtmâ* is *jnan*, the engrossment in the self *jnân* takes place and it is the activity of *dharma*.

When the knowing state of *jnân* gets modified into completely bloomed state, then it is called state of *moksha* or *dev tattva* (supreme Godhood). *Moksha* means *dev* whose embodiment is *kevaljnân*, or *jiva* who has attained the efficacy of divinity. He, whose divine efficacy has been bloomed completely—is *dev*. In His *jnân*, all the substances of three *kaals* and three *loks* are seen/known just like the present ones. Whose divine efficacy has been manifested fully from his eternal divine efficacy is called *dev*. Recognizing (worshipful Lord) *dev* is recognizing the tenet of *moksha*.

The state of *moksha* arises with the support of self-knowing entity (*jnâyak tattva*). This is completely pure state of *jnâyak* (seer and knower) which has been manifested, in that all the infinite modifications (of all the substances) are seen-known with their sequence bound modification. This *jiva* will attain *moksha* in this *bhav* (human birth), this is known in his *jnân*. *Anâdi-sânt* (without beginning and with end) *paryâys* of the infinite past, *paryâys* of the present and *sâdi-anant* (with beginning and without end) *paryâys* of future all are reflected in *kevaljnân*. Nothing remains unknown.

HE WHO KNOWS THE CHARACTERISTICS OF ARIHANT (EMBODIED OMNISICENT), HAS COME TO KNOW THE GLORY OF HIS OWN KNOWING NATURE OF JNÂN, HENCE HE WILL NOT TRANSMIGRATE ANYMORE

It is known in *kevaljnân* that this one *jiva* will modify into such a *paryây* in future. *Jneya* (knowable) too is modifying exactly in that way. *Kevaljnân* is *moksha tattva*. Decision the nature of the (omniscient) *dev*, *kevaljnân*, or tenet of *moksha tattva*, they all are the same. One who determines that, whatever is known in the *kevaljnân* of *dev*, exactly the same is going to happen, his interest in *vikâr* (impure dispositions) and *nimittas* goes away and firm faith in his pure nature is evolved. This is called *samyaktva* and *dharma*.

In *kevaljnân paryây*, all the modifications of three *kaals* and three *loks* get known. He accepts that this *jnân* is the complete *jnân*. One who believes that *Parmâtmâ Arihant* is existing, being possessed with complete knowledge, he realizes that his *âtmâ* also is of knowing nature and *kevaljnân* will be manifested from it. His feeling of oneness in *paryây* (embodied existence) renounced and feeling of oneness in the knowing nature of self is evolved. Ignorant self wants to do *dharma* with outward activities.

One who knows the *dravya-guna-paryây* of *Arihant*, *dravya* means the efficacious element/substance, *guna* means power/efficacy and *paryây* means the manifested part; in this way, he comes to know that his *âtmâ* is also of the same nature. One who has known the *dravya-guna-paryây* of *Arihant*, he also knows his *âtmâ*. *Arihant's dravya guna* and my *dravya-guna* are alike, the only difference is in *paryây*. *Arihant* has fully manifested modification whereas 'I' have partially manifested modification; which will get completed by taking the shelter of *svabhâv* (pure nature of self). Such a form of firm belief arises in him.

Determination is done in the *paryây* of lesser *jnân*. But determination cannot be done by taking the shelter of *paryây* which is having lesser *jnân*. My eternal nature is omniscience and by its shelter, *dharma* (passionless-ness) is evolved. This is the method of attaining *samyak darshan*. Omniscient has attained *kevaljnân* by this way and has discoursed the same. 'You' have not shown interest in knowing how the potentially powerful and completely manifested modifications of *Bhagwân* are evolved, that is why transmigration is continuing. *Bhagwân* says that He knows when you will attain *moksha*. One who ascertains such form of *jnân* he does not have infinite *bhavs* (births).

Kevaljnân is completely bloomed *jnân*, *jiva* who has ascertained this, has realized the importance/glory of his inherent knowing nature. He does not have the importance/glory of body-mind-speech, *punya-paap* and lesser *jnân paryây*. He is the one who attains *samyak darshan*. 'I' have known *dravya-guna-paryây* through this method only, 'you' should also know by the same method, then you will attain *samyak darshan*, and *karmas* will also be destroyed by this method. The method is the same for you and me. Omniscient reveals that it is not possible that *jivas* who puts efforts according to the aforesaid method, yet he may not attain *moksha*. Body-mind-speech are (inanimate) non-living elements, and sentient (*âtmâ*) is the *jnâyak tattva*-all knowing entity. By taking its support, *moksha paryây* gets manifested. If someone adopts any other method besides this, then *dharma* (passionless-ness) does not evolve.

TO KNOW MODIFICATIONS OF THREE KAALS IS DHARMA BUT TO DO (CREATE OR CHANGE) THEM IS NOT DHARMA OF ÂTMÂ

There is no contradiction with the insight to what is seen and experienced in this world. If we think of a pot in our *jnân*, then *jnân* modifies according to that pot. This pot was in form of clay in the past and this pot will break in the future-thus the past and future state of objects are known, when thought of, in *jnân*. The potter knows from the very beginning that this pot will be made from this clay and will break, but he believes that he has made the pot. In the same way, a woman knows that this was wheat-flour in the past, currently it is in the form of dough and in future it will turn into *rotis*. The *jivas* know the states of three *kaals* in the present itself. It is known from the very beginning that *roti* will be made from the dough.

Jneyas (knowables) modify into newer forms every *samay* and *jnân* also modifies into newer knowing states every *samay*. Such is the modification of *jnân* and of those of *jneyas* too. To see this, ignorant *jiva* believes that the change of state of *jneyas* is caused due to him. He thinks/knows in the present that he has bought five tons of coriander in the past and it will be sold at a certain rate in future; thus, *jiva* is the knower only. The thoughts of past, present and future have come in the knowing form of *jnân*. Even then the ignorant believes that he has brought coriander. In the *jnân paryây* of non-omniscient mundane *jiva* such a limited *jnân* of three *kaals* has occurred; in the same way, in the *kevaljnân paryây* infinite modifications of past, present and infinite future are known.

In the lower stages, *jnân* (knowing capacity) is limited. Ignorant deludedly believes that grains come due to him. The *upayoga* of innumerable *samays* of one's knowing nature knows- the past and future modifications. It is known in *jnân* that this mango was raw, it will ripen in dry grass, its juice will be prepared and then it will be eaten with a *roti*. All this is known prior to the occurring of any of these modifications.

It is known even in the *jnân* of mundane being that blood, bones, excretion, etc. will be produced from the food eaten.

While thinking about the present object, as our *jnân* gets modified into the shape of that object, in the same way while thinking about the past or future objects, our *jnân* gets modified into the shape of that object. For example, the paper used for covering the book, was earlier in straight state (unfolded) and now, at present, it is in folded state and it will remain so in the future. This is known to a mundane *jiva* in the present. In the same way, when in our *jnân* the states of the past and future object are known, then it is not surprising if all the substances with their all modifications of three tenses are known in *kevaljnân*.

Potter brings the clay, there exists the formless/intangible *âkâsh* also, but none brings the *pradeshas* (space points) of *âkâsh* from there, because *âkâsh* does not shift from one place to another place. Similarly, *dharma* and *adharmas* also does not shift from one place to another place. But clay changes its place, because clay possesses such a nature. But ignorant *jiva* believes that clay has come (shifted its place) because of him, whereas this is a misconception (wrong thought). In the same way, the objects of three *kaals* are known in *kevaljnân*. This is not contradictory to what we see.

Roti which is made, is not made due to the lady. *Jnân* knows that his *jnân* has known its state of past, present and future, but that state has not been done by *jnân*. In the same way all the states of three *kaals* and three *loks* are known in *kevaljnân*. Modification of body, which has happened, is happening and will happen, all that is known in *jnân*. But *jnân* does not create/change the state of any substance. Although one wants to speak clearly but the words come out stammering; *jnân* knows that the state of speaking is stammering. But if *jnân* knows or he believes that the words of speech are caused by 'me', then-such a believer is an ignorant person.

The substances which are separate, knowing them as separate, is the true *bhedjnân* (discriminative knowledge). *Jnân* manifested by omniscient is of the completely bloomed nature. All the substances of three *kaals* and three *loks* are known in his *jnân* (omniscience). Nothing remains unknown in his *jnân*. One who has firm belief of the existence of the divine power/efficacy of omniscient and of the tenet of *moksha tattva*, he is sure to attain *samyakdarshan* (self-realization). This itself is true *dharma*, but *dharma* is not outside the self.

MODIFICATIONS OF THREE TIME PHASES OF KNOWABLES (JNEYAS) ARE DIRECTLY SEEN AND KNOWN IN JNÂN IN ONE SAMAY

Jnân is just like a picture screen. As on a screen all the forms of pictures/inscriptions of the past, present and future things are seen/known directly in one *samay*. (The idols of 24) *Tirthankars* of past, present and future which are carved in stone, on seeing them all becomes visible/known instantly. These *Tirthankars* had been in the past and these will be in future, thus the knowing of all occurs directly in the *jnân*. Our *jnân* knows directly the images of twenty-four *Tirthankars* of near past, present and near future carved on *Ashtâpad* (Kailash mountain). It is not so that, knowledge of *Tirthankars* of the past has gone into the past, and it is also not so that knowledge of *Tirthankars* of the future will arise in future. But in fact, *jnân* knows them all in one *samay*. Similarly, in the wall (mirror) of *jnân* the shapes of modifications of all knowables of the past, present and future are known directly in one *samay*.

In the *jnân* of omniscient as the states of past, present and future are known directly, exactly so modify the knowables. But they are not dependent, rather they are completely independent. In other words, *jnân* does not modify due to *jneyas* and *jneyas* does not modify due to *jnân*. *Jnân* (knowing activity) arises according to the modifications of the object known. This cloth was just cotton thread earlier, then it got modified into cotton cloth and then clothes will be made from it. All this is known in *jnân*, but it is not the work done by *jnân*, (because) the work of *jnân* is only to know.

'My' work is to know and see. Outside work is not my work. *Raag-dvesh* (attachments and aversions) are also not my work. Knowing that "I am the knower" is *samyakdarshan*.

Omniscient has the eye of omniscience, i.e. he knows from all the *pradeshas* of *âtmâ*. All the innumerable spatial units (*pradeshas*) of *âtmâ* are bloomed fully. The way foliage of tree blooms, in the same way *âtmâ* has bloomed. With the support of constant (unchanging) knowing blissful sentient *âtmâ*, sprouting of *kevaljnân* has bloomed; in His *jnân* nothing is left to be known.

In reality, shop does not run due to *âtmâ*. An ignorant boasts that shop runs properly if the person is honest and it will not run properly if the person is dishonest. *Kevaljnân* knows three *kaals* and three *loks*. A true believer *chhadmastha* (non-omniscient) knows three *kaals* partially. The thorn/fault of perverse belief obstructs the ignorant. Till *jiva* does not determine that nature of *âtmâ* is to know and rest all are knowables, he cannot believe in the true principles.

Through the example of a picture-screen, it has been mentioned that the state/modifications of three *kaals* are known in *kevaljnân*. If a *muni* comes to a house for taking food; there he sees, the house, the lady, a child. They all are simply *jneya* to the *muni* as well as to the householder also, who lives in that house; but the misbeliever makes the mistake of believing them to be his own. Bharat *Chakravarti*, had the final body, and he was going to end his mundane life forever by attaining *moksha*. When a *muni* comes for *âhâr dâh* (food) there, the *muni* sees the palace and king Bharat also sees the palace. But Bharat has attachment and *muni* does not have attachment, although both have equal true insight (true belief). But the *muni* has stability/equanimity of true conduct, and king Bharat has the weakness of attachments. If any *mithyâdrishti jiva* be present there with him, then he focuses on non-self things and believes them to be his own; whereas the substance remains the same (unchanged), always.

"Present modification of all knowables is not contradictory":-

Here it is said that the present state/modification is seen in the *jnân* of omniscient. *Kevaljnân* is the present state so the present state of the entire universe is the *nimitta* (cause) in it. *Kevaljnân* is the *naimittik* (causal) in the present state and the present state of *lokâlok* is *nimitta* in it. Nature of *jnân* is to know completely, it knows the past and future wholly in the present. In the same way *jneyas* too have the capacity to be known completely in the present. There is no contradiction in *jneyas* being known instantaneously. In the *jnân* of one *samay* of omniscient, all (the states of past, present and future) are known just like the present.

The knowingness power/efficacy of *âtmâ* is miraculous this thing must be believed precisely. To know the existing substances is the nature of *jnân*, and the nature of substances is to be known. There is no other nature besides this. The way, all the forms of pictures/inscriptions of somethings which are destroyed and which are not yet originated are known as existing in the present, in the same way the forms/modifications of all the knowables of past and future are known in *jnân paryây* just like those existing in the present.

Jneyas modify in a sequence bound form and *jnân* also knows them in a sequence bound form. Whatever state of whichever substance is going to happen, in whatever form, is known exactly in the same way in *jnân*. On knowing this, the arrogance that 'I' am the creator of that state, is removed. Then the self focussed state with ascertainment of equanimity, steadiness, gets manifested. Omniscient sees completely and *jiva* with lesser *jnân* sees partially. But between these two states, to assign *jnân* as doing some other work is delusion.

Here the talk of destroying the *karmas* has not been said; to say that He (the omniscient) has destroyed *raag* is also a conventional/metaphorical expression. *Jnân* and *raag* both are separate from

one another. On having belief, knowledge and engrossment in such knowing nature of self, the path to *moksha* is manifested.

PRAVACHAN ON BHÂVÂRTH

Q: *Kevaljnân* knows all the modifications of three time phases of all substances simultaneously. Here a doubt may arise, that, how can *jnân* know in the present time those modifications which have destroyed and which have not yet arisen?

A: It is seen in this world that even *jnân* of *jivas* having partial/lesser *jnân*, can think/know about things which have been destroyed and which have not yet arisen. By way of thinking (logically)—by way of inference and deduction, one can modify into the appearance of that knowable-*jnân* knows this. *Jnân* knows that, this nail enters into the wall. But there, an ignorant person believes that he has fitted the nail in the wall; whereas the nature of the wall as well as of the nail was of that type. Ignorant simply boast of it and he gets confused to see the associated circumstances.

It is correct to infer that pot will be made out of clay. Then the completely unveiled bloomed *jnân* can know definitely all the modifications of the past and future. Just like a screen, power/efficacy of *jnân* is such that it can know all the modifications of the past as well as of the future and just like the power of the carved picture/inscriptions, the power of efficacy of knowableness is such that their all modifications of the past and future become knowables and are known in *jnân*.

Prameyatva (comprehensibility) is the characteristic of *jneya* and knowingness is the characteristic of *jnân*. “I make the *roti*”—such belief is (*paryây buddhi*)-oneness with modification. In this way, due to unique comprehensibility power of soul (*jneyatva shakti*), simultaneously knowing of all the modifications of all substances of all three tenses in *kevaljnân* is not contradictory.

GATHA-38

अथासद्भूतपर्यायाणां कथंचित्सद्भूत् त्वं विदधाति-

Now, the existence of the non-existing *paryâys* (of past and future) also is shown/explained partially from some point of view:-

जे णेव हि संजाया जे खलु णट्टा भवीय पज्जाया॥
ते होति असब्भूदा पज्जाया णाणपच्चक्खा॥३८॥

JE ÑEVA HI SANJĀYĀ JE KHALU ṆAṬṬHĀ BHAVĪYA PAJJĀYĀ
TE HONTI ASABBHŪDĀ PAJJĀYĀ ṆĀṆAPACHCHAKKHĀ || 38 ||

Meaning of *gāthā*: Those modifications, which have never originated and those have been actually originated and are already annihilated are the non-existing modifications, they are all directly known in the omniscience.

***Tikā*:** Modifications (*paryâys*) which have not yet originated so far, and those which have been originated and have been destroyed, they, besides their being non-existent but being definite (comprehensible) in *jnân* (omniscience) are reflected/known directly in *jnân*, just like the idols of *Tirthankars* of the past and future carved on a pillar of stone which are unwavering within their *swaroop* (characteristics) are known in *jnân*.

PRAVACHAN

TO KNOW/BELIEVE ASSOCIATED CIRCUMSTANCES, ATTACHMENTS AND JNÂN AS UNDIVIDED ONE IS ADHARMA (IMPIETY) AND TO KNOW/BELIEVE THESE THREE AS DIVIDED/SEPARATE IS DHARMA (PIETY)

This chapter is about *jnân tattva* (knowledge reality). *Ātma tattva* (soul entity) is *jnân tattva* and vice-versa because the nature of soul substance (*âtma vastu*) itself is to know and see. The substances of universe when and in whichever form they modify and the *raag-dvesh* of whatever form arise in *âtma*, knowing them in one's own *jnân* is *dharma*. This is the main principle. *Ātmā* is a *vastu* (substance). Its main and supreme nature is of knowing the pure self-soul. The activity of knowing nature of *jnân* is to know and see; but it is not its nature to do *punya-paap* or to be one with *raag*. Since eternity *jiva* has believed *jnân* and *raag* to be one. 'I can do the activity of non-self', knowing such undividedness (of self and non-self) this *jiva* creates perverse belief (*mithyâtva*). But discriminating them as three separate things (*bhed-jnân*) is *dharma*.

The external circumstances change every *samay*, they are *jneya* only. *Raag* also changes every *samay* and that too is the *jneya* (knowable) of the *jnâtâ* (knower)-but instead of believing so, to believe that *raag* arises due to *nimitta* (external agency), or *jnân* arises due to *raag*, is sowing the seeds of transmigration.

Your form - your nature is your knowing power (efficacy of *jnân*). The power/efficacy is of becoming omniscient God-is of knowing all (omniscience). But 'your' substantial power is not of looking at *nimittas* or of modifying into *raag-dvesh*, or of remaining non-omniscient (incomplete knower) and it is not your true nature also, because 'your' true nature is *jnân*. By conquering the state of ignorance, attachments and aversion, by manifesting the state of passionless science, and the soul-substance (*âtmâ*) remains constant (unchanged), to Him the Jains call *Parmeshwar* - supreme God. There is no other *Parmeshwar*-supreme God besides this. One must understand the self *bhagwân-âtmâ*, because without understanding the true nature of self- substance, where will he put his effort? Or where will he use his spiritual energy (*virya*)?

OMNISCIENT KNOWS COMPLETELY AND MUNDANE (NON-OMNISCIENT) JIVAS KNOW PARTIALLY - KNOWING SO IS SVA-JNÂN (KNOWLEDGE OF SELF)

The states of substances of the world, which have occurred, are occurring, and will occur, all those states (*pariyâys*) are present in some way, this is being proven in this *gathâ*. *Âtmâ* will become omniscient by the manifestation of his power/efficacy of *sarvajnata* (all knowingness). In *kevaljnân* all the modifications of the past and future are known in the present just like the present ones. Such is the nature of *jnân* and to know those *jneyas* in the present is its nature.

Your 'soul's nature is to become omniscient. 'Your' nature is to know everything. Determining so is *dharma*. 'You' are a knowing substance. Omniscient knows and sees completely. To Him all substances are completely visible/perceptible and knowable. In the lower spiritual state, we *jivas* know and see incompletely, and to us certain substances (*jneyas*) become visible and knowable. Even then, all substances remain present in our faith and knowledge as knowables (*jneyas*); in other words, you are a knower - one with such a belief/realization is evolved.

Those who have become omniscient, from where did they become one? Has omniscience evolved from *raag-dvesh*?

No.

Has omniscience come from incomplete state of *jnân*?

No.

One who believes his inner inherent nature as omniscience, he does not think of changing the modifications of other substances. In an ignorant state *jiva* believes that change in modification of other substances is caused due to me (self), or change in me (self) is caused due to non-self. But, this is wrong concept.

In this universe, there are infinite *âtmâs*, infinite *pudgals* (matter/particles), *dharma* (medium of motion), *adharmâ* (medium of rest), *âkâsh* (space) and *kâlânus* (innumerable time substances). Modifications of all these are occurring sequence bound.

Q. Complete *jnân* (omniscience) can know the present state (modification) of all these six substances, but how can it know the past and future states as well?

A: The complete *jnân* (omniscience) possesses the power of knowing the states of past and the states of future, hence the existence of all those states is there in a certain way, is proven – this is what is said here.

KEVAL JNÂN KNOWS ALL SUBSTANCES OF THREE KAALS, BUT DOES NOT DO (CREATE/MODIFY) THEM – IF IT IS BELIEVED TO BE THEIR DOER THEN IT WILL NOT REMAIN KEVAL JNÂN

Though *kevaljnân* has not arisen at present in this *jiva*, but *kevaljnâni* (omniscient) knows that this *jiva* will attain omniscience at a certain fixed time, because that *dravya* has the present ability to become

knowable. This particular *jiva* would modify in such type of *raag* after five minutes—that is also sequence bound. Though that state is not in the present, yet it is known in *jnân* just like in the present one. Hence it is proved that, it has occurred in the present.

Kevaljnâni knows the states of future in the present. Hence those substances are knowable in the present, in the form of *nimitta*. It is not possible that *jnân* of one *âtmâ* can merge with the *jnân* of another substance. *Jnân* is the knower of non-self, but it is not the doer of non-self. The omniscient *jiva* (knower of three time phases) is the knower of the states of past, present and future tenses. If he believes that this particular substance was not there earlier but 'I' have created it, then he would not remain the knower of three *kaals*; because he doesn't have the knowledge of the past.

In reality, as he is the knower of the substances of three time phase, no substance is originated as new one and does not happen so also that any substance may not be known. He knows the substances of the past. The substances of the past existed—so he knows the substances which were there in the past, so these substances are eternal and the omniscient is eternal too. If *Siddhas* and omniscience are taken in a general sense, then they are there since eternity. But from an individual point of view *kevaljnân* does have a beginning. But in a general sense, the *Siddha* (disembodied omniscient), *kevaljnân*, *moksha mârg* (the liberation path) all are since eternity. None is former and none is later. Behold! The path of Jainism is unique. *Âtmâ* is the knower and seer only.

PAST AND FUTURE MODIFICATIONS OF SUBSTANCES ARE KNOWN/SEEN AS PRESENT ONES IN KEVAL JNÂN

Your (*jiva*'s) inherent nature has efficacy of *kevaljnân* since eternity. By its support, first attaining *samyak darshan* (right belief) then exerting to attain *kevaljnân* is your religion (*dharma*). The states of knowable which had happened in the past and that which will happen in the future—*jnân* knows them and the *jneyas* also are worthy of being known. It is the nature of *jneya* that its modification of the past and future, be known in the present and it is the nature of *jnân* to know them. *Âtmâ* which is the temple of sentience is fully replete with the stock of *jnân*. 'I' also possess the inherent nature of becoming omniscient, but I am not going to become omniscient due to *nimitta* and *vyavahâr*—having such a firm decision is *samyak darshan* and engrossment in the self is *châritra*. *Raag* which arises along the way is knowable.

See! One *parmânu* at present is in the form of filth, which will change after five days into another state, that *parâyâ* is of the future, the present *jnân parâyâ* knows it. That substance has the ability to be known in the present just like present one, due to its attribute of *prameyatva* (knowability attribute). No, new (non-occurable) modification has arisen in *âtmâ* and *parmânu*. And the modifications of attachment-aversion, charity-compassion is destroyed; even besides their being non-existent at present they are known in the present, as if they have stuck with *jnân*. It is fixed with *jnân*. In the substance also the *parâyâ* (modification) is fixed. The *parâyâ* which will arise after five years from now is also fixed (destined). All this discussion is about modifications.

If someone says that omniscient knows hence, *vikâr* (blemished modification) is definite to occur, but blemished state is random from its own point of view, then this belief is also wrong. In the substance also, the *parâyâ* is definite. Nature of substance is not random. Even then, if it is believed to be random, then how would it be spoken about as definite in *kevaljnân*? Hence this doubt is not true.

As a blue cloth is seen in the mirror, its reflection/image is also seen as blue. It is not possible that reflection in mirror is blue and the cloth in the front is black. Separate state of bricks which is going to arise in future, is known in *kevaljnân*, beforehand. *Kevaljnân* of one *samay* knows the state of past and future; so, the modifications are pre-fixed and they are stuck with *jnân* of omniscient. Infinite modifications of

infinite past since eternity which have already passed and infinite modifications of the future which will arise in future, all these are known directly in the *jnân* of omniscient. One who determines thus about the omniscient's knowledge, his *jnân* of *sarvajna* gets rid of all ignorance.

Raag and the rise of *karmas* also are knowables in *jnân*, what sort of *raag* will arise in future? It has come into the *jnân* of *sarvajna* therefore, it is definite/destined, but the ignorant self does not know this. Though it has been realized/decided in the *jnân* of a true believer non-omniscient that *raag* is destined, he may not be knowing directly but all those states/modifications are definite, he has ascertained this. In the *jnân* of omniscient all the non-existent states/modifications (of the past and future) are known directly, in the present. *Pratyaksha* means *prati* (directly)+*aksha* (*âtmâ*). Here *aksha* means *jnân* or *âtmâ* and *prati* means near/direct.

Omniscient Lord, *Simandhar Bhagwân*, is living in East *Mahâvideha Kshetra*. In his *jnân*, infinite modifications which have originated and destroyed are known directly, just like present ones. Lakhs (millions) of such *kevalis* are present, there in human body. Infinite *kevalis* are present in the state of *Siddha* (disembodied omniscient state). In the *jnân* of these *kevaljânis* all the states/modifications of substances are known. Modifications of the past and future are known in the present.

In this *gathâ* 38, it is said that all modifications/substances are known directly in omniscience, this proves that the state of the past and future knowables are just like present ones, so state of *jneyas* of past and future are known as if they are existing in the present.

Without understanding this, the ignorant self gets stuck in following the external physical activities (*kriyâ-kând*)/rituals. But that *kriyâ-kând* does not help in understanding the knowing nature of the self. The substances are existing in front of *jnân*. *Tirthankars* who had been in the past are carved in the *jnân* form of stone and they are seen/known as if they are existing in front of the eyes. In the same way, all the modifications of past and future of infinite substances are all known directly in *jnân*.

LOKĀLOK IS LIKE A DROP IN KEVAL JNÂN

Q: This means that *jnân* will be over-burdened?

A: No, there is no burden on *jnân*. The complete non-sensory *jnân* which is manifested on the basis of *âtmâ*, does not have even a little burden. In *Parmâtma Prakâsh* an example is given on a *mandap* (canopy) of bamboos the cloth (*chandni*) goes upto the edge of bamboos. But because the *mandap* is small so the cloth (*chandni*) is also small, it is not so. If the *mandap* be bigger than cloth would also spread upto its edge. In this way, *kevaljnân* knows the canopy of three *kaals* and three *loks*, and if the *lokâlok* would have been infinite times bigger, then *kevaljnân* would have known that as well. In this way, knowing the *dravya-guna-paryây* of the *Arihant* God, by focusing on the pure nature of self, is *samyak darshan*. *Dharma* begins from here.

Second example is that, in this universe, one constellation is just like a point; in the same way, in the *kevaljnân* form of *lok*, this *lokâlok* is just like a constellation. Such is the glory/greatness of knowing nature of *jnân*. Complete *jnân* which gets manifested from the complete absolute nature, what does it not know? In *Aadi Puran* it has been said that, in *kevaljnân*, three *loks* are just like a *parmânu* (smallest unit of matter).

There is no difference in the sum and substance of any texts written by *Digambar Jain munis*, may it be text of *dravyânuyog* (real metaphysics), *charanânuyog* (ethics/code of conduct), *kathânuyog* (mythology) or *karnânuyog* (aetiology), the difference lies only in the style of narration. See! this is the principal amount of the knowing nature of self.

SUBSTANCES SURRENDER THEIR DIFFERENTIA TO KEVALJNÂN

Tirthankars of the past and future are known directly in present as if they are carved on a pillar of stone; in the same way, in the nature of *kevaljnân*, the state of past and future of all substances are known directly in present. Whatever state would arise in whatever time, all those are reflected/known steadily and firmly in *jnân*. All the modifications of the past and future are fixed, steady without any changes. The way a steady object comes in *jnân* without any change, in the same way the modifications of the past and future flow/modify steadily and they are reflected/known in *kevaljnân*. The way the *naimittik* state of *kevaljnân* is complete, in the same way, the *nimitta* in front of it is also complete. This is the right knowledge (*samyakjnân*) of the object known.

Characteristic nature of *jnân* is to know and characteristic nature of *jneya* is to be known. Without knowing the characteristic nature of *âtma*, how would *dharma* evolve? The way a painting cannot be done without a wall; in the same way without steady firmness of knowing nature of *jnân*, the state of engrossment (stability of *châritra*) cannot be achieved. The benefit of self-realization of knowing nature which has occurred in this *âtma*, is such a benefit, which has never occurred since eternity.

Let the knowables be known in my *jnân* unwaveringly, such is 'my' nature. To have such a belief is the benefit to *âtma*. *Kundkund Âchâryadev* has done the work of his inner-self, but by composing these *shâstras* (of pure *Digambar* Jain tradition) he has done a marvellous work. He has presented *kevaljnân*. On manifestation of pure nature of *jnân*, if modification is not manifested completely, then the knowingness of *jnân* is not proven, and if *jneyas* are not complete, then the knowability of *jneyas* cannot be proven.

Someone says that *Kevali Bhagwân* does not know the modifications of the future in the present, but he will know when it will occur in the future-but such statement is totally false. When the modifications will occur in future, at that time he will know-that is not *kevaljnân*. It is definite, when the state of water will get cold and the instrumentality (*nimitta*) of ice to it is also definite. In *parmânu*, the state of an attribute of touch changes into cold state; because one 'sat' (self-existing entity) does not exist due to another 'sat'.

Nature of *jnân* is unwavering. It does not move back and forth, and *jneya* is known in *jnân* just the way it is. In other words, everything is known in *jnân* all at once. *Jneya* modifies exactly the way *jnân* is, even then *jnân* does not depend on other *jneyas*. *Jneya's* state changes due to *jneya* itself and *jnân's* state changes due to *jnân* itself.

Thus, determining the nature of embodied omniscient (*Arihant*) is *samyakdarshan*. *Âtmâ's* characteristic nature is *jnân* (to know). From that, the knowership of three *kaals* arises. If he does not know all the states of all substances simultaneously in the present, then he does not remain the knower of time phases (omniscient). In the *jnân* of omniscient, the modifications of past and future are present/known in the present. The way *svâhâ* word (hail) is said in *puja*, in the same way modifications of past and future does *svâhâ* in the present *jnân*. In this way, *jneyas* are known unwaveringly in *jnân*.

STATE OF SARVAJNA ARISES BY ENGROSSING INTO PURE KNOWING NATURE OF SELF

This chapter is on knowledge reality (*jnân tattva*). What should one do who wants to do *dharma*? This is explained here. Nature of *âtma* is *jnân* and *ânand* (bliss). When its state of *jnân* and *ânand* is manifested, that is *dharma*. *Âtmâ* is a substance which is without beginning and end. *Âtmâ* is not a new substance, so no one is its creator/doer; in the same way, it is not so that it may get destroyed and may get assimilated into some other substance. In this universe whichever substance is *âtma*, its characteristic nature is *jnân*; to manifest its fully bloomed state is its *paryây svabhâv* (modifying nature).

Jnân guna (knowledge attribute) exists in the complete region as well as in all the states of *âtma*. This *jnân* is (*âtma's*) basic element or essence/attribute. Attributive nature of *jnân* exists eternally in *âtma*

without a beginning and end. It's completely bloomed state, which arises on remaining engrossed into inner *jnân* /knowing self, exists in every part of *âtmâ*, but that state is of one *samay*. *Kevaljnân* is also a state of one *samay*.

Here explanation is of self-god (*bhagwân-âtmâ*), its *jnân guna* and its completely bloomed state, which is *kevaljnân*. *Arihant tattva* (omniscient state) is *moksha tattva* (state of liberation). Those who have manifested the *kevaljnân paryây* from within the nature, by destroying the *vikârs* (passions) etc blemishes and *kârmic* matter-they are *Arihant*. Without understanding their true nature, there cannot be true bowing-salutation to them, the state of all-knowing lordship or the state of *kevaljnân* arises by engrossing into *jnân-guna*. That *jnân* knows three *kaals* and three *loks* completely, in which nothing is left to know.

In *gathâ 38*, it has been said that modifications of substances arise sequentially one after the other, these are known in *kevaljnân*. In other words, infinite modifications-blemished (impure) or unblemished (pure), which are going to occur sequentially, all of them gets reflected/known in *jnân* (omniscience) this is what is explained here. Now in *gathâ 39* *jnân* will be explained. *Jnân guna* of *âtmâ* is its supreme nature. *Raag* (attachment) is not *âtmâ* and *âtmâ* is not attachment. Body is not *âtmâ*, and *âtmâ* is not body. *Jnân* itself is *âtmâ*, as result of such firm decision *samyaktva* is manifested and after that *kevaljnân* arises. In the *kevaljnân paryây* of one *samay* all the modification of three *kaals* and three *loks* -which have happened, are happening and will happen are reflected/known simultaneously.

GATHA-39

अथैतदेवासद्भूतानां ज्ञानप्रत्यक्षत्वं दृढयति-

Now the explicitness of knowledge of each non-existing *pariyâys* (of past and future) is being confirmed-

जदि पच्चक्खमजादं पज्जायं पलयिदं च णाणस्स॥

ण हवदि वा तं णाणं दिव्वं ति हि के परूवेत्ति॥39॥

JADI PACHCHAKKHAMAJÂDAM PAJJÂYAM PALAYIDAM CHA ÑAÑASSA |

ÑA HAVADI VÂ TAM ÑAÑAM DIVVAM TI HI KE PARÛVENTI || 39 ||

Meaning of *gâthâ*: If the omniscience would not know directly, the non-originating future modification and the already destroyed past modifications, who would then call that knowledge as super natural.

***Tikâ*:** The *pariyây* which has not realized its existence (not yet originated) and that which has actually realized its existence and has been destroyed, to such (non-originated and destroyed one) modifications, if *jnân* invades forcibly by its obstruction-free, evolved, invisible, gallant-lordship power and all those *pariyâys* offer themselves with their characteristic nature non-sequentially together (to be known in *jnân*); in this way if that *jnân* does not (fix/ascertain/comprehend) them in its own self directly, then what is the divinity of that *jnân*? Therefore, all this is possible for the *jnân* which has reached its summit/perfection.

***Bhâvârth*:** It is the divinity of infinitely glorious *kevaljnân* that it can know directly all the *pariyâys* (past, present, future) of infinite substances in one unit of time.

PRAVACHAN ON GÂTHÂ

Now, *jnân*'s directly knowing capacity of presently non-existing *pariyâys* is being confirmed, though the modification of future state has not yet occurred, even then, all those are known directly in *jnân*, is being confirmed.

ACCEPTANCE OF EXISTENCE OF SARVAJNA EVOLVES BELIEF OF SARVAJNA NATURE OF OUR OWN SELF, AND THIS ITSELF IS PURUSHÂRTH(EFFORT)

Q: There can be no change in what has been known/seen by omniscient-*kevaljnâni*. Then there remains any *purushârth* (effort) to be done?

A: Whatever state, of whichever *dravya* (substance) is going to occur, is known by *kevaljnân*. Such is the knowing nature of *jnân* and to be known is the nature of *jneya*. Arriving at a decision that, whatever is destined to happen it does happen is *purushârth* (effort). Whatever *vikâr* (impure thought activity) is going to arise to whichever *jiva*, it does arise, and whatever *dharma* (pure thought activity) is going to

arise to whichever *jiva*, it would arise—one who has ascertained of having such a pure knowing nature of self he is going to become a knower and seer. There are *jivas* in this universe who have wealth of such complete *jnân*, in which all modifications of all substances are known. One who accepts the presence/existence of such a *kevaljnân*, his faith in impure dispositions and in scanty *jnân* is given up and instead faith of his own omniscient nature is evolved. Whichever modification is destined to arise at whichever time, that is seen/known in *kevaljnân* and whatever is *nimitta* in that modification is also seen/known in *kevaljnân*. To arrive at such a decision is *purushârth* (true effort). Whatever thought activity of *jnân* takes place in deciding that *moksha tattva* exists in nine *tattvas* (realities), that is *dharma*.

**TO KNOW THAT BOTH UPĀDĀN AND NIMITTA ARE WELL FIXED/PRE-DESTINED IS DHARMA
PRAVACHAN ON TIKĀ**

Omniscient *Bhagwân* has seen infinite *âtmâs*, infinite *pudgalas* (non-living substances), one of *dharma* (medium of motion - *nimitta* in self-moving substances), *adharmas* (medium of rest - *nimitta* in self-stopping substances), one *âkâsh* (space) and innumerable *kâlânus* (time particles). Future *pariyâys* of these substances have not yet arisen, hence it is said here that they have not experienced those *pariyâys*. In these substances, the future modifications of these substances have not yet arisen, but will arise in future. *Kevaljnân* knows that this *parimânu* will modify in a certain form in future. The modification which is not destined to occur will not occur, and that which is destined to occur that will not be deleted. Whatever modification of whichever substance is destined to arise in whichever time it will definitely occur and no change can occur in this the same is known in *kevaljnân*. Having such a belief is *dharma*.

Whatever is known in the *jnân* of omniscient Lord of lords, Jain, supreme God, no change can take place in that. Such is the existence of *kevaljnân*. To decide this and to accept one's own omniscient nature is *samyakdarshan* and to remain equanimous in it is *châritra* (true conduct)-this itself is *dharma*. Ignorant *jiva* who has not decided on the nature of this kind of *kevaljnân*, he may say that omniscient *Bhagwân* does exist, but he has not decided on this.

Although those modifications which have not yet arisen, even then, *kevaljnâni* knows them, that this one *jiva* in one birth (*bhav*), this one *jiva* on two *bhavs*, and this one *jiva* in three *bhavs*, will attain *moksha*. This existing *swâdhyây mandir* was built seventeen years ago, prior to that it was not here. But in *kevaljnân* it was known from the very beginning that after seventeen years, such (state/*swâdhyây mandir*) will be built here. This modification will arise in that substance, is fixed, and the *jiva* with auspicious thoughts, or *nimitta*, is also fixed. In this way both are destined.

No one is the doer of any other substance. *Âtmâ* is the knower and seer. In the decision of omniscience, the decision of sequence bound modifications is evolved. To know the state/modification of *pudgal* is *jnân*, or to know the arising *raag* is *jnân*-such knowing activity is *dharma*. Contrary to this, ignorant *jiva* believes *dharma* to be in doing pooja, doing fast, avoid eating green vegetables. But without understanding the *svabhâv*-characteristic nature of pure self, *dharma* (passionless state) does not evolve.

See! The play is between the modification (*parinâm*) and the modifying substance (holder of modifications-*parinâmi*). When *dravya-drishti* (focus of self-substance) is evolved, the present *pariyây* (attention) becomes identically undivided with the self-substance, then the modification which arises at that time is *dharma*. To forget the self-modifying substance (*parinâmi dravya*) holder of modifications and to have singular focus (one sided) of modification (*parinâm*) is *adharmas*. *Jiva* who decides this, knows the true nature of self.

KEVALJNÂN WITH ITS SUPREMACY KNOWS ALL THE MODIFICATIONS OF PAST AND FUTURE

Kevaljnân knows all the future modifications which have not yet arisen of *âtmâ* and *pudgal* substances

existing in front of it. All the modifications of past, which have occurred in infinite *âtmâs* and *pudgals*, have already been experienced. *Kevaljnân* knows all those unborn as well as destroyed modifications.

There is no obstruction in the *jnân* of omniscient. Infinite groups of twenty-four *Tirthankars*, which have happened in the infinite past *pariyâys* and which will happen in the infinite future *pariyâys* are known directly in the *jnân* of omniscient. If someone believes other than in this, then flaw proves to be in that *jnân*. It is said in Jain philosophy (Jain *darshan*) that you have the ability to become an omniscient. But you are not worthy of doing *raag-dvesh* (attachments-aversion). Also, you are not worthy of becoming *nimitta* to other non-self-things. So, 'you' must focus on your *svabhâv* (eternal inherent nature of self) and experience it-ascertain it.

Omniscient *Bhagwân's jnân pariyây* is completely bloomed without any obstruction. As the bud of a flower which was in contracted state then it blooms by itself, similarly the state of *jnân guna* (knowledge attribute) was in contracted-unblossomed state, now it has been bloomed fully without any obstruction. That which was in potential efficacy has been bloomed/ manifested. Bud of marble does not bloom as it does not have the power/efficacy to bloom. Bud of a rose has that power/efficacy so it blooms. In the same way, *Bhagwân âtmâ* (potentially omniscient) has the efficacy to bloom, it blooms and it has bloomed fully without any obstruction. On arriving at such a decision- the belief of *kevaljnân*, *dev* and *guru* is evolved.

Kevaljnân knows all the states of past which have actually originated and destroyed and the state of future which are yet to originate. This (omniscience) *jnân pariyây* is indivisible with its brilliance. *Prabhutva shakti* (supremacy) is an independently adorning efficacy/power. This *prabhutva shakti* is in *jnân guna*. *Jnân* knows with the strength of his own efficacy of *prabhutva shakti*. Modifications of future which have not yet arisen and those of the past which arose and are destroyed, all are known in *kevaljnân* with its own strength/ability. This is the spiritual strength (*viryâ*) of *jnân* which has been shown here. This *jiva* will become *Tirthankar* in future, this *jiva* will become *Gandhar* in future, or this *jiva* will attain the state of *Siddha* (disembodied omniscient state) on getting separated from this human body; *Kevali Bhagwân* knows directly all this by the strength of his *jnân*; i.e. He/ his *jnân* has entered into them (those states of *jivas*).

In worldly life, it is said that this person has such ability that he wins the heart of all good people. In the same way *kevaljnân* has such efficacy that he knows all the past and future *pariyâys*. *Guru* tells his disciple for confession and condonation of faults, that it is beneficial for him to speak the truth. Without telling anything *guru* knows everything of what is in disciple's mind. In the same way, *kevaljnân* knows all modifications (of three time phases).

ALL THE STATES OF THREE KAALS APPEAR IN KEVALJNÂN SIMULTANEOUSLY

All modifications make known their complete characteristics all at once. *Kevaljnân* sees/knows that this type of *vikâr* (impure state) is sure to occur, its knowing is also destined and *vikâr* is also destined. *Jiva* who ascertains that *vikâr* is destined, his sight/focus comes on *jnân svabhâv* (pure knowing nature of self). Whatever *vikâr* is destined to arise to whichever *jiva*, the same will arise, no change can occur in that one who has determined this, i.e. he has ascertained his knowing nature. Hence delusion and passions of *anantânubandhi* (causing infinite bondage) does not arise in him. If someone says that omniscient (*kevaljnânî*) has seen *vikâr* which is definite/destined (to occur in some *jiva*), but if *vikâr* in the concerned *jiva* is not destined-then this too is wrong, because all those *pariyâys* have already been reflected/known simultaneously (non-sequentially) with their all characteristics in omniscience. The modifications occur in sequence bound order, but they all are known simultaneously, non-sequentially.

Bhagwân knows non-sequentially, but the *pariyâys* of past, present and future are reflected/known in *jnân* simultaneously. Even though these modifications occur sequentially, yet they are known altogether

simultaneously, and non-sequentially. This substantial phenomenon is not known to worldly beings (*jivas*) and they are in delusion in the name of external activities (rituals) and sectarianism, but do not find out time to think about this truth.

In every substance, whichever modification is destined to arise, the same arises, one who determines this, he does not remain the doer of *raag*. His insight/focus has shifted from *raag* (attachment) to his knowing nature of self and this itself is the path of *moksha*. *Nimitta* and *vikâr*, both are fixed/definite, i.e. attaining *samyaktva* and the presence of discourser (*guru*) at the time of attaining *samyaktva*, both are fixed/definite. It would seem as if *kevaljnân* has entered in all the modifications of the universe and modifications of the universe have offered/got reflected themselves to *kevaljnân*. In this way, if those modifications are not reflected (known) by *kevaljnân*, then who would call it *kevaljnân*?

See! On determining (the power of) *kevaljnân*, the perverse effort of *raag* and non-self-things is relinquished and the true effort of self-nature arises. It is the nature of *jneya* to be known in *jnân*, but it is not the nature of *jnân* to remove or bring the *jneya*. Worldly people see the outside activities and get amazed, but there is no magic on the outside, even *raag* has no magic. In fact, the real magic is of the sentient self itself.

Kevaljnân of one *samay* enters into *lokâlok* and *lokâlok* gets reflected/known in *kevaljnân*. Hence it has been said that divine *jnân* (*kevaljnân*) is *achintya* (beyond our thinking power)). *Manah:paryayjnân* (telepathic knowledge) is infinite times less than omniscience. It has been said here that all this is possible to *jnân* which has reached the highest level. Focusing on his own wealth of *jnân*, complete *jnân* arises in his *paryây* and that is the highest level of *jnân*. All this is worthwhile. It is true that *kevaljnân paryây* knows all modifications and all modifications get reflected/known in *kevaljnân*.

An ignorant person believes that he did not speak. But he does not know that speech (sound) does not arise from *âtmâ*, nor does it arise from the lips; because lips are *parmânus* of *âhârvarganâ* (matter particles which make the body) and speech (word-sound) are the *parmânus* of *bhâshâvarganâ* (matter particles which make words). To speak softly or loudly is not the work of *âtmâ*, because the state of *pudgal* (matter) which is meant to be, will be so. The destiny which is destined to happen does not become *mithyâ* (false). *Âtmâ* does the work of knowing and all modifications are known in it.

JIVA WHO ASKS QUESTIONS FROM OMNISCIENT(KEVALJNÂNI) HAS UNDERSTOOD THE GLORY/GREATNESS OF JNÂN AND HENCE HE DOES NOT HAVE MANY BHAVS (BIRTHS)

Jiva who asks questions to a *kevaljnâni* in *Samavsaran* has realized the glory/greatness of *jnân*, and hence he does not have many *bhavs* (births). *Gandhar*, *baldevs*, etc. great pious persons (spiritually advanced souls) ask questions to *Bhagwân*, they do so after having ascertained/experienced the omniscient nature, themselves; those questioners have understood the glory/greatness of *jnân*. *Avadhi jnâni* (clairvoyants) of the highest order see innumerable groups of 24 *Tirthankars*. In this also, glory of *jnân* arises; as they have understood the greatness of knowing nature of self, so they do not have *bhavs* (births). Oh! he is clairvoyant, Oh! he is having telepathic knowledge, Oh! he is an Omniscient. One who has realized the glory/greatness of the knowing nature of self, will never feel glory of *vikâr* (passions). One who asks such questions has reverence for *jnân*, which is the illuminator of self and non-self (*sva-par prakâshak*) which lights its own self. *Jiva* who asks about the glory/reverence of his own *jnân*, he does not have any more *bhavs* (births).

Who asks questions to the *Tirthankar*?

Common people do not ask. *Gandhar*, *baldev*, *chakravarti*, etc. all enlightened great personages, ask questions. They have realized the importance of knowing nature of self hence they do not have any more *bhav* (births).

Here it is said that *kevaljnân* has reached its highest summit. He knows modifications of past and future times. *Jiva* who has ascertained his knowing nature of self does not have any more births (*bhavs*); because there is no (cause of) *bhav* in the *svabhâv* (inherent nature of pure self), hence he does not undergo birth-death cycle. On understanding this fact, all false beliefs such as this *jiva* must follow *vyavahâr* first then *nishchay* will evolve and *vyavahâr* is instrument (*sâdhan*) of *nishchay* - are removed from one's faith and knowledge.

PRAVACHAN ON BHÂVÂRTH

It is the divinity of *kevaljnân* which has infinite glory and greatness, that it knows directly and simultaneously all modifications of the past and future tenses - completely, in one *samay*. This thing is worth discussing deeply. Someone says omniscient as a great thinker and some others say otherwise-but all that is ignorance.

One *parmânu* which is green in the present moment turns black in the next moment. Another *parmânu* which is black at present turns green in the next moment. What is the reason for this? *Dravya* and *guna* both are alike, but present *parâyâ* arises according to its ability. *Kevaljnân* knows this. One who has determined such knowing nature of self he has got the belief of *kevaljnân*, that is why he does not have more *bhavs* (births).

GATHA-40

अथेन्द्रियज्ञानस्यैव प्रलीनमनुत्पन्नं च ज्ञातुमशक्यमिति वितर्कयति—

Now, it is concluded logically that for sensorial knowledge (*indriya jnân*) it is not possible to know the things/modifications which have been destroyed and which have not arisen:

अत्थं अक्खणिवदिदं ईहापुव्वेहिं जे विजाणंति।

तेसिं परोक्खभूदं णादुमसक्कं ति पण्णत्तं॥४०॥

ATTHAM AKKHAṆIVADIDAM ÎHÂPUVVEHIM JE VIJÂṆANTI |

TESIM PAROKKHABHÛDAM ṆÂDUMASAKKAM TI PAṆṆATTAM || 40 ||

Meaning of gâthâ: It is declared by the omniscient Lord that it is impossible to know the (past, future and hidden) objects non-perceivable by senses, for those who know the objects through sensorial perception, inquisitiveness, etc. (various stages of sensory knowledge).

Tikâ: Coming in close contact of the object (to be known) and the concerned sense organ (capable of knowing its object) is the differentia of *sannikarsha* (proximity), on getting the proximity of (concerned) sense organ and the object (of that sense), the sensory knowledge which arises sequentially by *ihâ* (inquisitiveness), etc. cannot know those states/substances whose self-existing time has already passed and whose self-existing time has not yet arisen, because the relationship of *grâhya* (knowable) and *grâhak* (knower *jnân*) of aforesaid differentia is not possible (i.e. the past and future states/substances are not the subject of senses, hence *indriya-jnân* cannot know them).

Bhâvârth: When an object comes into close contact with its concerned sense (subject and its *jnan paryay*) then only sensory knowledge (*indriya jnan*) can know those objects one by one (sequentially in the form of *-iha-avagraha-avaai-dhâranâ*). Since senses cannot have contact with the destroyed and unborn *paryays*, sensory knowledge cannot know them. Therefore, sensory knowledge is deficient, worth rejecting.

PRAVACHAN ON GÂTHÂ

NON-SENSORY JNÂN (ATEENDRIYA JNÂN) MANIFESTS LEAVING THE PLEASURE OF EXTERNAL ASSOCIATIONS AND PHYSICAL SENSES AND ACCPETING THE PLEASURE OF PURE KNOWING NATURE OF SELF

This chapter is on *jnân* reality. Inherent nature of *âtma* is *jnân* and this is its characteristic. By taking support of this *jnân*, getting engrossed in the self is the cause of *ateendriya kevaljnân* (non-sensory omniscience). To attain the state of omniscience by ascertaining/creating interest of one's own knowing nature itself is the wellbeing of *âtma*. By having attachments in the dependent *jnân*, the state of omniscience is not manifested. But *atma* is an embodiment of *jnân* whose *svabhâv* (characteristic nature)

is to know. With its support, and getting engrossed in the self itself, is the state of supreme Godhood. *Jiva* who is ignorant since eternity, is stuck in mundane life owing to having interest in the present sensory knowledge. He never had interest in his self *svabhâv* hence, he did not attain the state of omniscience.

Now, *jnân* of omniscient knows the substances of three *kaals* (tenses), i.e. *jnân* knew the substances which were already present there, therefore *jnân* might have created/has made the substances, this does not prove that. So, the concept that (so called) god has created the universe also gets refuted/rejected. In the same way this *âtma* is the knower, i.e. doer-ship of any state, does not exist in the knower. State of omniscience has been manifested by the shelter of pure knowing nature of self. Whosoever will attain this state (of omniscient) he will attain it by the shelter of *jnân svabhâv* only.

For the *jnân* which is dependent on senses, it is impossible to know the past and future state of substances and their modifications, which arose and is destroyed and which have not yet arisen-this is being proved logically.

PRAVACHAN ON GÂTHÂRTH

Indriyajnân (*jnân* arising through senses) takes the support of *nimitta* (senses), hence interest of *indriyajnân* (sensory knowledge) is worth forsaking. Auspicious attachment of compassion, charity, etc. is not worth giving respect and sensory *jnân* too is not worth respecting, because sensory knowledge knows sequentially, dividedly, and knows only one subject at a time. So, the person who wants to attain the state of omniscience, he must leave the interest of *indriyajnân* (sensory *jnân*) and must develop interest in the inherent knowing nature of self.

INDRIYAJNÂN ARISES SEQUENTIALLY IN THE PROXIMITY OF SENSES AND SUBSTANCE, HENCE ITS INTEREST MUST BE FORSAKEN

PRAVACHAN ON TIKÂ

Vishay means object/substance and *vishayi* means *jnân* arising through senses; in this way there is proximity of senses and substances and *indriyajnân* is attained in their proximity. Senses and substances meet (come in contact) on their own accounts. *Indriyajnân* (sensory knowledge) takes the shelter of other non-self (physical senses) and *ateendriya jnân* (non-sensory knowledge) takes the shelter of *svabhâv* (inherent knowing nature of self). Ignorant believes that words, taste, colour, shape, etc. are the causes of arising of *jnân*. *Indriya jnân* arises in the proximity of the substance, but it does not mean that *jnân* has arisen due to that substance.

Indriya jnân is incomplete and dependent therefore having interest of that is *mithyâtva* (perverse belief) because, in that case the *pariyây* of *jnân* instead of taking the shelter of *svabhâv* takes the shelter of other non-self-things. Mundane beings say that *jnân* occurs on getting the *nimitta*, due to the presence of physical senses and substances. But this is their ignorance. The *jnân pariyây* which arises with the shelter of *ateendriya svabhâv* (nature non-comprehensible), that *jnân pariyây* is also *ateendriya*, because in this the inclination towards *nimitta* is relinquished.

Indriyajnân takes the support of senses and objects of senses, hence it is not worthy of taking interest. In *ateendriya jnân*, the extent to which shelter of *svabhâv* is taken, to that extent the support of senses does not remain; this *jnân* is the cause of (evolution of) the state of omniscience. *Jnân* which takes the support of senses and external circumstances, that *jnân* because of its knowing the substance in parts is not worth taking interest. In *indriya jnân*, the sense and its object, both are together, none is earlier or later.

Âtma is the doer of sensory *jnân* because of its dependence on it, one who believes in such dependence of senses, does not have interest in *ateendriya jnân svabhâv*. For uninterrupted bliss, the present *jnân*

paryây must have conformity with the general inherent nature of *âtmâ*, but instead of that one tries to conform to associated circumstances, hence it is not worth taking interest. In *indriyajnân* it is also not so, that *jnân* which occurs according to external circumstances, might have been done by external circumstances or by the power of *nimitta*.

Indriyajnân is incomplete and dependent. It takes shelter of other non-self things, hence it is *heya* (worth rejecting). Along with *samyakdarshan*, partial *ateendriya jnân* arises and it has no interest in the balance *jnân* dependent on *nimitta*. Whatever division occurs in knowing, that is *jneya* (knowable) of *jnân*. As the *raag* is *jneya*, in the same way the *jnân* which knows in parts is also *jneya*. This *indriyajnân* takes the support of object of senses, in the same way this *jnân* does not know simultaneously; this itself is dependent; *nimitta* does not make it dependent.

Jnân's paryây and objects of senses all are present in one *samay*. *Indriyajnân* does not take shelter of *svabhâv*, so it takes the support of *nimitta*, therefore that *jnân* is *heya*. *Kevaljnân* arises by the *jnân* which takes the support/shelter of *svabhâv*.

Indriyajnân occurs sequentially. On hearing a word, the sequence of knowing in the form of *avagraha* (perception) - *ihâ* (inquisitiveness) - *avây* (judgement) - *dhâranâ* (retention) arises. Thus it (*indriyajnân*) knows its objects sequentially. When one thinks about money or counts it, he does not think of food at that time; in this way it occurs in a sequential form. Whereas *kevaljnân* of omniscient *Bhagwân* occurs non-sequentially.

INDRIYAJNÂN DOES NOT KNOW THE MODIFICATIONS OF PAST AND FUTURE

Indriyajnân (knowing through senses) does not know the state of substance of the past, which has been passed, that is why *indriyajnân* is *heya* (rejected). *Jnân* which is dependent on non-self knows sequentially. Hence it is not worth taking shelter of. But the pure nature of self which is eternal without any reason, is worth taking shelter of.

This is the chapter on *jnân*. It is explained here, what you want to do? Do you want to attain liberation or not? How is *moksha* attained? Is it attained on the basis of *nimitta* of *indriyajnân*? No. It is the cause of bondage. But *ateendriya jnân* which arises by taking the shelter of *svabhâv* (inherent nature of pure self), is the cause of *moksha*. *Indriyajnân* is *heya*. Ignorant *jivas* believe *dharma* to be in physical ritual activity. Here the differentia/characteristic of *dharma* is being described. Nature of *âtmâ* is *jnân*. If this present *jnân paryây* does not take the shelter of *jnân svabhâv* and instead takes the shelter of physical senses, then it is *heya*. *Jnân* which arises by the shelter of knowing nature of self that is *dharma* (passionless-ness).

Brother! You must think. The *jnân-paryây* (sensory knowledge), which arises during its conjoining with senses arises according to its ability; at that time physical senses and the object of senses both remain present and the *jiva* (*jnân-paryây*) knows the present state (of the object of any one sense) successively. The state of past, which had appeared and is destroyed, is not known by *indriya jnân*. *Indriyajnân* does not know what was the colour of the mango yesterday.

The time of existence of state of substance which was being known a *samay* before has already elapsed; the self-existing time (*sva astitva kaal*) of these *paryây*s which was due to arise has already elapsed. Arising of that *paryây* was its *sva-kaal* (time). This is the greatest principle – whatever was the *sva astitva-kaal* of the former state of whichever substance, that state arose in its own time of arising. It had neither arisen in any other time, nor had it arisen due to any other cause. The time of existence of that *paryây* has passed. Whenever whatever *paryây* has arisen, that was the destined time of that *paryây*, that time has passed. Excepting the present *paryây*, every *paryây* of infinite *jivas*, *parmânus*, etc. which had arisen, has passed. The past state of this stick has passed; it was lying straight due to its own cause. Its existing time of straight state was at that time which has now passed; that cannot be known by *indriyajnân*.

Here the talk is of sensory knowledge. *Jnân* related to mind will be explained later. The state of insentient and sentient substances which has manifested in their own time cannot be known by *indriya jnân* it is so dependent; that is why there is no bliss in it. This *jiva* has been dying vainly in worry, since eternity, one must determine this first. *Indriyajnân* knows the present state, but the past state (modification) of substances which was present in their own time, which is not present in the present time, that *paryây* is not known by *indriyajnân*. 'Your' modifying dependent state owing to its being governed by *nimitta* is *heya*.

In the *jnân* which arises with the support of *svabhâv* (pure self) right belief (*samyakdarshan*) is *dharma*. In reality five senses are not conjoined with *âtmâ*, they are simply in associated form. It is said that curd is coalesced, i.e. curd is curdled. It has solidified. Thus, if the physical senses and *âtmâ*, could become identical then they would be said to have coalesced. But the senses never conjoin/become identical with *âtmâ*, those are in associated form so the senses are said to have got coalesced with *âtmâ*.

THOSE WHO DISCRIMINATE (BHED-JNÂN) SELF FROM PHYSICAL SENSES, PSYCHIC SENSES AND THEIR SUBJECTS – THEY ARE JITENDRIYA (CONQUEROR OF SENSES)

Excepting the existing present state, the *sva-kaal* (own time) of the state of future modifications of infinite substances has not yet arrived. All those modifications arise sequentially (in sequence bound form). *Indriyajnân* does not know that. See! Nobody has caused the *sva-kaal* (own time) of appearance of state of *nimitta*, therefore it is not said that the *sva-astitvakaal* (self-existing time) of the state of *nimitta* has not arisen (has not been present); but by its own self the self-existing time of the state of *nimitta* has arisen- this is said here. *Indriyajnân* does not know that state (*paryây*) of *nimitta*, hence the psychic *indriyajnân* is *heya* (rejectable).

In *gathâ* 31 of *Samaysâr* it is said that one who conquers physical senses, psychical senses and their objects, he is *jitendriya* (conqueror of senses). He has performed the true eulogy of *Kevali Bhagwân*. In other words, the *jiva* who leaves the focus of physical senses, objects of senses and psychic senses and engrosses himself into pure nature of self, he truly does the eulogy of *Kevali Bhagwân*.

Âtmâ is *keval*, means alone. *Jiva* who has evolved interest of self *âtmâ* - is *jitendriya*. Ignorant person believes that senses would be conquered by not eating *roti*/not taking any food. When *jiva* leaves interest of physical senses, objects of senses and psychic senses which knows the objects partially, and when he knows the knowing nature of self as separate (from these three kind of senses), then he is said to have won the senses and attained *samyakdarshan*; in fact, conquering the partly knowing senses is said to have won the senses. So, this *jiva* needs to exalt the glory/importance of eternal/causeless pure nature of self.

INDRIYAJNÂN CANNOT KNOW THE PAST AND FUTURE STATES-HENCE IT IS HEYA (REJECTABLE)

The aforesaid relationship of *grâhya-grâhak* (to know and to be known) between past and future states of substances and senses is impossible. *Indriyajnân* is the knower and those substances are capable of being known. Such sort of knowledge of conjoining the past or future states is not possible but it knows the present states (situated within the range of senses). Whereas *ateendriya kevaljnân*, knows all the states of three tenses-past, present and future. So, to attain *kevaljnân* one must create an interest in the pure knowing nature of self. The states of past and future do not exist in the present; that is why, for *indriyajnân*, it is not possible to have the relationship of *grâhya-grâhak* (to know and to be known). *Indriyajnân* does not know the past and future states; it does not have such ability and hence it is *heya*.

BHÂVÂRTH

When the *indriyajnân* and the object of senses conjoins, i.e. when the knowable object comes in

close contact/proximity with the sensory knowledge (knower) only then that *jnân* can know substances, that too sequentially in the order of *avagraha-ihâ-avây-dhâranâ*. When *indriyajnân paryây* arises, at that time appropriate knowable substance becomes its *nimitta*. In *indriyajnân* the objects of senses existing in front in their own time become *nimitta*. That *jnân* can know those substances also sequentially by *ihâ*, etc. Existence of past state has gone and existence of future state has not yet come. Sensory *jnân* cannot know them hence sensory *jnân* is worthless and discardable.

Jnân which takes the support of other non-self-things is not acceptable. But rather, taking shelter of the self only is worth acceptable. Every moment of *indriyajnân* is its own time (*sva-kaal*) which does not know the past and future hence, it is not acceptable.

See! The way *nimitta* and external circumstances are not respectable, in the same way *vyavahâr ratnatray* (conventional path of *moksha*) and *indriyajnân* are not respectable. Only our eternal pure nature (*svabhâv*) is respectable. *Jnân* which is dependent on non-self is not beneficial. *Jnân* arises in its own time and substances also get associated in their own time, but that *jnân* being dependent on non-self is worth discarding.

GATHA— 41

अथातीन्द्रियज्ञानस्य तु यद्यदुच्यते तत्तत्संभवतीति संभावयति—

Now it is clarified that whatever is said about non-sensory knowledge (*ateendriya-jnân*) all that is possible:

अपदेसं सपदेसं मुत्तममुत्तं च पज्जयमजादं।

पलयं गदं च जाणदि तं णाणमदिंदियं भणियं॥41॥

APADESAM SAPADESAM MUTTAMAMUTTAM CHA PAJJAYAMAJÂDAM

PALAYAM GADAM CHA JÂṆADI TAM ṆÂṆAMADIMDIYAM BHAṆIYAM | 41 |

Meaning of *gâthâ*: That knowledge, which knows every substance with its space points (*sa-pradesh*) or without space points (*apradesh*), with corporeal form (*moortik*) or without corporeal form (*amoortik*), and all their modifications which have not yet arisen and those which have arisen and destroyed is known as *ateendriya-jnân*.

Tikâ: Sensory knowledge functions by the aid of heterogeneous instrumentality of listening to discourses, internal sense organ (the mind) and the (external) sense organs, etc. and due to the internal homogenous causes of sensory knowledge manifested (*kshayopsham*) and reflection of past impressions etc. and while functioning it knows that *sa-pradesh* (corporeal substances with space points) only because it knows the gross tangible things, but it does not know the *apradesh* (non-corporeal substances) without space points (because it does not perceive the finest intangible things); it knows the corporeal (*moortik*) things only as it has the relationship with alike material objects of senses, but it does not know the incorporeal (*amoortik*) substances (because it does not have relationship with *amoortik* — non-corporeal substances); it knows merely that substance which is in the present time because only then exists the encounter of the object to be known and the knower (sensory knowledge), but it does not know that thing/event which has happened in the past and that which will happen in future.

But for the completely un-obscured non-sensory knowledge (complete *anteendriyajnân*) which is free from senses (i.e. omniscience), both the substances without space points (*apradesh*) and with space points (*sa-pradesh*) corporeal as well as non-corporeal, the modifications which have not yet arisen and which have happened in the past are simply knowables (*jneys*) because they do not violate their quality of knowableness—just as various types of fuel, for blazing fire, remains fuel only because they do not violate their quality of combustibility.

PRAVACHAN

Ateendriya-jnân (non-sensory *jnân*) knows past-present-future, knows non-sequentially and knows without conjoining with non-self-substances, this is clarified here:

INDRIYA JNÂN HAVE EXTERNAL CAUSES; SECONDLY INDRIYA JNÂN KNOWS GROSS TANGIBLE (MATERIAL) SUBSTANCES ONLY

In this *gāthā*, though the explanation is of *ateendriya-jnân*, but the annotator (*Shri Amritchandra Āchārya*), first explains the *indriyajnân* (sensory knowledge) and then explains *ateendriya jnân*. In *indriyajnân*, light of the sun, light of the lamp in the night, the sense organs, listening to preaching, etc. becomes *nimitta*. Preaching, mind and senses being of material form, their characteristic nature is different from the nature of *jnân* and they are the external causes for *indriyajnân*; thus, they have different causality. Moreover, besides the external causes may be present, but *indriyajnân* arises only when there is *kshayopsham* (destruction cum subsidence state of sensory knowledge) or either he might have heard earlier about the object and retained, then *indriyajnân* occurs. In this way, in *indriyajnân*, listening to preaching, etc. works only on getting the causality of internal nature (manifestation of *kshayopsham*).

Indriya jnân knows gross heaps of atoms (*sthooskandhas*), but does not know one *parmānu* (an indivisible atom of matter) and minute molecules (*sukshma skandhas*). Thus, *indriyajnân* is contradictory and insignificant. That is why it is rejectable and *ateendriya-jnân* is respectable/acceptable. *Indriyajnân* does not know minute atom (*parmānu*) and minute molecules. Whatever scenes are seen those are gross heaps of molecules/bulky objects, but atoms and minute molecules (objects) and intangible (incorporeal) substances are not known through senses. In this way *indriyajnân* knows the gross and the currently present objects only.

Indriya jnân is related with the tangible (material) subjects. *Indriyajnân* does not know the intangible *âtmâ*, that is, it does not know the (intangible) *âtmâ*, its attributes and its modifications. *Indriyajnân* is related with tangible substances, and that too, it knows those which are in the present, because the subject and the knowledge knowing that subject have the existence of contact with each other; but *indriyajnân* cannot know that state which has already happened in the past and that state which will happen in future, as there is absence of contact between senses and the substance.

INDRIYA JNÂN FALTERS IN NIMITTA AND RAAG AND DOES NOT ATTAIN ONENESS WITH PURE NATURE OF SELF AND HENCE IT IS REJECTABLE

This chapter is on knowledge reality (*jnân tattva*). This *âtmâ* is an embodiment of *jnân*. Its *jnân* does not come out. *Âtmâ* is a substance which exists from eternity to infinity; its supreme attributive form of nature is *jnân*. But it is not the nature of *jnân* to go on blooming according to its use from outside. To conjoin with *nimitta* and *raag* is not the correct way of manifestation of *jnân*. *Indriyajnân* does not know the past and future and it gets detained in the senses and attachment; therefore, it is not natural (as *ateendriyajnân*).

Âtmâ is an embodiment of knowledge and omniscient state is achieved on remaining engrossed in it. *Âtmâ* is of complete knowing nature and after realizing/experiencing it, a little support of senses does remain, but that *indriyajnân* does not become undivided one with the self; hence *indriyajnân* is rejectable. The self *Bhagwân âtmâ* is full of complete *jnân* and *ânand* (bliss) in its one undivided whole part on attaining such a sight, the modification of *jnân* which arises at that time becomes identically undivided-one with the pure knowing nature of self, (though) partial *jnân* gets stuck in *nimitta*, but this *jnân* is not revered by *samyakdrishti*. Lesser *jnân* and thoughts mixed with attachments are worth rejecting and *jnân* that knows the nature of pure self is acceptable; therefore, here both the acceptable and the rejectable *jnân* do not become one and the same.

ON DECIDING OMNISCIENCE – THE DESIRABILITY OF ONE’S OWN KNOWING NATURE, NON-DESIRABILITY OF VIKÂR (RAAG, ETC. BLEMISHES) AND KNOWABLENESS OF OTHER NON-SELF SUBSTANCES IS UNDERSTOOD

See! Acharya is talking of omniscience here. Omniscient knows state of all substances of past and future in one *samay*. If someone says that, omniscient knows all *vikârs* (impure thought activities) of *jiva*, but he does not know that a particular type of *vikâr* will arise at this particular time to this *jiva*, this is a false statement. In one *samay* omniscience knows the occurrence of past-future-present modifications of infinite substances in whichever place, by whichever *nimitta*. In other words, everything is fixed-definitely known in the *jnân* of *sarvajna* (omniscient).

Here someone raises a question why is it said in *shâstras* for removal of *vikâr* (blemishes)? Moreover, *raag* will have to be removed? Can *dharma* evolve without removing *raag*? Such an argument is presented by an ignorant.

But O brother! All these statements are of *nimitta*. The states of *punya-paap*, compassion-charity which arise are not insentient, but they arise in the *jiva’s paryây* due to his own mistake. They all are *vikârs* of *jiva* – *Kevali Bhagwân* knows them as such. In this universe *Kevaljnâni* exists, *moksha tattva* exists; *Bhagwân*, whose supreme divine power has arisen, does exist. When *jiva* decides this, then he discriminates himself from *raag* and *nimitta* and realizes the importance/reverence of his pure nature.

The omniscient Lord (*Kevali Bhagwân*) knows everything of three *kaals* and three *loks* in one *samay*, on knowing the glory/importance of such nature of the self *bhedjnân* (discriminative knowledge) from *nimitta* and *raag* is sure to arise. Acceptance of existence of the presence of such *jnân* does not evolve simply by taking shelter of partial *jnân*, *raag* and *nimitta*, but it arises by taking shelter of pure nature of self. And also, on deciding the *krambaddha paryây* (sequence bound modifications) all delusions are destroyed.

In teachings of omniscient, it is revealed that He has become omniscient by knowing that-he is the knower of *dravya-guna-paryây*-and ‘you’ also are capable of being omniscient. Omniscience does not arise due to *nimitta*, *raag* and external circumstances. False delusion no longer stays on evolving discriminative knowledge from *nimitta* and *raag*. ‘I am distinctly separate, by nature, from *raag* - thus on engrossing into the pure self the blemishes go on decreasing and the faultless state goes on increasing. On evolution of complete faultless state, omniscience-*kevaljnân* is attained.

In this universe, *Parmâtmâ* is the *moksha tattva* (*moksha* reality); He is the supreme Lord hence He is beneficent to us. *Parmâtmâ* is revered/expedient from conventional view point, such a decision leads to the experience that my pure knowing nature (*jnân svabhâv*) is desirable/revered from real point of view. The other non-self-substance is not desirable, but our pure nature is desirable, *vikâr* (impure disposition) is not desirable and our pure omniscient nature is in fact desirable from the realistic point of view-on deciding this *raag* becomes undesirable and other non-self-substance remains only fit for knowing. Ahead it will be said that omniscient has attained the desirable beneficence and the *vikâr* which is undesirable has got destroyed.

Whatever omniscient *Parmâtmâ* has seen will happen, but it does not mean that it will happen because He has seen it, but it is the nature of substance itself to modify in that sequence bound manner. On deciding the nature of complete *jnân*, the efficacy of intrinsic nature of self and state of omniscience, *jiva* understands beneficence of pure nature, non-beneficence of *vikâr* (impure dispositions) and knowableness of other non-self substance. His delusions get destroyed. The *jnân* which knows/thinks a little, that *jnân* decides that omniscience is a modification and that modification arises from the inherent

nature of omniscience on deciding this, *jiva's jnân paryây* merges with *jnân guna* and gets separated from *raag*.

LEAVE THE SIDE OF NIMITTA AND VIKÂR, TAKE THE SIDE OF SVABHÂV

Here, whatever has come in the divine discourse (Om sound) of *Simandhar Bhagwân*, the same is being described, because *Âchârya KundKund* wrote the *shâstras* after hearing that divine discourse. In that it has been said that *paryây* of every substance occurs independently. Car does not run by petrol, but runs due to its own self and the change of place of people sitting in it happens due to their own selves, because, even if the fuel tank of car is filled with petrol, it can stop. Whenever car's time of change of place arrives, at that time its change of place occurs; and petrol is only *nimitta* in it.

Q: If someone argues that this very type of *vikâr* will arise to this very *jiva* – is this not seen by the omniscient?

A: The answer to this question is that 'you' do not have interest in the lordship of the omniscient. State of omniscience is present in this universe and it knows three *kaals* and three *loks*. To whom the importance of the supreme God of gods has arisen, he is sure to understand the distinction between *svabhâv*, *nimitta* and *raag*. The state of substances occurs in a fixed sequence. The state of every *samay* of all *jiva* and *ajiva* substances is fixed. This is called *krambaddhatâ* (sequence bound modification), this is known by *kevali*. One who says that *kevalis* do not know any *vikâr*, he is not aware of the reality of *moksha*. In the teachings of *Bhagwân* it is said that you must leave the side of *nimitta* and *raag* and must take the side of thy pure self then only *dharma* will arise in you, the gist of His (*Bhagwân's*) teachings is passionlessness. In this way, the gist of all four branches of *anuyogs/shâstras* is passionlessness.

THE TALK OF PURUSHÂRTH (RIGHT EFFORT) IS REVEALED IN OMNISCIENT'S DIVYADHWANI

Someone asks-how is the talk of *purushârth* (right effort) revealed in *divya dhwani* of *Bhagwân*? Because whatever is seen by *Bhagwân* that will happen further, *Tirthankar*, *Vasudev*, *Baldev* etc. who are destined to happen will happen, all that is pre-destined, hence in believing so, there is no effort. So, in *divyadhvani* of *Bhagwân* the talk of *purushârth* is not included-such argument is raised by the ignorant, but this is a false belief. In *divya dhwani* of *Bhagwân* the talk of true effort, only, is revealed. They reveal that *jiva* must distract himself from *nimitta* and *raag* and should focus his attention on *svabhâv* (pure characteristic nature of self) and decide the characteristic nature of his pure self. In this way the divine teaching of *Bhagwân* is of evolving *purushârth*.

Ignorant *jiva* says that-*Bhagwân* has said "O" Gautam! Do not be negligent even for one *samay*", but he has not said to do *purushârth*.

A: The meaning of – "do not be negligent" is that you are being negligent in the present; therefore, you should leave the focus of *vikâr* and turn your focus on the *svabhâv*-this itself is the *purushârth*. This is the principle of Jains. One who does not understand this, his understanding is incompatible to the *Jinavâni*.

See! In *Samaysâr* and *Pravachansâr* contains the seeds of *kevaljnân*. Whatever state is destined to arise in whichever *samay* that will surely arise, this is decided in the *jnânsvabhâv*. By focussing on pure self, the presence of *svabhâv* (intrinsic pure nature of self) and the absence of *vibhâv* (impure disposition) in the pure self, is realized. This is *samyakjnân*-this itself is *purushârth*.

If a block of wood dipped in colour is used for printing without engraving any design on it, then block will be printed on the cloth. But if deer, humans etc figurines are engraved on it and then printed, then the same impression will be printed on the cloth; in the same way, the omniscient supreme *âtmâ* knows three *kaals* and three *loks*—such decision is engraved in our *jnân*. The decision of *kevaljnân* is taken by the art of *samyakjnân* through *mati* and *shrutjnân* (sensory and scriptural knowledge). On focussing on pure self,

the art of *kevaljnân* gets bloomed. This is what is to be done. Hence on focussing on pure self, one becomes the knower and seer and that is *samyakdarshan* (true belief with self- realization). *Amritchandra Âchârya* was living in the jungle and he wrote this annotation for letting us have the decision of *kevaljnân*.

TANGIBLE AND INTANGIBLE SUBSTANCES AND THEIR PARYÂYS OF PAST AND FUTURE ALL ARE REFLECTED AS KNOWABLE IN KEVALJNÂN

Kevaljnân has no obstructions (veil) and it is non-sensory *jnân*. That *jnân* knows *apradesh*, i.e. having one *pradesh*, *kâlânu* and *parmânu*, as well as *sa-pradesh*, i.e. having more than one *pradesh*-gross heaps of atoms, etc. and tangible-intangible substances. Moreover, those states which have not yet arisen and those which arose and were destroyed, such substances suitable to be known, are known.

In whichever *samay*, whatever *vikârs* rises, is capable to be known. Infinite states have happened and will happen, they have the *prameya dharma* (quality to know). This *jiva's paryây*s which have not yet come into being (i.e. future *paryây*) and which have already passed, do not transgress being *jneya*, i.e. they have the ability to be known. That is why they are known in *jnân* (omniscience).

When one who leaves the shelter of *vyavahâr* and takes the shelter of pure self, then it would be considered to be true decision of *sarvajna* (omniscient). In whichever *samay*, whatever *vikâr* is meant to happen to whichever *jiva* the same happens and that is a fixed knowable in *kevaljnân*.

ALL KNOWABLES (JNEYAS) NEVER VIOLATE THE QUALITY OF KNOWABLENESS HENCE KEVALJNÂN KNOWS THE KNOWABLES ONLY

This is explained by means of an example: - *Kevaljnân* is compared with a blazing fire. It does not refer to the light of a lamp/ candle, but the talk is of a blazing fire. In every *âtmâ*, *kevaljnân* is not found manifested, but it exists in potential form. In *Bhagwân*, *kevaljnân* has been manifested. Just as the blazing fire burns various types of green and dry plants, the green plants burn after drying. In the same way, the *jnân* of omniscient of the form of an illuminated knowledge lamp, knows not only the present definitely, but also knows definitely the past and future-such is its nature.

Knowing and seeing is the *svabhâv* (intrinsic nature) of *âtmâ* and that *svabhâv* is complete in *dravya* and its *svabhâv* is to get manifested in *paryây*-on deciding so, the conventional rituals become null and void. He who contemplates in this way, the attachments according to his spiritual status will arise to him. But he does not do auspicious thought activity obstinately. The way everything burns in fire, even diamond turn to ashes, gold bangle turns into ashes; in the same way, *jnân* without obstruction, i.e. *kevaljnân* knows everything as *dravya* with *paryây* only, nothing is left unknown—so is said by *Jinendra dev*. There is no such *jneya* which may not be known in *kevaljnân*.

Ignorant *jivas* say that, *kevaljnân* does not know definitely that at a certain time the *raag* (desire) for eating and then desire for sleeping will arise. But brother! None of them transgress the rules of being knowable (*jneya*) and hence they are all known in *jnân*. Q. *Jnân* which on seeing the *jneyas*, gets attached with *raag*, can that be the true natural *jnân*? Can that be the natural *jnân*? No. If *jnân* is stuck with *raag* on substances which are suitable for knowing in *jnân*, then that is not real *jnân*. *Jnân* which works by getting stuck with *raag*, it is the experience of *vikâr* and not the experience of *jnân*. One whose focus is on *jneya* and gets stuck in *raag* that *jnân* which is stuck in knowing the other non-self things with the activity of *raag*, is not evolved from *jnân*. Such sort of belief is expressed.

When one gets stuck in *raag* while focusing on knowable, that *jnân* is stuck with the activity of *raag*, this does generate into *jnân*-this belief is explained.

GATHA– 42

अथ ज्ञेयार्थपरिणामनलक्षणा क्रिया ज्ञानान्न भवतीति श्रद्धाति–

Now, such belief is expressed that the act of evolution (i.e. the quality of getting modified) into knowable object form does not arise from the (non-sensory) knowledge:

परिणमदि णेयमडुं णादा जदि णेव खाइगं तस्स।

णाणं ति तं जिणिंदा खवयंतं कम्ममेवुत्ता॥४२॥

PARIṆAMADI ṆEYAMAṬṬHAM ṆĀDĀ JADI ṆEVA KHĀIGAM TASSA

ṆĀṆAM TI TAM JIṆINDĀ KHAVAYANTAM KAMMAMEVUTTĀ || 42 ||

Meaning of gāthā: - If the knower modifies/evolves into the knowable objects form then he does not possess the *kshâyikjnân* (fully bloomed knowledge manifested on destruction of *kevaljnânâvarniya karma*). The great Lord *Jinendras* have declared him to be experiencing the fruit of *karmas*.

Tikâ:- If the knower would be modifying into the knowable object form then (it would mean that) he does not possess *kshâyikjnân* (omniscience) of innate knowingness which is evolved on complete destruction of the forest of *karmic*-matter obscuring omniscience, or in other words he does not possess knowledge itself, because, due to his knowing each substance respectively and conjecturing presence of abundance of water in a mirage, he experiences extremely intolerable burden of *karmas* - this is what is declared by Lord *Jinendras* (the great omniscient *Tirthankars*).

Bhâvârth: To modify into the knowable object-form, i.e. to modify notionally into the knowable objects, is nothing but the experiencing of *karma* and not of *jnân*. Innately knowing continuously by remaining engrossed in the flawless natural bliss of self is the nature of *jnân* itself (but staying in the objects being known-keeping one's attention focused towards them)-is not the nature of *jnân*.

PRAVACHAN ON GATHĀ AND TIKĀ

Justification is given to prove the presence of omniscient *dev. Jnân* which takes the support of *jneya* and gets stuck in *raag*, that *jnân* is *vibhâvik* (opposite of true), but not the real *jnân*. It is *kumatijnân* (perverse sensory knowledge).

THAT JNÂN WHICH STICKS TO RAAG (PASSIONS) AND JNEYA (KNOWABLE) IS NOT REAL JNÂN

Ātmâ is the knower. If the knower *âtmâ* modifies by taking the shelter of the knowable substance, or by getting stuck in *raag*, then he does not have *jnân* of the *jnâyak* (knower), which is manifested on destruction of the entire karmic forest. The *jnân* may be modifying into the form of knowable substance, i.e. not modifying in the knower form only, but if the *jnân* bypassing the knower turns to know the other non-self substance – that *jnân* gets stuck in *raag*. That *jnân* does not modify in the knower form but modifies

into the knowable form—it is said so.

Q: Someone says that once it is known that *âtmâ* is *shuddha* (pure) yet the passional impurities in *paryây* will have to be removed? Because *vikâr* is with a reason, so when *karma* is removed then only *vikâr* will be removed (such plea is given by an ignorant).

A: You take the shelter of *svabhâv* (pure nature) then *vikâr* (impure dispositions) will be removed, and due to that *karma* will also be removed. If shelter of pure nature is not taken, then focus goes on *karmas*. That is why *vikâr* is said to be with a reason. One should know that, from the realistic stand point the self itself does the *vikâr*, hence from the realistic stand point *vikâr* is also without a reason. Because here it is said that the knower himself forgetting his own self, acts, by getting stuck in the knowable, which is the experience of *vikâr*.

Ignorant does not decide about such a knower and gets involved in outer activities-rituals. Ignorant says that he has to eat only two types of green vegetables, so that no fear remains to all other green vegetables. All these are absurd thoughts. If someone tries to fill up grain in an upturned container, then not even one seed of grain is filled in it; in the same way, if *jiva* acts otherwise than the *vastu svabhâv* (intrinsic nature of substance) and believes that I ought to do *dharma*, then that is delusion. Fear occurring to the *jivas* of green vegetables is due to their own selves, but not due to any other reason.

If someone says that a person sitting underneath a tree feels comfortable due to its shadow so the tree will get *punya*, then this is also false. Ignorant *jiva* is unaware of the truth. All these delusions arise owing to not knowing the truth (nature of substance).

Ignorant gives various types of false explanations, that on giving discourses to others he himself will achieve *dharma* and others too will achieve *dharma*. That *jnân* which does the work of *raag* by forgetting its all-knowing nature and takes the shelter of knowable, cannot be true *jnân*; because that is the modification of the form of knowable object (*jneya*). This does not mean that he modifies into other non-self substance; but it is to be understood that he modifies into *raag* form. This *jnân* which runs towards the other non-self substances to know them gets stuck in *raag*, hence it is not called *jnân*, i.e. it is not called *kshâyikjnân*. *Jnân* which gets stuck in *raag* is not *kshâyikjnân*. *Jnân* which is stuck in *raag* and *jneya* and does the work of *raag*, is not the true *jnân*, but *jnân* which discriminates the self from *raag* and *jneya* and does the work of *jnân*, is the true *jnân*.

ONE WHO STICKS TO THE DISTINCTION OF GOOD AND BAD KNOWABLES, EXPERIENCES DELUSION AND ATTACHMENT-AVERSION

This chapter is about the essence of pure knowing nature of self. The characteristic nature of *âtmâ* is *jnân*. (But) one who knows and believes other knowable objects (*jneyas*), to be good- bad, likes-dislikes them, then it is the cause of bondage. This does not happen to the omniscient. One who imagines the knowable objects to be good-bad and modifies in the form of attachment and aversion, he cannot attain *kevaljnân*. *Kevaljnân* knows past-present-future without sticking anywhere. (But) the *jnân* which knows sequentially and sticks on *raag*, is not called *kshâyikjnân* (completely bloomed knowledge/omniscience).

When *âtmâ* does not modify into pure knowing nature form and works/knows by sticking in each and every knowable object (*jneya*) and sticks in conjecturing the other non-self substance to be good-bad, but in that conjecturing there is neither *jnân* nor *sukh*. Ignorant conjectures that certain *jneya* will impart him *jnân* and certain *jneya* will bring him bliss. In this way, he gets stuck in the fondness of *jneyas*, experiences attachments and aversion. He/*âtmâ* who watchfully experiences other non-self objects, experiences the burden of *karmas*.

The differentia of which is to undergo modification of knowable object form such activity of modifying in the knowable object form and its result arises out of which thing? In other words, from which thing arises the perverse belief, attachment-aversion/liking- disliking form of activities and their result? Meaning due to which reason is it caused? This will be discussed in the next gâthâ-43

GATHA-43

अथ कुतस्तर्हि ज्ञेयार्थपरिणमनलक्षणा क्रिया तत्फलं च भवतीति विवेचयति-

(If it is so then) from where the act of getting modified into knowable object form and its result is originated? This is being explained here:

उदयगदा कम्मंसा जिणवरवसहेहिं णियदिणा भणिया।

तेसु विमूढो रत्तो दुद्धो वा बन्धमणुभवदि॥43॥

UDAYAGADĀ KAMMAMSĀ JIṆAVARAVASAHEHIM ṆIYADIṆĀ BHANĪYĀ |

TESU VIMŪDHO RATTO DUṬṬHO VĀ BANDHAMANUBHAVADI || 43 ||

Meaning of *gāthā*: The great omniscient Lord Jinendras have declared that the *karmic* matter particles are necessarily found operating and giving their fruits to the mundane beings; the *jīva* who, during their operating state, modifies into *moha-raag-dvesh* (delusion-attachment-aversion) necessarily incurs and experiences bondage.

***Tikā*:** Primarily, mundane beings do have their *karmic*-matter particles in the operative state. Now that mundane being (since) consciously - knows/experiences, the presence (effect) of those operative *karmic* matter particles by getting modified into infatuation-attachment-aversion, (so) he gets connected with such activity, the differentia of which is to get modified into the knowable object form (*jneyārth parinaman kriyā*) and because of this he experiences the consequent bondage of that activity. Therefore (it has been said that) due to the rise of *moha* (deluding *karma*) only the act (*kriyā*) of getting modified into knowable object form and the effect consequent bondage of that *kriyā* (*kriyā-fal*) is caused (but) not by *jnân* (knowing).

***Bhāvārth*:** All the worldly beings are found possessed with the *karmic* matter in the risen/operative state, but that risen/operative state (of *karmas*) is not the cause of *karmic*-bondage. If this *jīva* modifies by becoming attached (*rāgi*) - averted (*dveshi*) - infatuated (*mohi*) in the agreeable-disagreeable instrumental disposition related with the operative state of *karmas*, then (*karmic*) bondage takes place. Hence it is proved that neither *jnân*, nor the risen state of *karmic* matter of the bodily actions which take place due to the rise of *karmas* are the cause of bondage; (in fact) the causes of bondage are the disposition of attachment-aversion-delusion only. Therefore, all those dispositions are worth forsaking in all respects.

PRAVACHAN

PURE KNOWING NATURE OF JNÂN ARISING OF KARMAS AND EXTERNAL ASSOCIATIONS, ARE NOT THE CAUSE OF BONDAGE, ONLY DELUSION, ATTACHMENT AND AVERSION ARE THE CAUSES OF BONDAGE

Mundane *jīva* has arising-operating state of *karmas*; he gets attached to that arising of *karmas*. Due to this, *jīva* experiences *raag* and *dvesh*.

1. Knowing nature of *jnân* is not the cause of bondage, i.e. knowing and seeing is not the cause of bondage.
2. Arising of insentient *karmas* is not the cause of bondage and
3. Associated circumstances which are met with due to rise of *aghâti* (non-obscuring) *karmas* are also not the cause of bondage.
4. One who forgets his *jnâtâ-drashta svabhâv* (knower and seer nature) and attaches himself according to the arising of *karmas*, and conjectures/believes them to be good or bad, he experiences *moha-raag-dvesh* (delusion-attachment-aversion), which are the cause of bondage.

As a rule, mundane *jivas* have arising of *karmas*. During the rise of *karmas* if *jiva* turns his attention towards it, then delusion-attachment-aversion are caused. People say that when *karma* arises then *vikâr* (impure disposition) arises, but this is false. Mundane *jivas* always have arising of *karmas*. Now, this *jiva*, in the presence of rise of *karma* forgetting his sentient blissful-knowing nature, in the presence of *darshan moha* (insight faith deluding) *karmas* or *châritra moha* (conduct deluding) *karmas*, focuses his attention towards them and modifies into delusion-attachment-aversion forms, that is why he has modification in *jneya* substances, but does not have modification towards the *jnân svabhâv*.

On one side, the rising state of *karmas* is present and on the other side the eternal constant knowing nature of self is present. When the present *jnân-paryây* does not take the shelter of the eternal knowing nature and instead focuses on *karma*, then he undergoes delusion-attachment-aversion; and despite the rising state of *karma*, if *jiva* focuses on his knowing and seeing nature, then he does not undergo *moha-raag-dvesh*. But if his attention (*jnân-paryây*) is not focussed on his pure knowing nature and instead attaches his *jnân-paryây* towards the rising state of *karmas* then he gets engrossed in *moha-raag-dvesh*.

See! Here it has been denied that when material *dravya karmas* arise, then psychic impure dispositions will surely arise; this is because, the presence of material *dravya karmas* is always found in mundane *jivas*, but at that time, if he attaches his *jnân-paryây* with the eternal knowing nature of self, then the *karmas* are shed off. Ignorant *jiva* says that sometimes *karmas* are strong and sometimes *jiva* is strong, but this is not true.

Oh brother! Due to presence of *karma*, *jiva* experiences bondage – but he does not experience the sentient self. He divides the knowable substance into good-bad objects, but in the knowing nature of *jnân* there is no such distinction of good and bad. Even the one who believes that ‘this is not good’ in other non-self things he, experiences the fruits of *karmas*. *Karmas* are insentient but he experiences the disposition inclined towards it. Therefore, no substance is either favourable or unfavourable.

To know that “I am the knower”, is the only way to accomplish the state of omniscience. Omniscient have attained the completeness (completely pure state) and hence they have nothing more to accomplish.

TO KNOW NATURALLY IS THE WORK OF KNOWING NATURE OF JNÂN, BUT TO GET STUCK ON JNEYA IS NOT THE NATURE OF JNÂN

Awareness of self-conscious nature is *dharma* and awareness of knowable object-*jneya* is *adharmâ*.

PRAVACHAN ON TIKÂ

Âtmâ modifies into knowable object form (*jneya*), i.e. *âtmâ* does not become *jneya*, but thoughts arise according to the *jneya* known. This is green, this is yellow, this insentient appears good and this does not appear good, sticking to such thoughts is the experience of *vikâr* (*raag-dvesh*); that is why it is *adharmâ*, and experiencing of pure self is *dharma*.

Jnân has knowing nature, so it knows, in the objects capable of being known conjecturing them to be good or bad and not staying in *jnân*, is *adharmâ*. *Bhagwân âtmâ* is a knowing entity. Knowing all the

knowables of this world, such as food-water, *dev-guru-shāstra*, etc, leaving the awareness of the self-nature and getting stuck in the awareness of knowables and conjecturing them to be good or bad, he experiences the rise of *karma*, but does not experience *dharma*. On one side is the pure nature of *jnân* and its awareness is the experience of *âtmâ*. Leaving the awareness of pure nature of self and having awareness of other non-self substances treating them to be favourable-unfavourable is the experiencing of *karma*, not the experiencing of *jnân* it is not the experience of *dharma* of *âtmâ*.

Nature of self (*Bhagwân âtmâ*) is *nirvikâr* (devoid of blemishes) and blissful. To remain engrossed in it and to know the substances of the world, but not to imagine them to be good or bad, is the nature of *âtmâ*. This is a religious activity (activity of *dharma*). *Bhagwân âtmâ* is of pure knowing nature. Remaining engrossed in one's own pure knowing nature is the experience of *âtmâ*. On arising of insentient *karmas*, experiencing of attachment mixed with knowing is the experience of *jneya*, but not the experience of *jnân*. People imagine *dharma* and *adharmas* from outer activities, but leaving the *âtmâ* which is of knowing nature, sticking on the non-self knowable objects and remaining attached singly in them is not the nature of *jnân* and it is not *dharma* also.

Other *jivas* (other than the self) are *jneya* (knowable). To be careful about them is *moha* (delusion). To make distinction of good or bad in the knowable objects is not the realization/experience of *dharma* and *samyak darshan-jnân-châritra* also is not there. Being confined to the thought that a diseased body is not good and a disease-free body is good, making such a division is the activity of *âsrav* (inflow of *karmas*). This activity has stopped in modification of knowable objects; hence it is the activity of *unâtmâ* (non-self) and that is *adharmas* (irreligion).

The awareness with inclination towards the non-self things is the experience of *karma* but not of *dharma*. *Âtmâ* is a knowing reality (*jnân tattva*). One who is not aware of his own *jnân svabhâv*, and gets attached with arising *karmas*, he modifies into *moha-raag-dvesh*. His attention does not go on *jnân svabhâv* hence that is confusion.

Or, if someone says that the operative *karma* is forceful (so the) *jiva* cannot do *dharma*, but this is also wrong. On one side is the sentient knowing entity and on the other side are the particles of *karmas*. Now not joining with the knowing self and joining with *karma* is our own fault. The fault is of the present perverseness (of the self) but not of the *karmic* particles.

This is knowledge-reality (*jnân tattva*). The holder of knowing nature or sentient nature is *âtmâ*. In its present state, there are particles of *karma* in the form of *nimitta*. If the particles of *karmas* are not present then he would become *siddha*? He does not modify into such knowing form that 'I am an embodiment of pure knowing nature of *jnân*', but rather on focusing towards particles of *karmas*, he modifies into the form of *moha-raag-dvesh* of. This is *sansâr* (transmigration).

ONLY BY ATTACHMENT WITH ARISING KARMAS, RAAG-DVESH ARE CAUSED AND ÂTMÂ EXPERIENCES IT

In the presence of *jad* (insentient substance) ignorant *jiva*, believes it to be good and *jnân-svabhâv* not to be good. In this way, he gets stuck with them. Leaving the interest and belief of *jnân-svabhâv* and having attachment with non-self substances is *sansâr*, as well as the experiencing of bondage of *karmas*. Result of such activity is bondage. That is why he does not experience the bondage free nature of the self. The activity and its experience both are together; not separate. That is why it is said that only due to attachment in the arising deluding *karma* the activity and the fruit of that activity is evolved, but not due to *jnân*.

Attachment and aversion of the knower (*jnâtâ*) arising due to his weakness is not the activity of

knowable object (*jneyârth kriyâ*) but it is knowable (*jneya*) of *jnân*. During the *nimitta* of arising of *karmas*, this *jiva* forgets his knowing nature (*jnâtâ svabhâv*) and does *moha-raag-dvesh*, this itself is the activity and he himself experiences its fruit. He himself is possessed of knowing nature of *jnân*, but he does not engross in it. Coming back to knowing nature/focussing on nature of *jnân* is the faultless (blemish free state) and to attach himself with non-self substance is blemish.

What does arising of *moha* mean?

By attaching himself with *moha karma* the activity of attachment and aversion is caused, which he experiences. If *jiva* attaches himself with his pure knowing nature, then activity of attachment and aversion does not occur and he does not experience its fruits.

ONE WHO BELIEVES THAT VIKÂR OCCURS DUE TO KARMAS DOES NOT HAVE BELIEF IN THE SEVEN TATTVAS (REALITIES), BUT IN THE ACCEPTANCE OF JNÂN-BHÂVNÂ ONLY THE BELIEF OF SEVEN TATTVAS EXISTS PRAVACHAN ON BHÂVÂRTH

All mundane *jivas* are having the arising of *jnânâvaranîya*, *darshanâvarniya*, *anrây*, *mohaniya*, etc. *karmas*. But that arising of *karma* is not the cause of bondage of *karmas*. If arising of *karmas* be the reason for attachments and aversions then the principles of *samvar* (stopping of *karmas*), *nirjarâ* (partial shedding of *karmas*) and *moksha* (complete shedding of *karmas*) would not exist. Right belief of seven *tattvas* also will not be there, because all *jivas* have the arising of *karmas*. If that *nimitta* be the cause of bondage of *karmas*, then focussing on the pure substantial nature (*upâdân svabhâv*) will not be possible.

On one side is the pure knowing nature and on the other side is the rise of *karmic* particles in the form of *nimitta*. Now, one who focuses towards *nimitta*, experiences bondage of *karma* and one who focuses towards knowing pure knowing nature of self does not experience bondage of *karma*. One who leans towards *karma* particles remains watchful towards it only and gives rise to *mithyâtva* (false belief); but if he turns his focus on *jnân svabhâv*, then it is not the cause of bondage.

If he accepts the *jnâyak svabhâv* (knowing nature) then the *jnâyak tattva* (knowing entity) is proved, and arising of *karmas* which is *ajiva* (non-living matter) is also proved; he got attached partially to self *âtmâ*, that is *samvar* and *nirjarâ*. Faith of *moksha* arises in this, a little *raag* and *dvesh* persists which are *âshrav* and *bandh*, they remain just knowable. Thus, all seven *tattvas* (realities) are proven to be existing. *Âtmâ* is a knowing entity, on focussing towards such knowing nature of *âtmâ* the ascertainment of self-knowing nature takes place and with this focusing *samvar* and *nirjarâ* are evolved. This gives rise to the belief of *moksha*. The *karma* particles are *ajiva* and little *raag-dvesh* which are persisting are *âsrav-bandh*. In this way seven *tattvas* are proven.

Mithyâdrishti (false believer) *jiva* is stuck exclusively in non-self substances. He is having only *ajiva*, *âshrav* and *bandh tattvas* and the *jiva*, *samvar*, *nirjarâ* and *moksha tattvas* are not found in him/are removed from his belief, i.e. he does not have the right belief of even one *tattva*. If it is believed that attachments and aversions are caused due to arising of *karmas*, then it will prove that *samvar*, *nirjarâ* and *moksha* do not exist. When *jiva* remains engrossed in *karma* particles, then the bondage of *karma* occurs.

1. Faultless knowledge (*jnân*) is not the cause of bondage.
2. Rise (*uday*) of *karmas* is not the cause of bondage of *karmas*.
3. Associated circumstances and things which are met with due to *nimitta* of *karmas* are not the cause of bondage.
4. Attaching oneself with the rise of *karmas* is the cause of bondage.

One who believes that - with the arising of *karmas* he will have to do *vikâr* – is creating/fostering false belief (*mithyâtva*), because *nimitta* is not the cause of bondage, but rather, inclination towards *nimitta*

is the cause of bondage. If *jnân-paryây* is focussed on his *svabhâv*, then he has not made the arising *karmas* as *nimitta*. Then at that time, even besides there being the presence of the rise of *karmas*, the disposition of *raag-dvesh* does not come from *jnân*. If *jnân* does not focus on *svabhâv* and focuses towards *nimitta* then it is the cause of bondage of *karmas*.

BELIEVING KARMAS TO BE THE CAUSE OF BLEMISHES IS GROSS IMPROPRIETY

Forgetting the pure knowing nature of self and getting inclined towards *karma* is the cause of bondage. *Bhagwân âtmâ* (eternally pure *âtmâ*) is of knowing nature, focussing on it is not the cause of bondage. Arising of *karmas* is insentient, that too is not the cause of bondage. The activity of moving, walking, talking as well as the activity of mind and speech is not the cause of blemishes/fault. But forgetting the pure nature of self and conjoining with inclination towards *karma* is the cause of blemishes/fault; despite this, if someone blames *karma* then it is gross impropriety. He is in contradiction to the Jain canon. Here four points are considered:

1. Knowing nature (*jnân-svabhâv*) is the *jnâyak tattva* (knowing entity) and it is not the cause of bondage.
2. Arising of insentient *karmas* (*karmic matter*) is insentient, it is *ajiva tattva* and that is not the cause of bondage.
3. Outer associated things which are met with due to rise of *karmas*, are not the cause of bondage.
4. Making *karmas* as *nimitta* one who undergoes delusion-attachment-aversion, then only *ajiva*, *âsrav* and *bandh tattvas* are proved but *jiva*, *samvar*, *nirjarâ* and *moksha tattvas* are not proved.

In this way if *âtmâ* shows interest in his *jnân svabhâv*, then *âtmâ* will be proven to be a *jnâyak tattva*. In taking the shelter of pure nature of self, *samvar*, *nirjarâ* are determined and *moksha* (salvation) is also determined, due to weakness of (instability) *raag-dvesh*, i.e. *âsrav-bandh* are determined, excepting this *jiva* (the self) all other *jivas* are not me. Everything comes in *jnân* as knowable. Ignorant self-inclines/ focuses towards the particles of *karmas*, so he has experience of transmigration and has the experience of fruit of actions, whereas the *sâdhak* (accomplisher of truth) has the experience of *jnân*. For him (the experience of *âsrav-bandh*) influx and bondage of *karma* is not important, it is secondary. (Because) *raag* is not experienced in the experience of *jnân* and pure *jnân* is not experienced in the experience of *raag*. Making himself to be self-knowable evolves *dharma* (passionless-ness) in the self.

IF JIVA FORGETS HIS SVABHÂV THEN IT IS SAID THAT ON GETTING NIMITTA HE HAS DONE VIKÂR (RAAG ETC.)

It is said that on getting *nimitta vikâr* arises, but when is it called to have got *nimitta*?

Leaving his knowing and seeing nature and focusing towards other non-self things, is the fault of *mithyâtva* (false-belief) this itself is *mithyâtva*, and *vikâr* is said to have arisen by this *nimitta* only.

Even besides having awareness of one's pure nature of self, a little inclination of unsteadiness persists, it is the fault of *châritra* (conduct).

Omniscient is completely absorbed in His all-knowing nature hence he does not have the fault of *mithyâtva* and *châritra*.

Ignorant *jiva* focuses-inclines towards the knowables one after the other. One who believes that *raag* is caused because of arising of *karmas* is his contrary belief and his perverse interest is the cause of fault. Arising of *karmas* is in insentient *karmic matter*, that is the work of insentient *karmas* itself, but it does not happen that it can do the work of *âtmâ*. This is the fault of the ignorant himself, yet he accuses the *karmas* to be faulty.

In this way there are two divisions-either you can focus towards the pure knowing nature of self, devoid of all non-self substances, or you can focus towards the particles of arising *karma*; this is in your

hands. You are *jnân tattva âtmâ*, *karma*, *âsra*v and *bandh* are not in the *jnâyak*, hence look at the pure nature of self which is existent, see it with concentration and *purushârth* (true effort). The perverse effort with which 'you' are focusing towards *karma*, instead of that 'you' need to focus on pure knowing nature of self. It is in your hands either to make perverse effort or to uproot the perversity.

HERE BHED JNÂN (DISCRIMINATIVE KNOWLEDGE) BETWEEN THE JNÂN TATTVA (KNOWING ENTITY) AND ARISING OF KARMA IS BEING DONE

Shri Jaysen Âchârya says that arising of *karmas* is not the cause of bondage of *karmas*. *Jnân* too is not the cause of bondage, but rather delusion-attachment-aversion are the causes of bondage. One who leaves the contemplation of pure thought activity, contemplates about the arising *karmas* this is the cause of bondage. He himself is possessed of knowing nature, by taking its shelter *vikâr* does not arise, but if he moves away from the pure nature of self, then it is said that *karma* has made him move away.

Delusion-attachment-aversion is the cause of bondage, but pure nature is not the cause of bondage. To let this be known, the other non-self substances are (conventionally) said to be the cause of bondage, but in reality, if the arising of *karma* be the cause of bondage, then *jiva's gati* (life form) cannot change. If focus is on pure knowing nature then delusion and confusion will end. After focussing/absorbing in the pure self, a little focus on non-self side remains, but that is a minor fault of *châritra* (conduct). When he completely absorbs in pure self then both the faults are destroyed and complete *veetaraagtâ* (passionless state) and *keval-jnân* (omniscience) are manifested.

Acharya wants to point out the distinction between *jnân tattva* and arising of *karmas*. One who conjoins with arising of *karma* does not like to apply *bhed jnân* (discriminative knowledge). One, who conjoins with the pure nature of self, likes to practise *bhed jnân*. One who conjoins with pure nature of self attains *samyak-darshan-jnân-châritra* and one who conjoins with *karmas* gives rise to bondage.

GATHA-44

अथ केवलिनां क्रियापि क्रियाफलं न साधयतीत्यनुशास्ति—

Now, it is explained that even the (physical) activity of *Kevali Bhagwân* does not create the result/effect (*karmic-bondage*) of that (physical) activity:

ठाणणिसेज्जविहारा धम्मवदेसो य णियदयो तेसिं।

अरहंताणं काले मायाचारो व्व इत्थीणं॥४४॥

ṬHĀṆAṆISEJJAVIHĀRĀ DHAMMUVADESO YA ṆIYADAYO TESIM |

ARHANTĀṆAM KĀLE MĀYĀCHĀRO VVA ITTHĪṆAM || 44 ||

Meaning of *gāthā*:- In the case of *Arihantas* (embodied omniscients) during their *Arhat*-ness, the activities of standing, sitting, moving (from one place to another), and religious discourses are absolutely natural (with no effort on their part) just as acting deceitfully is natural to a woman.

Tikā: As in the case of women, even without any effort on their part, their behaviour is found acting naturally covered with the lid of deceit because of the existence of that sort of aptitude in them. In the same way in the case of *Kevali Bhagwân*, even without any effort, the physical activities of standing, sitting, moving and religious discourses are found functioning naturally owing to the existence of that sort of ability. And this is analogous with the example of clouds. As the movement, stability, thundering and raining of matter (water particles) modified into shape of a cloud, is seen even without human effort; similarly standing, sitting, etc. activities of *Kevali Bhagwân* are seen happening naturally without any desire or effort. Therefore, even besides this specific (visible) change of place, posture, etc. activities (though) taking place in case of *Kevali Bhagwân* (but) owing to their being without the rise of *mohaniya karma* do not become the means of bondage as a result/effect of physical activity.

Bhāvārth: In the case of *Kevali Bhagwân* (the change of) place, posture moving, etc. physical activities related to the *kāya yog* (bodily actions) and discoursing the real and conventional forms of religion by *divya-dhwani* (divine Om sound)-vocal activity related to *vachan yog* happens naturally due to *nimitta* (rise) of *aghāti karmas*. In these activities, *Kevali Bhagwân* does not have any desire, He is absolutely free from desire, because where *mohaniya-karma* has been totally destroyed, how can there arise any desire as a result/effect of that? Thus, all those activities of *Kevali Bhagwân*, being without desire, being without delusion-attachment-aversion, do not become the cause of *karmic-bondage*.

PRAVACHAN

ASSOCIATED BELONGINGS, KARMAS AND PURE KNOWING NATURE OF SELF ARE NOT THE CAUSES OF BONDAGE, BUT DELUSION-ATTACHMENT-AVERSION ARE THE CAUSES OF BONDAGE (BANDH)

This chapter is of knowledge reality (*jnân tattva*). The characteristic nature of *âtma* is *jnân*. 'I am

of pure knowing nature, such an activity of sentience is not the cause of bondage. During the arising of previous *karmas*, if one is not attentive and conjoins with *karma*, then perverse belief (delusion) and attachment-aversion are caused, which is the cause of transmigration. If one remains the knower of the arising of *karmas*, activities of the body and attachments, then they are not the causes of bondage. Activity of body is also not the cause of creating faults.

Âtmâ is of pure knowing nature – quintessence of *jnâni*. *Jiva* who has the inner sight of self sentient nature, knows the associated belongings and persisting attachment, but that activity of knowing is not the cause of bondage, but rather it is the cause of *moksha*. Believing that at the time of arising of *karma*, those *karmas* harass me, or believing associated things to be favourable—are the cause of bondage, but the pure knowing nature is not the cause of bondage. Arising of *karmas* and activity of body, also are not the cause of bondage of *karmas*. But forgetting the faultless pure nature of *âtmâ* and/or even being aware of the faultless pure nature of the self, whatever unsteadiness (form of weakness) arises is the cause for bondage.

My soul's nature is to know the activity of body and as well as the activity of *raag*, which arise in a sequence bound manner and that activity of knowing is *dharma*. To have interest and inclination in the particles of *karma* is the cause of bondage, or that is *adharmâ*. *Kevali Bhagwân* does have activity, but his activity does not give fruit, i.e. His moving, walking does not give the fruits of activity. That is why it is said that outer activity of body, etc. is not the cause of bondage. *Kevali Bhagwân* does have the activity of walking, moving, etc. saying so is the statement of *vyavahâr*. Here the activity of *Kevali Bhagwân* which has been referred to, is the activity of insentient matter; this statement is with respect to associated circumstances. The ignorant self believes himself to be the owner of associated things and circumstances.

Âtmâ is the knower Lord; if he stays within *sva-prakâshak* (self-illuminator), then he is the knower of other non-self. Such activity of knowing is of the *âtmâ*. To say that activity is of *Kevali Bhagwân* and it is not the cause of bondage, is the statement of *nimitta*. *Jnân* is the *saar-tattva* (quintessence element). Focusing and engrossment on this *jnân tattva* is not the cause of bondage. Portion of *karma* is not the cause of bondage. If it be the cause of bondage then bondage will never end. If outer associations be the cause of fault then outer associations, itself, would become the cause of *moksha*, but this never happens.

DECEITFUL BEHAVIOUR IN WOMEN OCCURS NATURALLY DUE TO ABILITY OF THEIR OWN PARYÂY

PRAVACHAN ON TIKÂ

Example is given here that women act deceitfully without any effort, due to the presence of that sort of ability, so it is said. Though the effort is present here, it is as if deceit has entered into their nature—this is shown here. Here one should understand the underlying meaning of words. When one's focus/sight does not go on the sentient blissful constant nature and instead goes on (the rise of) previous *karmas*, then that is the cause of *sansâr* (transmigration).

Here example of woman has been given. When her body is youthful, beautiful and strong, then the woman is not aware of the gestures of hands, legs, eyes, etc. and in her such gestures, deceit is born to a woman. Here (deceit) it is said as if it happens without effort; so, it means—deceit does not arise due to *karmas*. One gets a female body due to deceit done in previous lives. Until the seed of deceit is not destroyed, till then deceit persists. In her *paryây*, the effort of deceit does exist. But as its vehemence/planning is not noticed by her, it is said to have occurred without any effort.

Here it is said owing to the existence of that sort of ability (*yogyatâ*); the word '*yogyatâ*' is used at many places. Owing to the existence of that sort of ability, women's nature has become deceitful—such type of *vyavahâr* continues. This deceit cannot be caught by common men. Just as a bottle is filled with

poison and on top is written nectar, in the same way a woman is filled with deceit from within and she is not aware of it, that is *vibhāv* (impure disposition), yet her impure disposition is of a different type. From the view point of normal people, it is of strange type, that is why it has been said to be her innate nature. Words stated in the *shāstras* must be understood in five ways 1) *bhāvārth* (underlying meaning) 2) *shabdārth* (etymological meaning) 3) *āgamārth* (meaning accepted in scriptures) 4) *nayārth* [from which (real/conventional) view point is it stated] 5) *matārth* (of which school of faith/sect is this statement).

IF IT IS NOT UNDERTSOOD FROM WHICH POINT OF VIEW IT IS STATED THEN SHĀSTRAS BECOME SHASTRA (WEAPON) TO HIM

This is because some women are straight forward also and some men are deceitful also. Here it is said in general that women are deceitful. Example of woman; where does deceit lie in just a blink of an eye? Even a woman does not know it. That is why she has been said to be deceitful by nature. By citing the example of women's deceitful nature, its principle has been applied on *kevaljnāni* (embodied omniscient men).

BODILY MOVEMENT-WALKING, MOVING, SITTING, STANDING OF TIRTHANKARS, OCCURS DUE TO NATURAL ABILITY OF THE BODY

Whatever state of body is destined to happen it happens; that is its ability. *Shri Kund Kund Āchāryadev* has used the word *kaal* (time). From that, *Amritchandra Āchārya* construes 'ability' (*yogyatā*). Time of *Arihant*, is the time of *kevaljnān*, but here reference is made about the time of the (modifying) *parmānus* of the body held by Him. Body being tall or in standing or sitting posture is its own *sva-kaal* (its own time). In the lower (non-omniscient) stages also, body's being tall or short is due to the ability of the *puḍgal* but, not due to desire.

Bhagwān remained standing, that is the present time of his body's *puḍgal parmānus*. That is its same destined time in *krambaddh paryāy* (sequence bound modification), it is its same ability, but it is not at all due to *ātmā*. When body stops during *vihār* (going from one place to another), that is due to the ability of those *parmānus*. Body sits down from standing state that is due to *krambaddha* (sequence bound modification) of its own time. It does not sit down due to effort of *Bhagwān (jiva)*. Physique making *naam-karma* is only *nimitta* in it, because it is the present time of the activity of *puḍgals* and it is caused due to the *karmic* matter particles of '*vihāyogati* (moving without touching the ground) *naam karma*'. The state of body is its ability of that time caused due to *karmic* matter particles, that is *sharir* (body) making *āhārvarganā*. To say that it is caused due to the *nimitta* of *naam karma*, is the statement of *vyavahār*.

Q: Someone asks from where the term *yogyatā* (ability to modify) is said?

A: Here *Āchārya* says *yogyatā* (ability to modify) to that *paryāy* which is manifested in its own time, at its own time (*sva-kaal*). Here *Amritchandra Āchārya*, uses the word *yogyatā*. Whatever *paryāy* of whichever *parmānu*, in whichever moment (time) is meant to occur, that does occur. Whatever form of, whichever state of *ātmā* is meant to occur that occurs. Movement, etc. activities of body of omniscient *Bhagwān* happens due to the ability of the body. Body of *Bhagwān* may be doing *vihār* (moving from one place to another) of thousands of villages/kilometres, it is caused due to the moving nature of various *parmānus* (of body). Also, it is said that-modifying into body, mind, speech, light, heavy, halting, moving, etc. all are the play of *ajiva* (non-living matter substance).

Bhagwān do not do *vihār* to preach others. *Bhagwān* is *ātmā*, how can he do the act of the body? In other words, he does not do (the act of the body). If someone says that *Bhagwān* does the *vihār* for destroying his past *karmas*, then it is not true. The state of the matter particles of the body of changing the region - (moving from one place to another) occurs on their own selves. To move (from one place to another) is the nature of matter (*puḍgal*). Movement is the play of *ajiva* (insentient matter substance). *Ajnāni* believes that change of state of the body is caused by him.

Time of *kevaljnân* is not the time of *vihâr* of the body. *Parmânus* themselves move from one place to another then that is the time of that work. *Paryây* arises in the same time it is destined to arise. Ignorant says/believes that, in lower stages of *âtmâ* the body moves due to one's own desire and *kevaljnâni* moves due to rise of *karmas*. But both these beliefs are false. Body itself has the region changing capacity (*kriyâvati shakti*) due to which it moves.

Even on meeting of true omniscient *dev*, *bhâvlingi muni* (passionless true ascetic) and *shastra* (true scriptures) which explains the multifaceted nature of substance (confluence of opposites), people do not know this fact. To say the activity of body to be the activity of *Kevali-Bhagwân*, is the statement of conventional stand-point (*vyavahâr-naya*), because this bodily activity is not of *Kevali-Bhagwân*. Even then it has been said to be the activity of *Kevali* because body moves from one place to another, and in that the movement of *Kevali-Bhagwân* is *nimitta*, that is why it is called the activity of *Kevali*. And the rise of *naam-karma prakriti* is also *nimitta* only because the changing of region body does not occur due to that. The present state of *upâdân* (substance) of body is its own time. That is why the activity of standing, sitting, moving takes place. Moreover, the *karmas* are generated from '*kârmanvarganâ*' and body is formed from '*âhârvarganâ*'.

DIVYA DHWANI OF BHAGWÂN DOES NOT EMANATE DUE TO HIM, BUT IT EMANATES DUE TO PARMÂNUS OF SPEECH (BHÂSHÂ VARGANÂ)

Bhagwân (omniscient's) speech also emanates due to heaps of atoms of speech at its due time, but not due to *âtmâ*. Someone says that *Kevali-Bhagwân* absorbs the *parmânus* of speech and releases them – but this is false. *Divya dhwani* (divine speech) of *Bhagwân* is a natural phenomenon. *Bhagwân's* speech emanates due to speech itself. *Bhagwân* attained *kevaljnân* on 10th day of light-half of *Vaishâkh* month (according to Indian calendar). For 66 days His divine speech did not emanate. *Gautam Gandhar* (chieftain of all ascetics) arrived, then the divine speech emanated. On knowing this event, the ignorant says that the speech emanated due to the presence/arrival of *Gandhar*; hence it is the influence of *nimitta*, but this also is untrue.

There is a reciprocal absence in the state of one *parmânu* in the state of another *parmânu*. Hence it is not possible that speech can emanate due to some other *âtmâ*. Also, it is not possible that speech of *Bhagwân* may be emanating and the deserving listener *jivas* may not be present there. The *karmic parmânus* which were bonded during the (auspicious) thought activity of the form of "may I attain the completely bloomed state and let other *jivas* also attain *dharma*", now during the rise of those *karmas* it is not possible that there would not be listeners of that speech. Despite this, one who believes that when speech emanated, there was no one capable to understand it, he is an ignorant, he does not understand the omniscient. Speech emanates on its own, and not due to anything else.

BHAGWÂN'S VIHÂR, GIVING DISCOURSES, (DHARMA DESHNÂ) ETC. PREVAILS NATURALLY

Dharma deshnâ (divine discourse) of omniscient *Bhagwân* is a natural phenomenon. All the four *anuyogs* (types of religious texts) are called *dharma deshnâ* (preaching of omniscient). *Dharma* means passionless-ness; the sum and substance of *shâstras* is also passionless-ness. Here, neglecting of *nimitta* and *vikâr* (impure thought activity) and respecting of *svabhâv* is pointed out. 'You cannot do *dharma* or you will get stuck such thing never comes in *Bhagwân's* divine speech, but 'you see your own nature then *dharma* will evolve such inspiration comes in *Bhagwân's* discourse.

Further, it was their own time of the *parmânus* of *dharma deshnâ* hence they modified; and the state (*paryây*) of whichever *pudgal* (matter particles) was to modify in the form of *divyadhvani* (divine Om sound/discourse), did so. So, they modify accordingly but do not modify disorderly. Further it will be said

that as the body speech of omniscient *Bhagwân* modifies in its' self time, in the same way, in the lower spiritual states also, state of the body, etc. is manifested not due to *âtmâ* but due to their own time of occurrence.

Further the activity of body, giving discourse, etc. which has been said to be natural is the molecular state of the body etc. Therefore, it is the impure state (*vihâr paryây*); however, that impure state is also its nature because it occurs in itself so it is natural activity. In this way, the omniscient's activities of standing, sitting and giving discourses of religion prevails naturally without effort.

OMNISCIENT'S ACTIVITY OF VIHÂR ETC. OCCURS NATURALLY WITHOUT ANY DESIRE, HENCE IT IS NOT THE CAUSE OF BANDH

To illustrate this, an example is given. Who causes to activate the *pudgals* which have taken the shape of clouds? There is no effort by man. The clouds move by their own selves in their own time. The clouds change their shape and position, but in this act, there is no effort by man. In the same way, when the body of a *kevali* moves in that act, there is no effort by *âtmâ*. Even in the lower spiritual stages, the activity of body is not caused due to *âtmâ*. *Âtmâ* is the knower and seer only, despite this, the belief that activity of other non-self has occurred due to me-is *moha* (infatuation). Clouds move, a pot is there and water is filled in it, all that occurs at its own time.

In the same way, even the goods come and go, in the shop, at *pudgal's* own time, on deciding this —'I am *jnân*, (knowing entity) and my activity does not occur in other non-self objects; activity of *pudgals* (matter substances) occur due to their own time—such a decision is arrived at. The way clouds stop moving or they thunder, it is caused due to the *parmânus*, in the same way the divine speech of *Bhagwân* emanates due to speech itself. Water drops fall, without any effort done by man, it is the state of the clouds due to its own self.

The way, stopping, moving of clouds, thundering and raining of clouds is seen occurring without any effort by man. In the same way standing, sitting, etc. of *Kevali Bhagwân* is seen without any desire of Him. *Dravya-kshetra-kaal-bhâv* (substance-space-time-quality) of *Kevali Bhagwân* and that of body etc are completely separate. That is why His activities of staying at one place, standing, etc. do not occur with any desire. Divine speech of *Bhagwân* emanates three to four times a day—each period of 6 *ghadis* (1 *ghadi*=24 minutes). Even then the fruits of these activities of *Kevali Bhagwân* do not become the means of bondage. In the same way, in the lower spiritual states also, the external activity is not the cause of bondage. But the sense of oneness with other non-self substances is the cause of bondage.

ÂTMÂ DOES THE ACTIVITY OF KNOWING AND SEEING—ONLY THIS IS THE DHARMA

This is the chapter on *jnân tattva*; *âtmâ's* nature is to know and see. Chapter on *ânand* (bliss) will be discussed later. To do the activity of insentient objects or to create *raag* is not the nature of *jnân*. It is a different matter that *raag* arises, but that is not the nature of *âtmâ*. *Âtmâ* is of pure knowing nature—this needs to be decided. Happiness-unhappiness is not due to money, body, or associated circumstances. But the blemish state (*ashuddha avasthâ*) is sorrow and the pure (blemish free) state *shuddha avasthâ* is happiness.

One who wants to be happy, what he needs to do?

Âtmâ by nature is an embodiment of *jnân*; hence he ought to do the activity of knowing and seeing; that is the state of peace and happiness. The state of other's (non-self) body-mind-speech, etc. is caused due to its own self, not due to *âtmâ*. *Vikâr* (impure disposition) which arises within the self is momentary. Not to keep focus on momentary but to keep focus on the permanent knowing nature of *jnân* is *dharma* (piety) but *raag* is not *dharma*. *Raag* comes under non-self illuminating knowledge—*par prakâshak jnân* in

the form of *jneya* (knowable of *jnân*). *Punya-paap* (virtue-vice) *dayâ-daan* (compassion-charity), *vrata-tapa* (vows-penance) are *âsrav tattva* (influx reality), they are not *jnân tattva*. Body-mind-speech is the external state (of mundane being). Body-mind-speech are the non-self things. *Raag* which arises, gets known on knowing the knowing nature of self. Let such sort of self and non-self illuminating *jnân paryây* arise - that is *dharma*.

SINCE MOHA-RAAG-DVESH ARE ABSENT IN KEVALI BHAGWÂN, HENCE THEIR BODILY VIBRATORY ACTIVITY IS NOT THE CAUSE OF BONDAGE

Here the talk is of *Kevali Bhagwân*. Bodily activity of *Kevali Bhagwân* is either of standing or sitting and that is the activity of *jad* (insentient matter). *Kevali Bhagwân* does not do that activity. Inside is the vibration of soul *pradeshas* (space points) and outside is the activity of insentient body. The divine speech which emanates from the mouth of *Shri Bhagwân* caused naturally is due to *nimitta* of *aghâti* (non-obscuring) *karmas*, and the state of speech etc is not caused due to *Bhagwân's âtmâ*. *Âtmâ* does not, modify the state of the body as there is no desire in him. Whose *kevaljnân* has been manifested fully by taking the shelter of *jnân tattva* (inherent knowledge reality), his bodily activity is not the cause of bondage. In the same way, in the lower spiritual stages 'I am the knower and seer, 'my nature is to know and see'; even besides having arrived at such a decision by focussing on pure self, whatever *raag-dvesh* are caused to him, that is the cause of bondage; but whatever bodily activity of moving and walking takes place, is not the cause of bondage.

Activity of knowing and seeing, is the cause of *dharma*. *Kevali Bhagwân* has complete absence of *moha* (delusion). In the fourth *gunasthân*, *darshan moha* (insight or faith deluding *karma*) is destroyed. *Kevali Bhagwân* has complete absence of *darshan moha karma* and *châritra moha karma*, so he does not have any desire. In this way whatever activity of body, etc. which takes place without the desire and without *moha-raag-dvesh* in *Kevali Bhagwân* is not the cause of bondage.

As the outer activity is not the cause of bondage, in the same way, knowing nature of *jnân* is also not the cause of bondage. If *jiva* has interest in attachments and gives rise to impure disposition, then that is the cause of blemish. As much unsteadiness and desire exists in a true believer (*dharmi*) he will have that much bondage. *Bhagwân* does not have even a single desire. *Nimitta* is due to *nimitta* itself, *raag* evolves due to *raag* itself and knowing continues every *samay*. (But) this concept of independence is not acceptable to an ignorant self and due to that the bondage of sin of *mithyâtva* (false belief) continues in him.

AS THE IMPURE STATE OF SELF IS INDEPENDENT-NIRPEKSHA (NOT RELATED WITH ANYTHING), SIMILARLY THE PURE STATE OF SELF IS ALSO INDEPENDENT—AFTER ACCEPTING THIS (BOTH IMPURE AND PURE STATES) THEN THEY ARE SAID TO BE RELATIVELY DEPENDENT FROM THE VIEW OF VYAVAHÂR (CONVENTIONAL POINT OF VIEW)

When *âtmâ* does *vikâr* (impure disposition) then *karmas* are said to be *nimitta*. As (conventional belief) the way *raag* of having belief in true *dev-shâstra-guru* is found, whereas *nishchay samyak darshan-jnân-châritra* does not have dependence of conventional belief. As the belief-knowledge-conduct (self-absorption) of pure *âtmâ* is independent, in the same way, *raag-dvesh*, *mithyâtva* (wrong belief), which exists in the *paryây* (of *âtmâ*) are in fact *nirpeksha* (independent). It is independent even from the view point of pure self.

Compassion, charity, vows, penance done by *âtmâ* are all *vikâr*. *Jiva* is the doer of *vikâr*. The act (modification) of *vikâr* is of the self without dependence of *nimitta*; *jiva* himself is the doer of *vikâr* without the means of *nimitta*, he himself gives the charity of *vikâr* to the self, and he does *vikâr* with his own support. Thus, *vikâr* is independent, in the same way the self is also independent, but calling it to be dependent on

karma is *vyavahâr*. Relativity/dependence is applied from view point of *vyavahâr*, or in other words, relativity is stated to indicate the presence of *nimitta*. In this way all the six cases (*kâraks*) of *vikâr* (blemishes) are independent.

Now, when the thoughts/dispositions of violence, lies, stealing or of compassion, charity arise, then at that time, the ignorant *jiva*, because of having his focus on *vikâr*, accepts that *vikâr* to be his own work. Actually, the sight/focus which is on *vikâr*, i.e. perverse sight/focus is also independent; but ignorant is unaware of it. He believes it to be *ekânt sâpeksha* (singly dependent-one sided) but does not accept it to be independent. There is no dependence of anything on the path of *moksha*, which conforms to the belief, knowledge, conduct (engrossment) in the undivided one sentient blissful (self) *âtmâ*. Even after having decided thus, a little accompanying *raag* persists, hence dependence (*sâpekshatâ*) is stated from the view point of *vyavahâr*. In this way, this *âtmâ*, when missing the sight/focus of pure sentient nature, i.e. missing the *vikâr* free state, believes *vikâr* to be whole of him, he has the sight of *vikâr*, i.e. he is a false believer (*mithyâdrishti*) and this *paryây* (state of *jiva*) is also independent. In this way, when one does *vikâr* then for showing its relativity with other non-self things, it's said to be *sâpeksha*- (dependent) or relative.

IN LOWER SPIRITUAL STAGES ALSO THE OUTER ACTIVITY IS NOT THE CAUSE OF BONDAGE, BUT ATTACHMENT-AVERSION ARE THE CAUSES OF BONDAGE

As the moving-walking of body of *Kevali Bhagwân* is not the cause of bondage, because there is complete absence of desire in him; in the same way, even the bodily external activity of *mithyâdrishti* (false believer) is not the cause of bondage, but *moha-raag-dvesh* is the cause of bondage.

WHEN ONE DECIDES THAT ALL PARYÂYS (MODIFICATIONS) ARE INDEPENDENT AND WITHOUT ANY CAUSE THEN RELATIVITY (OF NIMITTA) IS APPLICABLE. WITHOUT ABSOLUTE INDEPENDENCE HOW CAN THERE BE ANY RELATIVITY? WITHOUT UPÂDÂN (SUBSTANTIAL CAUSE) HOW CAN THERE BE NIMITTA (INSTRUMENTAL CAUSE)?

As the activities of *Kevali Bhagwân* occur without *moha-raag-dvesh*, so they are not the cause of bondage. In the same way, 'I am an embodiment of pure sentient nature' such a sign/focus, knowledge and engrossment in the self is not the cause of bondage. As much exists *raag* due to weakness (to a true believer), to that extent the bondage is caused. Outer activity of body, etc. is not the cause of bondage. First of all, one should evolve such a belief; as without evolving such a belief *dharma* does not manifest.

Ignorant *jiva* says/believes *vyavahâr* to be first and thereafter comes *nishchay*, but this is false. *Âtmâ* is of knowing nature and is an astonishing sentience on knowing this it can be said that he knows *raag*. *Vyavahâr*, which is blind, without *jnân*, who would know it as *vyavahâr*? That is why true *vyavahâr* cannot be without *nishchay*. Since *jnân* of *Bhagwân* has manifested to its fully bloomed state- so whatever outside activity, etc. occurs to Him it is not a cause of bondage. In the same way, in the enlightened self (*dharmâtmâ*), the activity of insentient body, etc. is not the cause of bondage; and similarly, the inner sight/focus-knowing-conduct of/engrossment in the sentient nature is not the cause of bondage, but whatever little *raag-dvesh* are persisting they are the cause of bondage.

Ignorant *jiva* believes *dharma* to be by observing the activity of eating before sunset, fasting etc. But due to doer-ship of *raag* the bondage of *mithyâtva* occurs there. By mild passion a little *punya* is bonded but along with that major sin-big *paap* of *mithyâtva* is also bonded. What is brimming in your (sentient) store? Your (sentient) store is filled with *jnân*. Bring that which is filled in your store; if you say that- I bring *vikâr*, but is *vikâr* present in your store? I did *vikâr*, I did compassion - such a believer who believes this, his store as is teeming with *vikâr*, he is a *mithyâdrishti*.

My nature is *jnân*. *Jnân* (discriminative knowledge) is evolved of self and non-self, in such a *jnân* one

knows what is *raag*. *Jnân* is his own store-*jnân* is of his own treasure house. To get the treasure of *jnân*, the enlightened self (*dharmi*) experiences his self, but it is not worthwhile to involve in an argument with other *jivas*. (Because) the ignorant self has perverse sight/belief, so with whom he would like to argue?

Âtmâ modifies into *raag* form, hence he is called *kartâ* (doer), but the understanding of doer-ship of *raag*—is perverse understanding. State of body, etc. which is destined to occur according to the rules of *puḍgal parâvartan* (cyclic change of physical matter particles) - so it does occur now. *Âtmâ*'s focus is on what? Whether it is on the activity of body or on *raag*? Or is it on the store house replete with knowing nature of *jnân*? If one's focus is on *jnân svabhâv* then it is the cause of *dharma*. For an enlightened self the sight/focus of sentient nature is not the cause of bondage. Little attachment-aversion and little bondage do persist which will be removed sequentially.

The outer substances are not the cause of bondage. Ignorant *jiva* believes *vikâr* to be occurring singly in the self—but this is false. First decide that, *vikâr* occurs by itself independently, after that comes the relativity of *karmas*. Further it is said that, whatever *raag* is evolved, if one believes it to be advantageous then he is a *mithyâdrishti*.

Âchâryadev advises one must not get into arguments with other people, because *jivas* are of many types. Many people are found with less or more understanding; hence 'you' need not involve into unnecessary argument. In "*Samaysâr Nâtak*", Pt. *Banârasidasji* has said-

"Tek dâri ek mein, anek khoje so subuddhi.

Khoji jivevâdi mare, sanchi kahavati hai.

Meaning:1. An eager seeker of truth (wise one) can discover many aspects in one substance on taking refuge of one (own self).

2. So, it is the proverb that the discoverer survives and the arguer dies.

"I am the knower" one who decides thus, it is his nature. In his decision lies the *purushârth* (effort). The time at which he gets inclined towards the self is the *kaal-labdhi* (right time for that act). What was destined to happen, it has happened, this is *kaal-labdhi*, at the same moment the *karmas* got annihilated; in this way one who ascertains all the five *samvâys* (five factors meeting together) is a *samyakdrishti*.

ONE SENSED JIVA, ON BECOMING A FIVE SENSED HUMAN, INCREASES THE DURATION OF KARMAS, THIS SHOWS INDEPENDENCE OF VIKÂR (IMPURE DISPOSITIONS)

Someone questions that by turning *âtmâ* towards the pure nature of self and by reducing *vikâr*—the duration and intensity of *karmas* can be reduced; but when the duration of bonded *karmas* is less, then the duration of *karmas* increased; then from where did the *vikâr* come without *nimitta* in increasing the duration of *karmas*? Because *svabhâv* does not contain *vikâr*?

A: The one sensed *jiva* of a neem tree can bind *karmic* matter of a maximum duration of one *sâgar* (a big time period) and when that *jiva* becomes a human, then in transit, he binds *karma* upto one *krodâ-kodi sâgar* [1 crore (10million)*1 crore *sâgar*, a very big time span]. But now he does not have the existing *karmas* of very long duration and more over there is no blemish/*vikâr* in his eternal nature, then how did *vikâr* arise? So, it is established that one does *vikâr* himself in his *parâyâ*. When *jiva*, himself, does dire *vikâr* (impure disposition) then at that time the duration of outside new *karmas* increases, i.e. it becomes *nimitta* in this bondage; but if *vikâr* would be evolving in accordance with the quality of *karmas*, then *vikâr* cannot be more or less, but it does not happen so.

Whether ignorant *jiva*, forgetting his pure knowing nature does *vikâr*, or an enlightened (*jnâni*) *jiva* does *vikâr* owing to little unsteadiness, they both (types of *vikârs*) are independent. Arising of *karmas* in *ekindriya jivas* (*jivas* with one sense) is of lesser duration and then in the posterior *karmas* the duration

increased. Due to this reason, in the present *pariyây*, he himself puts in in more perverse effort. Because if you look at the fully filled store of the self, then you are present there; similarly, even if you forget that store house, then also you are present there.

One who does not agree/understand that—“*vikâr* is free and independent”—he cannot understand his pure nature which is not manifested. Such a *jiva* who does not have this *jnân*, cannot attain experience of *âtmâ*. Hence, he does not attain *samyak darshan-jnân-châritra*. It being so, ripening of *punya* to *Tirthankar* is meaningless, in other words it does not do anything; it does not destroy the pure self in any way. *Tirthankar Bhagwân* has lot of *punya* (auspicious) *karma*, but it does not become the cause of bondage to him. His rise of *punya karmas* does not destroy even a little of the self-nature in anyway this is being decided now.

GATHA-45

अथैवं सति तीर्थकृतां पुण्यविपाकोऽकिंचित्कर एवेत्यवधारयति—

Thus, the ripening/rise of *punya-karmas* (meritorious *karmas*) for the Lord *Tirthankar* is meaningless only (as it does create any effect on the soul of the *Tirthankar*). This is being clarified/ proved here:

पुण्यफला अरहंता तेसिं किरिया पुणो हि ओदइया॥

मोहादीहिं विरहिदा तम्हा सा खाइग त्ति मदा ॥45॥

PUNṆAPHALĀ ARAHANTĀ TESIM KIRIYĀ PUṆO HI ODAIYĀ |

MOHADĪHIM VIRAHIDĀ TAMHĀ SĀ KHAIGA TTI MADĀ ||45||

Meaning of *gāthā*: - *Arihant Bhagwān* (embodied omniscient) are possessed of the fruits of meritorious *karmas*, their activities are originative (*audiyiki*) the result of operating non-destructive *karmas*, but because their activities are free from infatuation/delusion, etc. so they are called *kshāyiki* (annihilative).

***Tikā*:** -*Arihant Bhagwān*, whose all the fruits of virtuous form of divine tree have actually been ripened, is of the highest status only, and even whatever is his physical activity-all that is *audiyiki* -the result of rise of (non-destructive) *karmas* only, owing to its being created by the influence/result of the rise of aforesaid *punya*. But even its being so (appearing due to rise of *punya*) that *audiyiki-kriyā* (originative action) is always created owing to annihilation of complete army of the great-king delusion (*mahāmoha rājā*), hence due to the absence of colouring factors of *moha-raag-dvesh*, it does not become the cause of blemish of sentient self and hence why should it not be considered to be *kshāyiki* (annihilative) due to the absence of cause of the act of bondage and due to causality of the act of *moksha*-liberation? (certainly, it must be accepted to be *kshāyiki*) and when it is accepted to be *kshāyiki* even then the rise of (non-destructive) *karmas* does not become the cause of destruction of their (*Arihant's*) nature (this will be proved).

***Bhāvārth*:** Deliverance of *divya dhvani* (Om sound) and moving from one place to another etc. activities of *Arihant Bhagwān* are created due to rise of previously bonded *karmas* which are instrumental in the vibration of *pradesha* of the inactive pure soul element, hence they are *audiyiki* (the result of operating *karmas*). Those activities do not create impure dispositions in sentient-blemish form, because his *mohaniya-karma* which used to be *nimitta* has already been destroyed. And those physical activities, due to absence of *moha-raag-dvesh* do not become the cause of fresh *karmic*-bondage, but they are instrumental cause in the annihilation of previously bonded *karmas* because, due to rise of whatever *karmas*, those activities take place, those *karmas* shed off by releasing their fruits. Thus, that *audiyiki kriyā* of *Arihant Bhagwān* is called *kshāyiki* as it is originated due to annihilation of *mohaniya-karma* and it is the cause of annihilation of remaining *karmas*.

PRAVACHAN

TIRTHANKAR BHAGWAN HAS HIGHEST LEVEL OF PUNYA DUE TO WHICH SAMAVSARAN IS CREATED (BY INDRA)

This *Gâthâ 45* is sublime; there is a great principle in this. All fruits are obtained due to the rise of past *punya karmas*. Even *Indra* is amazed to see the fantastic formation of *Samavsaran* (open holy assembly), whereas *Indra* himself creates it, yet he is astonished. It has been created due to rise of *punya* of *Bhagwân*, i.e. *Samavasaran* is created because of Him and *punya* of *Bhagwân* is *nimitta* in it.

In “*Aadi purân*” (theology) also this has been described. Oh! It is the fruit of *punya* of *Bhagwân*. His *punya* is so much, that when *Indra* creates *Samavsaran*, the creation is wonderful. One who sees the actual *Samavsaran* with his eyes, he knows what it is. Oh! Such type of creation is caused due to *punya* of *Bhagwân*. All fruits (of *punya*) have ripened to a *Arihant*. There are no places of *punya* left in the universe — *punya* of *Bhagwân* is beyond comprehension; it seems as if *kalpavriksha* (fabulous tree that grants all desires) has borne fruits. Highest *punya* is accumulated. This kind of *punya* is bonded merely by auspicious attachments, then what to talk of His purity?

By the *bhâv* at which (meritorious disposition) *Tirthankar naam-karma* is bonded that also is considered as poison - with the understanding that it is rejeatable, whatever meritorious *karmas* were bonded in the past, now as a result of them all these heaps of favourable associations are met with.

From all sides all fruits are fully ripened, the auspicious thought activity by which *Tirthankar naam-karma* is bonded, that too is poison. It is *adharma*, opposite to *dharma*, because bondage is not caused by *dharma*, and dispositions/thoughts by which bondage is caused is *adharma*. On hearing this, the ignorant one gets agitated. In reality, the disposition of following five great vows is *âsrav* (influx of *karmas*) and by which disposition, the bondage of *tirthankara naam-karma* is caused, that also is *adharma*.

Whether you call it *vibhâv* (impure disposition), or *âsrav* (influx of *karmas*), or *viruddha bhâv* (perverse dispositions), all mean the same; these are not helpful in *dharma*- these are *vibhâv* (impure dispositions to *moksha*). In the chapter for *moksha* (*Samaysâr Gâthâ 306/307*), *samyakdrishti*'s auspicious attachment of observing *pratikraman* (repenting with confession) has been said to be poison. However, knowing it to be accompanying cause of the knower *Âtmâ*, it has been called nectar from *vyavahâr* point of view. But from *nishchay* point of view it is poison only. From both the angles, i.e. from the belief and from unsteadiness point of view, both are poisonous for a *mithyâdrishti* (false believer). For a *samyakdrishti*, insight belief is nectar and unsteadiness is poison. But this is not acceptable to an ignorant person because the ignorant feels pleasure in *raag* (attachments).

AUDIYIKI KRIYÂ (ORIGINATIVE ACTIVITY) OF BHAGWÂN IS NOT THE CAUSE OF BONDAGE, BUT IT HAS BEEN TREATED AS KSHÂYIKI (ANNIHILATIVE) OF KARMAS

Whatever activity takes place to *Bhagwân*, that all, being originated due to the effect of his rising (non-destructive) *karmas* is called *audiyiki*. *Kevali* does have vibration (*yog*), activity of body, etc. and outer association of *Samavsaran*, even then *audiyiki-kriyâ* (originative activity) which is originated due to the complete annihilation of whole of the army of *mahâ-moha râjâ* (great delusion, which rules), does not become the cause of *vikâr* (impure dispositions) of sentient, owing to the absence of *moha-raag-dvesh*—the forms of blemish causing factors to self.

In reality, body-mind-speech are not the cause of *karmic* bondage, but *moha-raag-dvesh* are the cause of bondage of transmigration. Outer/physical activity and vibration are not the cause of transmigration; but the particles of *karmas* go on annihilating every *samay* to Him. So, their being the cause of attaining the deed/ goal of *moksha*, why should not His *vikâr* activity be believed to be *kshâyiki* (annihilative)?

'I am an embodiment of *jnân* and *ânand'* - whose sight has turned towards such nature of self, then, even besides there being the rise of physical *karmas*, the sight is on pure nature of self, therefore the shedding of *karmas* is called *nirjarâ*. 'I am the sentient blissful self' such being the sight of the self, hence to that extent it is said to be *nirjarâ* (shedding of *karmas*); in the same way, *audiyiki* activity of *Kevali Bhagwân* has been called *kshâyiki* (annihilative) activity.

As in the case of *dharmâtmâ* (religious true believer), even besides, there being the rise of physical insentient *karmas*, as much as he remains steady within the self, to that extent the rise of *karma* instead of being called the rise of *karma*, it is called shedding of *karma*. Similarly, *nirjarâ* is applicable to *Kevali Bhagwân*. Muni says that a *dharmâtmâ* has the rising state of *châritra-moha* (conduct deluding *karma*). But as much engrossment he has in his innate nature, to that extent *karmas* are said to be shedding off (*nirjarâ*). In the same way, the *audiyiki-kriyâ* of omniscient *Bhagwân* has been said to be the annihilation of *karmas*. Vibration of *âtmâ-pradesha* goes on decreasing every *samay*, that is why it is termed annihilative. Every *samay* the state of annihilation of *karma* goes on increasing hence the *audiyiki* (originative) *kriya* has been called *kshâyiki* (annihilative). For a *dharmâtmâ*, enjoying the pleasures of senses is said to be the cause of *nirjarâ*, this means that as much is the attachment of sensual pleasures, that much is the cause of *karmic* bondage, but because of the sight being towards the pure self, that indulgence is said to be the cause of *nirjarâ*.

KARMAS SHED OFF BY FOCUSING ON ÂTMÂ AND FRESH KARMAS GET BONDED BY FOCUSING ON KARMAS

This chapter is on *jnân svabhâv*. One who has the inner interest of knowing nature of self, his *karmas* shed off. One who believes that *vikâr* (impure disposition) occurs due to rising of *karmas*, *vikâr* is surely caused to him. One who believes that - pure knowing nature is of the self, his *karmas* shed off partially even when they are rising. By attaining self-realisation, sight of *svabhâv* (pure nature) is evolved and *vikâr* arises on conjoining with *karmas*. One who does not turn towards own the knowing and blissful nature (*svabhâv*), he turns towards *karmas*.

One who does not believe that *âtmâ* is knower and seer and *vikâr* is caused due to one's weakness and instead believes that he will have to do *vikâr* on rising of *karmas*, such a believer, himself being an *âtmâ* is deprived of knowing the self. This principle will be explained in this 45th *gâthâ*, that one who believes *karma* is present so *vikâr* is present, his *vikâr* never ends, because he is inclined towards *karmas*. *Âtmâ* is, so bliss is, *âtmâ* is, so knowledge is present. Such a belief leads him to focus on *âtmâ*; and *karma* is present so *vikâr* occurs, belief of such a viewer turns towards *karma* and due to that, *raag* does arise, hence the bondage of *karmas* take place.

In *gâthâ* 43, it was said that to all *sansâri-jivas* some portion of *karmas* are in rising state, but the ignorant self is inclined towards the portion of *karmas*. He believes that since the portion of *karmas* are in rising state, so *vikâr* is existing. But due to his believing so, he is making the *nimitta-naimittik sambandh* (cause-effect relationship) with those portions of *karmas*.

EVEN BESIDES THERE BEING THE RISE OF CHÂRITRA MOHA (CONDUCT DELUDING KARMA) IF THE JIVA DOES NOT CONJOIN WITH IT, THEN THAT RISING OF KARMA IS SAID TO BE NIRJARÂ

Even besides there being the rise of *karma*, if this *jiva* does not modify into psychic infatuation form, then *karmas* are destroyed. In annotation of the verse, *Âchârya Jaysen* has said that if this *jiva*, by focusing on his *svabhâv* does not modify in *moha-bhâv* (psychic infatuation form), then the rising of physical *karmas* do not become the cause of fresh bondage.

Q: Here someone says that – how is then rising of *karmas* said to be the cause of bondage in *âgam* (scriptures)?

A: If one gets attached and feels infatuated with the rising of *karmas*, then it is called the cause of bondage. And if *âtmâ* does not modify into *moha-bhâv* (infatuated form), then it is not called the cause of bondage. After vanishing of *mithyâtva* (false belief), although the rise of conduct deluding *karmas* does exist, but if *jiva* does not pay attention on non-self matters and focuses on self, then it will not be the cause of bondage.

To focus towards the self or towards the rise of *karmas* depends on you. You incline towards the pure nature of self, then rising of *karmas* is not termed as rising one, but it is called *nirjarâ* (shedding of *karma*). Initially *karmas* were in inoperative state of existence, and then they come into ripen state. That ripening/rising state of *karmas* comes in *karma*, but that ripening of *karmas* do not come in the *âtmâ*. Fruit of insentient *karmas* comes in the insentient *karmas*. At that point *jiva* inclines towards insentient objects and modifies into that form according to the ability of *âtmâ*. That is why that *karma* is said to be *jiva-vipâki* (ripening with *jiva*), but *karma* does not give its ripened fruit to *jiva*. If *jiva* inclines towards *karma*, then he fosters his *mithyâtva* (false belief). To focus toward *nimitta* or towards *âtmâ*, depends on oneself. This path of liberation is separate from the path of transmigration.

RISING OF KARMAS RELATED TO SAMYAKDRISHTI (ENLIGHTENED SELF) IS CALLED NIRJARÂ (SHEDDING) AND RISING OF KARMAS RELATED TO MITHYÂDRISHTI (IGNORANT SELF) IS CALLED THE CAUSE OF BONDAGE

In this *gâthâ* 45, the *audiyiki-kriyâ* (originative activity) of *Kevali Bhagwân* is called *kshâyiki* (annihilative). Even though it is *audiyiki*, why has it been called *kshâyiki*? In the lower spiritual stages, why has the rising of *karmas* of *dharmâtmâ* been called as *nirjarâ* (shedding of *karmas*).

The rising of *karma* gets destroyed in the next very *samay* in the *ajnâni jiva*. *Karma* is the impure *parâyâ* of *pudgal* which arises and gets destroyed in the next very *samay*. At the time of rising of that *karma*, *jnâni's* inclination is towards pure nature of self, hence that rising of *karma* is called *nirjarâ*. In reality, there is the rise of *pudgal karma* but at that very moment, it is called *nirjarâ*. In the worship, it is written: -

Karma bichare kaun, bhoool meri adhikâyi

It means that, "it is my mistake, not of *karma*". At that moment the *utpâd* (origination) of *karma* is its *uday* (rise of *karma*) only. But due to insight/belief of *jnân-ânand-svabhâv* and engrossment into it, that *utpâd* of *karma* has been called *nirjarâ*, or *vyay* (shedding). It is called *vyay*, from the view point of inclination towards pure nature of self and if the inclination is towards the *karma*, the *utpâd* is called *uday* only. In which *samay* the *utpâd* occurs, its *vyay* does not occur in the same *samay*. The former modification is annihilated, but annihilation of the present origination does not occur in the present *samay* itself; but because of the focus being on his *svabhâv* (pure nature of self), at that time the *utpâd* of *karma* is said to be the *vyay*, or *nirjarâ*.

Ignorant self, conjoins with the rising of *karmas*, that is why the *utpâd* is called *utpâd* and it is called the cause of bondage of *karma*. But for a *dharmâtmâ*, at the time of rising of *karma*, his focus (insight) being on pure nature of self, that *uday* (rise) of that *utpâd* is called *nirjarâ*. At the time when the *uday* (origination/rise) is present, that time *âtmâ* did not conjoin with *karma*, that is why it is called *nirjarâ*. This principle starts from the lower spiritual stages and completes in the *kevali* state.

PÂRINÂMIK-BHÂV (ETERNALLY CONSTANT SENTIENT ENTITY OF SOUL SUBSTANCE) OF TIRTHANKAR DEV GOES ON PURIFYING, THAT IS WHY HIS AUDIYIKI-KRIYÂ IS SAID TO BE KSHÂYIKI

The way, at the time when *utpâd* (origination) of the straightness of this finger occurs, at the same time *vyay* (annihilation) of that state does not occur- its *vyay* occurs in the next *samay*, in the same way,

at the time when *utpâd* of some portions of *karma* has taken place, it will shed off in the next *samay* for both *jnâni* and *ajnâni*. At the time of *uday* (rise) of *karma*, *jnâni* conjoins with the pure nature of self, due to this reason that *uday* has been called *nirjarâ*, because that *uday* does not become the cause of future bondage of *karma*.

Yashovijayji (one *Shwetâmbhar sâdhu*) had pointed out a mistake in this *gâthâ* by asking that - why has the time of *utpâd* said to be the time of *nirjarâ*. He could not understand the meaning of this *gâthâ*. The *audiyiki-kriyâ* of *Kevali Bhagwân* has been called (*kshâyiki-kriyâ*) annihilative activity. At the time of that *uday* (rising of *karma*), it is called *kshâyiki*. In the very next moment of that *uday*, the annihilation of that *karma* assuredly takes place to all *jivas*, irrespective of *jnâni* or *ajnâni*, but it is called *kshâyiki* (annihilative) at the time of *uday* itself. *Yashovijayji* asks why *uday* (origination) has been called *vyay* (destruction)? He raised such objection here; but he did not understand the meaning. One who has such perverse belief that if *nimitta* is present then *vikâr* is sure to occur, he will not understand this concept.

At the time of rise of conduct deluding *karmas*, a true believer, (*samyakdrishti jiva*) conjoins with his *svabhâv* (eternal pure nature), due to this reason it is called *nirjarâ*. Even his enjoying the sensual pleasures, is called the cause of *nirjarâ* (shedding of *karma*). At the time of avarice disposition, despite the rise of *karma*, his sight/focus is on pure self, hence it has been called *nirjarâ*. This has been clearly explained by *Shri KundKund Âchârya*, that at the time when *audiyiki-kriyâ* is occurring to *Arihants*, at the very same time it is called *kshâyiki-kriyâ*. The *pârinâmik-bhâv* (eternally pure -constant - sentient-entity of soul substance) of *Kevali Bhagwân* goes on purifying every *samay*.

Yashovijayji says that –when there is rise of *karma*, how can it be called *kshay*? It can be called *kshay* in the next *samay*. In this way he could not grasp the concept. This is because his sight is on *karma*, but not on pure nature of self. When there is rise of *karma*, at that time *kshay* is caused, and at the same time the *bandh* (bondage of *karma*) is also there.

Kevali-Bhagwân does have the activities of moving-walking and giving discourses, at that time it is the *audâyiki-kriyâ*, even then it is not the cause of bondage, but the *pârinâmik bhâv* of omniscient, which had yet to become completely pure, goes on becoming purer. That is why this has been said to be the cause of the work of *moksha*. It is said that –the moment *âsrav* (influx of *karma*) occurs to *Kevali Bhagwân*, it sheds off at that same moment. *Jnâni*'s inclination is towards the *svabhâv* and *ajnâni*'s focus is towards the *karma*.

1. In the lower spiritual stages also, even besides there being the *uday* of conduct deluding *karma*, but as long as *jiva* does not conjoin with it, to that extent the *uday* of *karma* is said to be *nirjarâ*.
2. The influx of *karmic* matter of *sâtâvedniya karma* occurs every *samay* to *Kevali-Bhagwân*, it goes away the same moment—so is as said in the *shâstras* (scriptures).

Q: The moment *âsrav* (influx of *karma*) occurs to a *kevali*, does it get destroyed at the same very moment?

A. No. However, the moment influx of *karmas* occurs, the annihilation of that influx has been said to be taking place at the same very moment. From the view point of his *svabhâv*, the *âsrav* (influx) is said to have gone. In fact, *parmânus* (of influx) goes away in the next *samay*, but here *nirjarâ* (shedding) is said to be occurring at the same very *samay*. Due to this reason the time of existence of influx of *karma*, the same very time has been said to be of its annihilation.

3. *Kevali-Bhagwân* does have the rise of previous *karmas*, but his purity goes on increasing every *samay*. Due to this reason, *audiyiki kriyâ* is said to be *kshâyiki-kriyâ*. Since *ajnâni* is inclined towards the *karmas*, he does not understand this; because from the view point of *svabhâv* it is said to be *kshâyiki*. Sensuous pleasures of a *samyakdrishti* is said to be the cause of *nirjarâ* (shedding of *karma*). This is

not the matter of sensuous pleasure of next *samay*, because *nirjarâ* takes place in the next *samay* to all *jivas*. But here, from the *svabhâv* point of view *nirjarâ* is said to be at the same time when he is enjoying the sensual pleasures. The moment *utpâd* of *audâyik-bhâv* (originative disposition) takes place, its *vyay* (destruction) is also said to be taking place at the same *samay*. Ignorant *jiva* does not have such a sight of self *svabhâv*. As the *svabhâv* gets bloomed, so it has been called *kshâyik* (annihilation).

Purer *pariyâys* keeps on arising every *samay* to *Kevali-Bhagwân*, that is why the work of *audâyiki kriyâ* (originative activity) has been said to be *kshâyiki* (annihilative). That *audiyiki* activity does not become the cause of *vikâr* of sentient self, but it becomes the cause of *moksha*. Hence once should believe the *audiyiki* activity of *kevali* to be the activity of *kshâyiki* at the same *samay*. His *audâyiki* activity is free from *moha* (delusion), that is why it is not the cause of bondage of *karma*. So, it is said to be *kshâyiki* activity at the same *samay*.

Inclination of ignorant is towards *karma*, but not towards pure nature of self. *Jnâni's* inclination is towards pure nature of self. When *uday* (rise) of *karma* takes place, at that time the focus of *samyakdrishti* being on his pure nature of self, *nirjarâ* is said to be taking place. *Raag* which arises is said to be *nirjarâ*. This style of language has been used from the beginning till end. One who has *vyavahâdrishti* (conventional view), does not accept that the *karmic parmânu* which have arisen in one *samay* go away (gets destroyed) in the same *samay*. *Shwetâmbars* say that, the *karmic* matters enter in the first *samay*, they arise in second *samay*, and are destroyed in the third *samay*, to *Kevali Bhagwân*. But here it is said that the moment *karmic* matter rises to *Kevali Bhagwân* it gets destroyed the same moment.

Oh Brother! Belief of the ignorant self lays stress on *nimitta* and *jnâni's* belief is inclined towards *svabhâv*. It is said that –fresh *karmic* matter which comes to *Kevali Bhagwân* sheds off at the same very *samay* and the previously bonded *karmas* which come to rising state are said to be *kshâyik* (annihilative). One who has *vyavahâdrishti* (conventional view) does not accept this. *Ajnâni* says that annihilation does not occur at the same time it rises. This *gâthâ* is very sublime.

Yashovijayji was a *upâdhyây* (preceptor) of the *Shvetâmbar* sect. He has remarked on this 45th *gâthâ* and told *Digambars* that if they do not accept the *audâyik-bhâv* to a *kevali* and instead call it *kshâyik* then the *âtmâ* of *kevali* will continue flying just like cotton fibre of a cotton tree. This is how he has criticized.

A. One who has the sight on *karma* and *vyavahâr* will not accept this. *Uday* of *aghâti* (non-obscuring) *karmas* has been called *nirjarâ* here. This should be understood properly with logic. He whose sight/focus is on his *svabhâv* (pure nature), owing to the dawn of his pure nature, his *uday* of *karma* is said to be *kshâyiki*. If the *vikâr* would be occurring due to rise of *karmas*, then transmigration would never end. Rise of *karma*, is in *karma*, and *âtmâ* is within its existence one who understands this, his *uday* of *karma* is called *nirjarâ*. Similarly, in the state of omniscient, the *audayiki-kriyâ* (originative activity) is said to be *kshâyiki* (annihilative) and it is said that his influx of *karmas* goes away at the same very *samay*.

When there is a flood in the river, one who knows swimming, he crosses the river. In the same way, one whose sight/focus is fixed on the pure nature of self, even besides there being the rise of *karma*, crosses over the worldly ocean, but one whose focus is fixed on the rise of *karma*, does not cross over the worldly ocean. "I am pure *jnân* by nature" - one having such understanding his rise of *karma* is called *nirjarâ* (shedding of *karma*). The influx of *karma* to a *kevali*, has been said to be the dissociation of *karma* at the very same *samay*, and the *audayiki-kriyâ* of *karma*, is said to be the *kshâyiki-kriyâ* of *karma*.

Now, if the *audayiki-kriyâ* of *Arihant/Kevali* is believed to be *kshâyiki kriyâ*, then even the rise of *karma* to *Arihant Bhagwân* does not become the cause of obscuring of pure nature. The moment the rise of *karma* occurs it gets annihilated in the next *samay*, this principle is applicable to all *jivas*-but this point

is not taken here. But it has been called *kshâyiki* at the time of its *uday* itself; therefore, basis of *dharma* (piety) or *adharma* (impiety) depends on which side is the sight/focus of *jiva*.

LEAVING THE KNOWING AND SEEING NATURE OF SELF AND BELIEVING THE OTHER NON- SELF OBJECTS AND RAAG AS ONE’S OWN, IS THE CAUSE OF SANSÂR (TRANSMIGRATION)

The chapter is on *jnân*. Nature of *âtâmâ* is *jnân*; this *jnân* does not come from outside but comes from within he who, by having an inner sight has attained *kevaljnân*, no blemish remains in him. *Kevaljnân* has manifested from within to *Arihant Bhagwân* and this *jnân* does the work of knowing and seeing only. From the state of *samyak darshan* straight up to *kevaljnân*, *âtâmâ* does the activity of knowing and seeing. Even if *samyak darshan* is not attained, then also the *âtâmâ* does the work of knowing and seeing, but due to delusion, he believes “I do the activity of non-self object, and it is my activity”; he has this delusion; which is *ajnân bhâv* (ignorance). This itself is *sansâr* (transmigration), because perverse belief itself is the primary cause of *sansâr* (main cause of transmigration) and unsteadiness is the secondary cause of *sansâr* (secondary cause of transmigration). Body-mind-speech, family or *karma* are not *sansâr* (transmigration). But believing that “I do the activity/modification of non-self, or *raag* is helpful in *jnân*”—such a belief is *sansâr*, or else it is sin and hypocrisy and that itself is *sansârgam*. ‘*Sansârgam*’ means to slip or move from the self. Moving away from one’s knowing and seeing nature and believing non-self objects and *raag* to be one’s own is *sansâr*, which is delusion and transmigration.

“I am an embodiment of pure knowing nature” – the merits and demerits are associated conditions which are not in the pure knowing nature of self-the associated objects are separate. One should have the knowledge of separateness of associated objects and perversity of impure dispositions. Or ‘I am possessed of *jnân-svabhâv*’ believing this is *dharma*. Compassion towards other *jivas* or activity of non-self substances is the cause of blemish. *Dharmâtâmâ* (true believer) does not have the bondage of *mithyâtva* (false belief); but other meagre bondage occurs to him—they will also get eradicated and he will attain the completely bloomed pure state.

Whatever modification of other non-self substance, body, etc. occurs, it occurs from the insentient matter, but ignorant self is confused that- the state of body is caused due to his existence. Such a believer destroys the existence of insentient matter and argues can body speak even without *âtâmâ*? Can body walk, even without *âtâmâ*? Ignorant is under such confusion. The activity of body-mind-speech, etc. insentient objects occurs due to insentient matter and nature of *âtâmâ* is to know and see. Even after attaining such a sight, whatever little attachment/aversion occurs, that too will get eradicated.

SINCE BHAGWÂN IS SAID TO BE HAVING ANNIHILATION OF KARMAS DUE TO ABSENCE OF MOHA-RAAG-DVESH

Here the discussion is about embodied omniscient *Bhagwân*. The divine speech (*divyadhvani*-Om sound) which emanates from the body of *Bhagwân*, it does not emanate from the *âtâmâ*; that sound emanates due to its own self. No blemish is caused due to that. The *tattva* (soul entity) is vibration-less, i.e., it is devoid of vibration of *âtma-pradesha* (space–points). Trembling of soul-*pradesha*, which occur in His *paryây* is caused due to the *nimitta* of the rise of previously bonded *karmas*. That is why it is *vikâr* (originative), i.e., naam that vibration in *pradesha* of *âtâmâ* is due to *nimitta* of *nâm-karma* (physique making *karma*). In the same way, the outer activity of physical movement, etc. which occurs due to *nimitta* of *karma* is *audâyiki-kriyâ*. That activity does not create *vikâr* (impure disposition) in *âtâmâ*.

Bhagwân’s *vihâr* may be taking place in different towns/parts of the country, *divyadhvani* (divine om sound) may be emanating, but those activities do not create *moha-raag-dvesh*. *Bhagwân* does not have *moha-raag-dvesh*, as he has destroyed *moha-karma* (deluding *karma*), i.e. *karmas* got modified into

other form of state. Further due to absence of *moha-raag-dvesh*, those activities do not become the cause of new bondage to him. But they are the cause of the annihilation of past *karmas*. Thus, the *uday* (rise of *karma*) is the cause in the *kshay* (annihilation of *karma*), because the arising time of that moment is pure, due to that reason the *uday* is said to be the *kshay*.

To say that *vihâr* etc. occur due to rise of *karma* is the statement of *nimitta*. Emanating of *divyadhvani*, moving of body, etc. occur due to its own self and *karma* is *nimitta* in it; in this way *karmas* discharge their fruit and shed off. The *audâyiki kriyâ* (originative activity) of *Arihant Bhagwân* being the *nimitta* in the annihilation of *mohaniya* (deluding) *karma* has been called *kshâyiki* (annihilation).

1. Here the matter is of changing the direction. “ I am the knower-seer”. One who has such understanding, for such a *dharmâtmâ*, even besides his having *uday* (rise of *karma*), it has been called *nirjarâ*, from the view point of true insight.
2. On moving ahead further, spiritually, even besides there being the *uday* of conduct deluding *karma*, as much as he does not attach himself to it, to that extent, that rise of *karma* is called *nirjarâ*.
3. Here it is said that, at the time when the influx of auspicious *karmic* matter occurs, it gets eradicated the same moment, as no bondage of future *karma* is caused to *Bhagwân*.
4. The rise of past *karmas* does occur to *Bhagwân* and that is *nimitta* in *vihâr*, *divya dhvani*, etc. those *karmas* are annihilated and *pârinâmik-bhâv* (constant sentient nature) goes on purifying; that is why the *audâyiki bhâv* (originative disposition), has been called *kshâyik bhâv* (annihilative disposition).

In the lower stage also, the *jiva* cannot do the activity of body. If one’s leg gets paralysed, then despite his willing to move he cannot move. Activity of insentient matter occurs from insentient itself and due to that no bondage takes place. *Ajnâni* (ignorant) believes that, “the activity of insentient objects is done by me”. That is false knowledge (perverse belief).

The nature of substance as seen by the omniscient, this *jiva* has never believed in it that way. Someone may cut one’s body into pieces, even then he maintains the thoughts of *shukla leshya*, (white complexion thought), but without understanding and experiencing the self *âtma*, not even a single *bhav* (birth) would lessen. In ‘*Chhah-Dhaala*’ it is said that,

“*muni vrat dhaar anant baar, graivak upjayo*
Pai nij âtam jnân bin sukh lesh na paayo”.

Meaning: I followed, infinite times the great vows enjoined to a naked *Digamber* Jain monk and took birth in the highest *Graivyek* heaven, but in the absence of ‘*âtma-jnân*’, (self -realization), did not experience even a little bit of spiritual bliss.

Infinite times, in infinite human births, this body has been cut into many parts and at that time also this *jiva* has observed forgiveness. But that forgiveness is of a *mithyâdrishti* (false believer). One who believes *punya-bandh* (auspicious bondage) to be forgiveness he does not know pure passionless thought activity form of *dharma*. He did not focus his sight towards the pure self *âtma* beyond *shukla leshya* (white complexion thought). Activity without understanding and experiencing the pure self *âtma* is as fruitless as lamenting in a desert.

Âtmâ is sentient blissful *Bhagwân*. Auspicious and inauspicious thoughts/dispositions which occur in one’s *paryây* (modification) are *vikâr* (impure dispositions), without such correct understanding, *dharma* cannot evolve. Here *Bhagwân*’s originative activity has been called *kshâyiki*. This purity of his *pârinâmik-bhâv*, goes on increasing every *samay*. That is why his *audâyiki-kriyâ* has been called *kshâyiki*.

Q: Someone says that- if you call *audiyiki* activity to be *kshâyiki*, then will they not fly away just like the flower of a silk tree?

A: One who has such doubt, is unaware of the characteristic nature of *âtmâ* as well as eternal Jain *dharma*, and true substantial sight. Why *audiyiki* activity has been called *kshâyiki*? Thus, ignorant thinks this to be a new concept. Someone says that the annihilation of the *uday bhâv* (rising modification), will occur in next *samay*, (after it has arisen). But it is not so also. At the time when *audâyiki bhâv* is present at the same time it has been said to be *kshâyiki bhâv*, but ignorant does not understand this. If the first pot is kept reversed on the ground then all the other pots kept on it will also be reversed; in the same way, *jiva* whose sight is perverse, his conduct is also reverse.

Even besides the *audiyiki* activity of *Bhagwân* being with negligible fault, his inner purity goes on increasing therefore here the *audâyiki bhâv* is said to be *kshâyiki*.

GATHA-46

अथ केवलिनामिव सर्वेषामपि स्भावविघाताभावं निषेधयति-

Now, it is refuted/negated that like *Kevali Bhagwân* all mundane beings have the absence of karmas causing destruction of their pure nature -

जदि सो सुहो व असुहो ण हवदि आदा सयं सहावेण।

संसारो वि ण विज्जदि सब्वेसिं जिवकायाणं॥46॥

JADI SO SUHO VA ASUHO ÑA HAVADI ĀDĀ SAYAM SAHĀVEṆA |

SANSĀRO VI ÑA VIJJADI SAVVESIM JIVAKĀYĀṆAM || 46 ||

Meaning of gāthā: If it is believed that *ātmā* itself, by its own nature does not become *shubh* (auspicious) or *ashubh* (inauspicious) (that it does not modify into auspicious and inauspicious conditions) then it would be proved that mundanely existence is also not present to all species of living beings.

Tikā: If singularly it is believed that the soul does not modify itself into *shubh* and *ashubh* forms of modifying nature, then it would prove that the mundane being also is always situated with an absolutely non-destructible (not modifying) pure nature; and in this way, all worldly living beings would prove always to be eternally liberated souls because of their being devoid of all sorts of causes of bondage and owing to an absence of a transmigratory form of nature! But this cannot be accepted because the soul is possessed of modifying attributes such as the quartz when it comes in contact with *jawa* flower and *tamâl* flower gets modified glittering naturally into the same colour form; similarly, this (mundane) soul gets modified naturally into *shubh-ashubh* dispositions. [As the quartz is seen modified into red and black nature due to *nimitta* of red and black flowers; similarly (mundane) soul is seen modifying into *shubh-ashubh* nature form due to association with/rise of *karmic* matter accordingly].

Bhāvārth: As from the view point of *shuddha-naya* (pure stand point), no *jiva* modifies into *shubh-ashubh* dispositions form, similarly from the view point of *ashuddha-naya* (impure stand-point) also if this *jiva* would not be modifying (into *shubh-ashubhbhāv-roop*) then from the view point of *vyavahār-naya* also mundane existence (*sansār*) of all *jivas* would come to an end and all *jivas* would prove to be always liberated *Siddha*! But this is evidently against the fact. Therefore, as the *Kevali Bhagwân* is free from the *shubh-ashubh* dispositions, similarly, one must not understand all *jivas* (mundane beings) to be totally free from *shubh-ashubh* dispositions.

PRAVACHAN

Heading of gāthā:

All mundane *jivas* do not have the absence of destruction of nature of self the way *Kevali Bhagwan* has. All *ātmās* are the light of sentience, hence, the mundane beings also do not have any blemish or

fault— such is the argument of an ignorant. The way *Kevali-Bhagwân* do not have *karmic* bondage, so in the same way, *ajnâni* (ignorant) would also not be having *karmic* bondage, because *âtmâ* is faultless; so, he—the ignorant self does not have any faults—such argument is given by the *ajnâni*. When *âtmâ's dravya* and *guna* are pure, then from where has impurity come in *parâyâ*? Therefore, the ignorant says that—impurity comes into *parâyâ* of self due to *karma*. The way the *audâyiki* activity of *Bhagwân* has been called *kshâyiki*; in the same way 'I am also *âtmâ*— I too do not have any fault'—by believing this, he puts his all faults on *karma*, this is what the foolish *mithyâdrishti* believes.

IF VIKÂR (BLEMISH) IS NOT ACCEPTED IN THE PARYÂY OF SANSÂRI JIVAS (MUNDANE BEINGS), THEN SANSÂR (MUNDANE EXISTENCE) WOULD NOT BE PROVED

Shri KundKund Âchârya says that, if it is believed that the *âtmâ* himself does not modify by his own nature into compassion-charity, vows-penance forms and violence, lies, theft, etc. forms, then it would mean that mundane existence to all *jivas* is not present. If *jiva*, does not modify into impure disposition form by leaving his pure nature, then *sansâr* (transmigration) is not proved. Auspicious and inauspicious modifications exist in *jiva's* own impure *parâyâ*. Compassion and charity are auspicious forms of existence and violence, lies, theft, delusion are inauspicious (vicious) forms of existence, and if *jiva* himself does not modify into that form then where would remain the existence of *sansâr*? Is *karma sansâr*? Is *sansâr* in *karma*? Is body *sansâr*? Is *sansâr* in body? - No. The way, dirt on the face is seen in the mirror, but for removing that dirt if mirror is cleaned, then dirt will not be removed; in the same way, dirt is in the *parâyâ* of *âtmâ*, but for removing it, if *jiva* tries to destroy *karmas*—then it is senseless. Hence, he himself does auspicious-inauspicious dispositions.

If body, wife, family, prestige, etc. be *sansâr*, then at the time of death, these will all remain lying here, then 'you' should have attained *moksha*. Hence, ownership in non-self objects—attachment is *sansâr*. Sense of ownership exists in the *parâyâ* of *âtmâ*, but not in wife, son, etc. If someone goes to a foreign country, then he goes very far from his wife, son, family, then would his *sansâr* be far away from him? No, but *sansâr* also goes along with him. If auspicious and inauspicious dispositions would not be arising in the *parâyâ* of *âtmâ* and *sansâr* would have been due to *karma* then *sansâr* should be in the *karma*, and we should have attained *moksha* (liberation).

A *mithyâdrishti* (false believer) may be living anywhere, may be in *Samavasaran* also, but he is not aware of the true nature of the substance. *Vikârs* (blemishes) are not in me therefore they are due to other non-self things—one who believes thus then *vikâr* does not disappear. Whose *sansâr* is in *parâyâ*? Is it due to *karma*? No. If it is believed to be due to *karma* then there would not remain an existence of *sansâr* (transmigration).

Or if someone says that - *parâyâ* of *vikâr* is his own, but it does not happen without *karma*, hence it is caused due to *karma*—an ignorant says so, but such belief too is false. Transmigration of infinite *jivas* is due to their own self. The perverse belief (*mithyâtva*) form of *sansâr* is destroyed by the correct understanding/realization of *âtmâ*, and the *raag* form of *sansâr* is destroyed by the engrossment/steadiness in it.

The quality of taking or leaving of other non-self substance is not present in the *âtmâ*, and the taking and leaving of *raag* (attachment) also is not in the *âtmâ*. If the taking and leaving of attachment is believed to be in *âtmâ*, then *svabhâv* (soul's nature) would become identical with *raag*, but *raag* is not in the *svabhâv*, it is in the *parâyâ* of *âtmâ*—understanding thus one who inclines/engrosses into *svabhâv* (pure nature of self), his *sansâr* is destroyed. If transmigration is not accepted even in the *parâyâ* then whose transmigration is it?

If taking and leaving of *raag* is believed to be in eternal pure nature, then that pure nature would become identical with *raag*; therefore, *âtmâ*'s nature is *jnân* (knowledge) and *ânand* (bliss), on having such insight, *mithyâtva* (false belief) is forsaken from *paryây*, so one is not required to forsake it separately. On getting engrossed in the pure self, *raag* is also forsaken, so one is not required to forsake *raag* separately.

Now it is said that - there is no *vikâr* (blemish) in *svabhâv*, therefore if any ignorant person believes that *vikâr* is not present even in the *paryây* (modification), then it is his delusion. He has believed *âtmâ* to be '*ahambrahmâsmi*' (I am brahma/supreme being), but that is his gross mistake. As is the nature of substance, so exactly the same is known by an omniscient Lord and the same has been revealed in his divine speech. The *jiva* itself modifies into *sansâr-paryây* form and *paryây* (modification) is a part of *âtmâ*; hence complete *âtmâ* itself modifies, momentarily, in the form of *vikâr* by taking the shelter of *nimitta*; if he takes shelter of his *svabhâv* (pure nature), then *vikâr* disappears.

IF IMPURITY IS NOT ACCEPTED EVEN IN THE PARYÂY OF SANSÂRI JIVA (MUNDANE BEING) THEN HE WOULD PROVE TO BE ALWAYS IN COMPLETELY LIBERATED STATE

PRAVACHAN

If it is singularly believed that *âtmâ* does not modify himself into the auspicious and inauspicious modification form of three auspicious *leshyâs* (thought colouration light) and three inauspicious *leshyâs*, then *âtmâ* would prove always to be situated with absolutely indestructible pure nature. If it is believed that as the *Kevali Bhagwân* (omniscient lord) is having the indestructible state, so similar is the state of *sansâri* (mundane beings), then transmigration will not be proved.

If *âtmâ* itself would not be modifying in the form of *vikâr* by his own self, then it would prove always to be eternally and completely possessed of pure nature. When is it believed to be absolutely complete in all respects? The way *dravya* and *gunas* are always indestructible in the same way, if *paryây* is believed to be indestructible, then it would become -absolutely complete in all respects. If *paryây* would not be modifying in the form of *vikâr*, then it would become absolutely unblemished in every respect. *Dravya* and *guna* are always absolutely and completely pure in all respects, but if *paryây* is believed to be always pure in all respects, then *paryây*'s nature would prove to be always pure. In believing so, he has believed *paryây* to be pure since eternity but it is not so.

Or, if someone says that impurity is in the *paryây* but it is due to *karma*, so destroy *karma* then impurity will be removed and to destroy *karma* renounce the external things. By renouncing the other non-self things *karma* will get shed off and on reduction of *karma* the *raag* will get reduced such a believer is an ignorant. He is not aware of the real nature of substantial truth.

This talk is not of L.L.B. or of some higher standard education. People say that till one is surviving in this world, he is indebted to society. Therefore, he must repay to society. Whatever modification of whichever substance is destined to occur at whichever moment, at that time appropriate *nimitta* is surely found there.

If all *sansâri jivas* are also believed to be having purity in their *paryây*, then all *jivas* being without the causes of *bandh* (bondage), they will prove be eternally liberated ones, owing to the *svabhâv* being devoid of *sansâr*. 'I am always liberated one- I am always *shiva*'-ignorant self believes thus. If complete purity be present in the *paryây* of mundane beings, then complete bliss must be manifested in the present. The ignorant self does not believe impurity in his *paryây*, or believes impurity in *paryây* due to *karmas* but that is his delusion. Impurity is of course in the *paryây* but impurity is not in the *svabhâv* (constant nature), understanding such nature of the self, the impurity of *mithyâtva* will be removed and on getting engrossed/ steady in the inner self (constant nature) the impurity of *raag-dvesh* will be eradicated, on achieving such

a state of equanimity, complete passionless state will be manifested. This is called *dhârmik–kriyâ* (religious activity).

What is *âtmâ*? What is *dravya*? Without knowing this an ignorant self wants to practice renunciation and wants to live a simple life. *Âtmâ* is full of bliss; *vibhâv* is not in *svabhâv* without this *bhedjnân* (discriminative knowledge) *samyak darshan* (true belief) is not attained and without *samyak darshan* true *châritra* (conduct of self-absorption) is not attained.

There is also a proverb that-

Buddhi bina na baba(sâdhu) bhavsagar mein doobimua.

An unwise saint drowned and died in the ocean of transmigration.

Shrimad Rajchandra has also said that:-

Yam niyam sanyam aap kiyô'

Puni tyâg virâg athâga lahyo

Vaha sâdhan bâr anant kiyô

Tadapi kachhu hâth haju na paryo.

Meaning- An ignorant person observed lifeless rituals and religious vows, lasting till the end of his life, or up to a certain period and renounced the worldly affairs as well as the objects of five senses, the depth/ extremity of which cannot be measured.

He followed above means infinite times in order to attain liberation, nevertheless, he could not attain anything till today.

This *jiva* has observed many times *yam* (vows lasting till end of life), *niyam* (vows for a certain period) and *sanyam* (continence). Bliss is in 'my' nature and impurity is in my *paryây* due to me. So, leave the focus on *paryây* (modification) and focus on the pure self, after that the state of true conduct arises. Non-sensory bliss is evolved along with the experience of *âtmâ*, this is the state of true conduct, but there is no conduct in outer activity. Ignorant believes that by renouncing the external affairs, if he could preach to others, then it would be more beneficial; but *âtmâ* cannot preach to others and by preaching others are not benefitted. Even omniscient *Bhagwân* has not preached, *Bhagwân* is merely a knower and seer. *Bhagwân* had to give discourse to shed off the name *karma* (*karmic matter*) of *Tirthankar*, or he had to do *vihâr*- this belief is also false.

Brother! *Bhagwân* is a knower and seer. Ignorant *jiva* says that the way dirt on a utensil is removed by scrubbing it with ashes, etc.; in the same way to remove the dirt of *karma*, outer austerity has to be followed. But this is not the true path. The only means is experiencing the self *âtmâ*, devoid of outer activity and devoid of auspicious thoughts, then the ignorance form of dirt will be removed.

IF VIKÂR ARISES DUE TO OTHER NON-SELF SUBSTANCE THEN VIKÂR CANNOT BE REJECTABLE

This is the chapter on *jnân tattva*. *Âtmâ* is a knowing nature substance. Where from *vikâr* has come in that? Someone raises a question.

The way *âtmâ* is pure by *dravya* and *guna*, in the same way if it would be pure in *paryây* also, then it would prove to be eternally pure, but in believing so the *sansâr* (transmigration) will not be proved. One who believes that transmigration is not the *paryây* of *âtmâ*, but is of the other non-self substance, then he cannot know it to be worth forsaking, because the non-self substance is a knowable. *Âtmâ* is a knowing nature sentient reality; if in its *paryây* also there would not be *vikâr* (blemish) just like *Kevali Bhagwân* then *sansâr* will not be proved. *Âtmâ* is without a beginning or an end. As the delusion–attachment–aversion do not exist in the *paryây* of *Siddhas* (liberated souls), similarly if in the *paryây* of *sansâri* (not liberated) *jiva*

also *moha-raag-dvesh* would not be existing, then they do not prove to be *heya* (rejectable). If the non-self substance be *sansâr* (transmigration), then non-self substance is *jneya*, thus *vikâr* also becomes *jneya*, but it does not remain *heya*. If *sansâr* would be of non-self substance then it is *jneya*; similarly, *vikâr* also becomes *jneya*. Therefore, this concept is not correct. *Âtmâ* has the quality of modification. *Vikâr* occurs in the existence of self-soul; non-self substance is *jneya*, *vikâr* is *heya*, and *svabhâv* is *upâdeya* (worth accepting and taking shelter). In this way three points are highlighted here -

1. If *vikâr* would not be present in the *pariyây* (modification) then *vikâr* cannot be *heya* (rejectable) and the *svabhâv* (pure nature) cannot be made *upâdeya* (acceptable).
2. If *mithyâtva*, *avrat* (vow-less), *pramâd* (negligence), *kashây* (passions) and *yog* (vibration), would be in non-self substance, then non-self substance is *jneya* (knowable) (hence it is not correct to believe that these *vikâr* are in the non-self substances).
3. *Âtmâ* is of modifying nature, so changing of state and disposition is its own function; so *vikâr* is *jiva*'s own modification. When one focuses on his *svabhâv*, then *vikâr* becomes *heya* (rejectable). If *vikâr* would be of non-self substance then as modification of non-self substance is not under one's *âtmâ*'s control, hence *vikâr* would also not be changed. Thus, *vikâr* arises in one's own *pariyây* therefore it can be changed.

FORGETTING ONE'S OWN PURE NATURE JIVA HIMSELF MODIFIES IN THE FORM OF AUSPICIOUS AND INAUSPICIOUS DISPOSITION

As quartz's nature is to turn its colour reflecting according to the colour of *jâsud* (hibiscus) or *tamâl* (mysore gambog) flower placed in contact with it. It modifies into a red or black state, according to that, it is the nature of quartz. If the reflection be due to *jâsud* flower or *tamâl* flower, then if these flowers are kept beneath a wood, the reflection should be seen in the wood also, but it does not happen so. The modifying nature of quartz is of that type, hence it modifies itself into a red or black reflection, due to the *nimitta* of that flower; in the same way, *âtmâ* is of a modifying nature, so it modifies/reflects into the form of auspicious and inauspicious nature. The nature of *âtmâ*'s *pariyây* is to get modified into auspicious or inauspicious form.

Whatever sequential state of red, black form, etc. is going to arise in a quartz, the same one arises. Seeing it in this way is seeing from the *svabhâv* (modifying nature), but seeing it from the associate conditions is perverse sighting (belief). In both these sights there is a difference just like that of east and west. *Vikâr* arises in the *pariyây* of *âtmâ*, but that *vikâr* does not arise in the body or senses. People misconstrue this without understanding the fact.

Âtmâ's nature is to get free, but when he takes the shelter of other non-self *dravya* then *vikâr* arises. When one moves away from his *shuddha svabhâv* (pure nature of self), then from *vyavahâr*, it is said that he has modified, moved away due to other non-self substance. One's own pure *dravya* (substantial nature) is not the cause of bondage. But the focus/sight of other non-self substance is the cause of bondage; attachment/liking of other non-self substance is the cause of bondage, people blame the other non-self substance, but it is their mistake/delusion.

IN REALITY THE ATTACHMENT OF OTHER NON- SELF SUBSTANCE IS THE CAUSE OF IMPURITY

In 'Shri Samaysâr Nâtak' in the chapter on *bandh*, verse 34, it has been said that-

Jaisai nana baran puri banaidee je heth,

Ujjval vimal mani suraj-karanti hai.

Ujjvalta bhansai jab vastu kau vichaar kee jai,

Puri ki jhalak saùn baran bhânti bhânti hai.

*Taisai jîva darab kaun puggal nimitt roop,
Taaki mamatâ saun moha madirâ ki mânti hai
Bhedj nyaan drishti saun subhâv sâdhi leejait ahân
Sânchi shuddha chetanâ avâchi sukh sânt ihai. |34|*

Meaning of the above verse-As a quartz when placed in contact with different coloured objects appears modified into different colours, but if its substantial nature is considered, then its crystal clear brilliance only is known/realized.

Similarly, in *jiva dravya*, due to the instrumentality of *karmic* matter the intoxicating effect of *moha*-wine (delusion) is caused owing to having attachment with it, but when one thinks about his true nature through discriminative knowledge, then an indiscernible happiness –peace of truth and pure sentient self is realized.

To say that *jiva* modifies because of other non-self substances it means that it modifies because of the attachment of other non-self substances; However he is not modified due to other non-self substances, but, rather he becomes a *raagi* (passionate) due to attachment of other non self substances; he leaves the interest of his own *dravya-svabhâv*, and has longing/ownership of other non-self substances, therefore he becomes *raagi* (passionate).

Âtmâ is of modifying nature and *vikâr* occurs in its *paryây* one who decides thus he can treat it as *heya* (rejectable); because on getting engrossed in *svabhâv*, *vikâr* becomes *heya*/forsakable. Further ahead, *vikâr* has been said to be one's own from the *nishchay-naya* (realistic view point). In *gâthâ* 189 it is said that *dravya* is ascertained through both, purity and impurity aspects, but here *nishchay-naya* has been accepted owing to its being '*sâdhaktam*' (supreme accomplishing means).

See! Here our own *vikâri paryây* (blemished modification) is called *shuddha* (pure). Because one's own impurity is caused by one's own self for letting us know this, it has been called purely (solely) as one's own and its saying that- it is caused by *nimitta* of *karma*-is called impurity. So, one must decide that *vikâr* is one's own. If one knows/accepts that *vikâr* is his own, then he can give it up.

Nimitta highlights *naimittik*. Due to *nimitta* of *karma*, one is seen modifying naturally in to auspicious and inauspicious states. One who seeks/wants for dependence, he always talk of perverse matter from his own angle. When will *raag* be ignored/forsaken? When he decides that he himself does *raag* in his *paryây*, then he can ignore/forsake it and can have concern with his *svabhâv* (pure nature of self).

PRAVACHAN ON BHÂVÂRTH

Where it has been said from *shuddha-naya* (pure view point) that none of the *jivas* modify in the form of auspicious - inauspicious states, there it is said to show that *vikâr* is not in the *svabhâv*; in the same way, from the impure view point of *ashuddha-naya* also *jiva* would not be having *vikâr*, compassion, charity, etc. then from view point of *vyavahâr-naya* also there would be an absence of *sansâr* to all *jiva*, i.e. transmigration will cease to exist in all *jivas*. But *sansâr* is present in the *paryây* of *jiva* due to his own self. The modifications of compassion-charity, *pujâ-pâth*, etc. auspicious and injury, lie, etc. inauspicious dispositions/thoughts do occur, but these are not caused due to other non-living substance. They arise in the *jiva's* own *paryây*.

The way *Kevali-Bhagwân* has an absence of auspicious and inauspicious modifications; similarly, it should not be understood that all *jivas* (mundane beings too) have complete absence of auspicious and inauspicious modifications. The meaning of saying *sarvathâ* (in all respects) is this - that *shubh* and *ashubh bhâvs* (auspicious and inauspicious modifications) are not present in the eternal *svabhâv* (pure nature), this is said from the view point of *shuddha-naya*. But "*shubh-ashubh bhâvs*" do occur in the *paryây* of mundane beings. That is why the word *sarvathâ* (in every respect) has been used.

Even besides there being the *uday* (rise) of *moha karma* - if this *jiva* with his effort (spiritual force)

or with his *shuddha-âtmabal* (pure spiritual force with ascertainment of pure self) does not modify into attachment-aversion, then bondage is not caused to him. But if he himself focuses on *karma* then, bondage of *karma* will take place, or if he does not focus on *svabhâv*, then bondage is caused.

The way both *dharma-dravya*, and *adharmadravya* are present here. If this stick moves then *dharma-dravya* is *nimitta* (instrumental cause), and if it remains stationary then *adharmadravya* is *nimitta*; in 'Ishtopadesh' (verse 35) it is said that all *nimittas* are just like *dharmâstikây*. Even besides there being the *uday of karma*, if this *jiva* with the contemplation of *shuddhâtma* does not modify into attachment-aversion form, then bondage is not caused to him. The knowing nature of *jnân* is completely replete with efficacy/power and *kevaljnân* is manifested from this efficacy. That is what is being proved here. This *gâthâ* explains that if someone says that the way *Kevali Bhagwân* does not have delusion, attachment-aversion; in the same way, all *jivas* too, do not have *sansâr* but such belief is untrue, because all mundane beings (*sansâri jivas*) do have blemish and attachment-aversion.

Now, again following the same topic the non-sensory *jnân* is being felicitated as omniscience. Oh! non-sensory *jnân* is the knower of all substances of the past-present-future. Thus it is being praised.

JNÂN AND JNEYA BOTH ARE INDEPENDENT AND THEY HAVE MUTUAL NIMITTA-NAIMITTIK (CAUSE – EFFECT) RELATIONSHIP

Q. Here if someone tells a professor that –since you are seen in my *jnân* as a professor so you are dependent on my *jnân*; if you are not dependent on my *jnân* and are independent, then can you turn into your father or into some other form?

A: None is dependent on one another. *Jnân* and *jneya* have a *nimitta* and *naimittik* relationship. *Jnân* modifies owing to *jnân* itself, and *jneya* modifies owing to *jneya* itself. As knows the omniscient, so exactly the same way modifies the *jneyas* and as modify the *jneyas*, so exactly the same way knows the omniscient. Such is the *nimitta-naimittik* relationship. Thus, one who decides about *kevaljnân*, his interest in *vikâr* and little knowledge (ignorance) is lost, and the efficacy of one's own knowing nature is determined.

And someone says that as omniscient lord has seen all modifications of all substances, then where does need for *purushârth* (making effort) remain?

Omniscient knows past, present and future. If He would not know the future modifications before their happening then He would not remain omniscient. But *Bhagwân* knows them from very moment of manifestation of *kevaljnân*.

IN DECIDING THE NATURE OF OMNISCIENT, ONE'S OWN KNOWING NATURE IS DECIDED AND THIS ITSELF IS PURUSHÂRTH (EFFORT)

Again, someone says that whatever is destined to happen it will happen because -*Bhagwân* has seen the same, and if it is believed so then where does remain the need of making the effort in it?

A: The *jiva* who decides in his *panyây* that- omniscient exists in this universe. This he decides in his little *jnân-panyây*. Omniscience means fully bloomed nature of *jnân-panyây* exist in the universe - one accepts this in his *panyây*; on deciding this, a sense of rejection develops towards *vikâr* and ignorance and acceptable sense evolves in his own all-knowing nature and a sense of rejection also evolves in the incompletely bloomed *panyây*. In the same way 'I' am also capable of becoming *sarvajna* (omniscient), evolves. Thus, he who has decided his all-knowing nature stays within the self, that is *châritra* (pure conduct). But the outer so called rituals are not pure conduct.

In the next three *gâthâs*, omniscience will be proven. *Ateendriya* (non-sensory) *jnân* knows the modifications of past which have passed, that of future which is yet to arise and that of the present. The way omniscient has seen-so accordingly *krambaddha* (sequence bound) will be-it will happen on accepting this sequence bound modification, the *akramsvabhâv* (non-sequential nature) is ascertained. This itself is the means of destroying future *bhavs* (births).

GATHA-47

अथ पुनरपि प्रकृतमनुसृत्यातीन्द्रियज्ञानं सर्वज्ञत्वेनाभिनन्दति—

Now, continuing the same topic under discussion the *ateendriya-jnân* (non-sensory knowledge-omniscience) is being greeted in the all-knowing form, i.e. *ateendriya-jnân* is the *jnâtâ* (knower) of everything - so it is being praised:

जं तक्कालियमिदरं जाणादि जुगवं समंतदि सव्वं।

अत्थं विचित्तविसमं तं णाणं खाइयं भणियं॥47॥

JAM TAKKÂLIYAMIDARAM JÂÑÂDI JUGAVAM SAMANTADI SAVVAM |

ATTHAM VICHITTAVISAMAM TAM ÑAÑAN KHAIYAM BHANIYAM ||47||

Meaning of *gâthâ*: - That knowledge is called *kshâyik* (manifested on annihilation of all *ghâti karmas*), which knows from all the *âtma-pradeshas*, simultaneously in one *samay* - all the substances completely of variegated dissimilar objectivity (i.e. different varieties and kinds) of the present, past and future.

***Tikâ*:** *Kshâyiki-jnân* in fact knows from all (innumerable) *âtmâ-pradeshas* (spatial units) simultaneously in one *samay* of all these substances which are modifying at present, and were modifying in the past, will modify in the future as well and in which variedness is manifested due to their different types illuminated separately, prevailing their own characteristics form of wealth and in which dissimilarity is manifested due to dissimilar objectivity arising by their mutually contradictory traits (corporeal and non-corporeal etc.). This thing is being explained logically:-

The *kshayopsham* state of knowledge with obscuring *karmic* matter, is the cause of knowing (the objects) sequentially, which has been totally annihilated in *kshâyik-jnân* (hence) it illuminates/knows simultaneously all the *tatkâlik* (present) or *atatkâlik* (past and future) substances in one *samay*. The *kshâyik-jnân* owing to its being totally pure and owing to its getting immersed inside the absolute purity of fixed spatial units (*âtmâ-pradesh*) it illuminates/knows from all *âtma-pradeshas* also; that (*kshâyik-jnân*) illuminates/knows everything-all sorts of substances due to annihilation of all obscuring *karmas* and due to disappearance of partially obscuring *kshayopsham*. It (*kshâyik-jnân*) illuminates/knows all sorts of variegated substances also due to annihilation of complete-knowledge-obscuring *karma* as well as due to disappearance of incomplete-knowledge-obscuring-*karma*. It (*kshâyik-jnân*) illuminates/knows dissimilar substances/objectivity also due to annihilation of knowledge-obscuring of dissimilar substances and due to disappearance of *kshayopsham* of similar substances knowledge-obscuring *karma*. Or better to include from further elaboration-detailing of this. The *kshâyik-jnân* having such illuminating power whose expansion is non-stoppable, knows definitely all substances (similar and dissimilar) always, all, everywhere completely.

***Bhâvârth*:** Knowing sequentially, knowing from fixed *âtma-pradesh*, knowing some particular things

only, etc. limitations are possible in *mati-shrut-avadhi-manah:paryây kshayopshamik jnâns* only. But, *kshâyik-jnân* (omniscience) being unlimited knows simultaneously from all *âtmâ-pradesh* all substances with their modifications of all three time phases (present, past, future) and even besides their being of various kinds and of opposite categories, i.e. *kevaljnân* knows in one *samay* from all *âtmâ-pradesh* as all substances-regions-time-characteristics.

PRAVACHAN

Here stress is given on *kshâyik jnân* (which arises on destruction of *karmas*).

KEVALJNÂN WHICH IS RESPLENDENT WITH ITS OWN CHARACTERISTIC NATURE KNOWS SIMILAR AND DISSIMILAR DRAVYAS (SUBSTANCES).

Kshâyik-jnân (completely manifested knowledge devoid of obscuring *karmas* /omniscience) knows all *paryâyis* (modifications) in one *samay*. If *âtmâ* understands omniscience correctly then understanding about the *raag* being rejectable and understanding about the *svabhâv* being acceptable (pure nature of self) is evolved.

Here someone argues that, the way *sarvajna* would have seen, so accordingly *raag* would be evolved in me, I need not do any *purushârth* (effort)?

A: In one's decision of omniscient, the decision of one's own knowing-seeing nature is evolved and, in that decision, no delusion is caused. Arriving at the decision of one's knowing – seeing nature is itself '*purushârth*'. Still some scanty *raag* remains, persisting there (in that self), in the form of knowable.

Everything of the past and future is known in the *jnân* of *Bhagwân*. *Jnân* knows all substances. How are those knowable substances situated, which are existing separately, highlighted with their characteristic wealth and are manifested in variegated forms, because of their being of many varied types, i.e. even besides there being infinite *âtmâs* and infinite *pudgals* - they exist modifying separately. Thus, modifying separately, the individual characteristic nature is the wealth-property-splendour of these *dravyas*.

Even one *parmânu* (atom) is resplendent in its own characteristic nature. One's own characteristic nature is the wealth and splendour of *dravya*. *Jada* (inanimate) has its *jada*-inanimate properties, and *chaitanya* (sentient) has its *chaitanya* property. Everything is existing splendidly by the wealth of its own characteristic nature. The *jiva* of *nigod* state, the *jiva* of *Siddha* state, a separately existing *parmânu*, or a *parmânu* in *skandh* state, they all are existing splendidly by their own characteristic nature, but they are not resplendent due to other non-self substances. All *pudgals* (non- living matter) are alike, and all *âtmâs* are alike, even then they all are resplendent by their individual characteristic nature.

Each *parmânu* (smallest unit of matter) of *skandhas* (mass of molecules) of this wooden stick is splendid by the wealth of its own characteristic nature, but it is not splendid by any other *parmânu*. Its splendour is not because of the presence of another *parmânu* below it, but it is splendid by its own wealth of attributes.

Parmânus are different from sentience, *dharma dravya* is different from sentience; in this way, disparity which arises due to dissimilarities between *dravyas*, is known in *kevaljnân*. This way *kevaljnân* knows substances which are similar and dissimilar in nature.

DUE TO THE ABSENCE OF JNÂNÂVARANIYA KARMA, KEVALJNÂN KNOWS ALL SUBSTANCES OF THREE KAALS

This is explained with logical proof. Prior to the attainment of *kevaljnân*, the physical *karmas* of *jnânâvaraniya* which were present in the state of *kshayopsham* (destruction-cum-subsidence state of *karmas*) and were the cause of knowing sequentially, are destroyed on the evolution of *kshâyik-jnân* (pure *jnân* evolved on destruction of *karmas*). Due to this reason, that manifested *kshâyik-jnân* illuminates/

knows all substances of past, present, future, simultaneously, in one *samay*. If someone says that *Bhagwân* does not know that a certain type of *vikâr* (blemish) will arise to this *jiva* in this particular time, then this is not true.

Here someone argues that *dravya* (substance) does not have any such attribute due to which the modifications will be *krambaddha* (sequence bound), but all these arguments are not true. Modifications of every *dravya* happen in a sequence bound manner.

Omniscient *Bhagwân* knows this exactly in the same way; both are independent. *Kevaljnân* is not due to *krambaddha* modification and *krambaddha* modification is not due to *kevaljnân*.

The omniscient Lord knows everything *akram*-non-sequentially (at once). When the *parâyâ* (modification) will arise in future, then *Bhagwân* will know it-in believing so there becomes a sequence in knowing, but knowing of *Bhagwân* is not sequential, it is *yugpat* (simultaneous). *Kshayopsham-jnân* knows sequentially and there *jnânâvaraniya karma* was *nimitta* to him, but here, in *kshâyik-jnân*, there is no sequence in knowing as, there is absence of knowledge obscuring *karmas*, that is why *kevaljnân* (omniscience) knows everything, simultaneously all together and non-sequentially.

LEAVE THE OBJECTIVE OF CHANGING AND DECIDE THE CHARACTERISTIC NATURE OF JNÂN

Kshâyik-jnân knows everything separately, this is being proved here. Nature of *âtmâ* is *jnân*; its fully bloomed pure state is manifested completely, that is *kshâyik-jnân*. In the decision- cum-belief of *kshâyik-jnân* exists the effort of *samyakdarshan*. *Kshâyik-jnân* does exist in this universe then what is its nature? Decision of this leads to the decision of self *âtmâ*.

Q: Someone questions that, whatever is seen in *kevaljnân*, that cannot be changed, so what remains for us to do?

A: Is your focus on doing some change, or is it on knowing nature of self? Decision of knowing nature of self is itself a true effort. In *kshâyik-jnân* all states are definite; in this matter 'your' focus is on doing change, or is it on the decision on omniscient? 'You' cannot do any change in other non-self substances. Hence first of all 'you' need to decide about the nature of omniscient.

Since there is a complete absence of knowledge obscuring *karma* in *kshâyik-jnân*, hence it illuminates/ knows all the *tatkâlik* (immediate/present) and *atatkâlik* [non-immediate/non-present (past and future)] substances simultaneously, in one and the same time. Thus, on deciding the efficacy of *kshâyik-jnân*, one's focus moves away from *nimitta*, *raag*, little knowledge of lower state of *jnân*, and decision of *svabhâv* is arrived at. Here it does not mean the decision of making any change is to be taken, but the decision about omniscience's nature is made to understand. The objective (belief) of making any change goes on *parâyâ*.

Jnân of non-omniscient mundane *jivas*-is *kshayopsham jnân* (*jnân* arising from destruction cum subsidence of knowledge obscuring *karmas*). The way decision (belief) does not arrive at by the shelter of *kshayopsham jnân*, in the same way decision is not arrived at by the shelter of *nimitta* and *raag* also. 'I make effort' - by the shelter of such notion, decision, cannot be arrived at, but by the shelter of *jnânsvabhâv* the *jnân-parâyâ* manifests into completely bloomed *kshâyik* form.

Acceptance of the fact that *kevaljnân* (omniscience) exists in this universe, cannot arise without accepting the knowing nature of self. *Kevali Bhagwân* says that one should decide 'who am I' - by turning one's focus towards the self.

Who does *bhakti* (devotional singing of hymns) of *kevali*? One, who engrosses concentratedly into one's non-sensory eternal pure knowing nature, is the real *bhakti* of *kevali*. *Keval* means only *jnân*—one who gets engrossed by ascertaining one's pure knowing nature only, devoid of *nimitta* and *raag*, is called real *bhakti*. My nature is to be an omniscient, without this decision, the ignorant self wants to do *dharma*

by following outer rituals, but *dharma* is not evolved in him.

ONE WHO REALIZES THE GREATNESS—IMPORTANCE OF JNÂN SVABHÂV, TO HIM UNOBSTRUCTED NON-SEQUENTIAL KSHÂYIK-JNÂN (OMNISCIENCE) IS MANIFESTED

Bhagwân means one who is supreme. Knowing nature of self is supreme. But a little/incomplete *jnân* is not supreme, and also there is no importance of attachments-aversions. *Jnânsvabhâv* is supreme, one who decides thus, he becomes the knower and seer.

JNÂN KNOWS JNÂN ITSELF THIS IS PARMÂRTH (THE HIGHEST TRUTH) AND IT KNOWS PAR (OTHER NON-SELF SUBSTANCES) AND RAAG (ATTACHMENT). THIS IS VYAVAHÂR (CONVENTION)

One who has interest in outside activities, his effort inclines that way. These *gâthâs* 47,48, 49 are extremely sublime. *Jnân* of *sarvajna* (omniscient) is complete, it is free from *kshayopsham-jnân* and *jnânâvaraniya-karma*. Hence, they – the omniscients do not know sequentially—they know non-sequentially—all at once.

Without this decision, an ignorant is stuck outside-moves away from pure nature. *Âtmâ* cannot do anything of body-mind and speech, even then an ignorant self has false disposition that he does the work of other non-self substance. *Jiva* cannot have compassion of other *jivas*, or activity of body etc.; whatever state/modification of them is destined to occur, the same one occurs. An ignorant forgets his nature of *jnân*, and believes himself to be the doer of other non-self substance. *Jnâni* does have attachment, but he does not lay stress that he is the doer of other non-self substance. ‘I am possessed of *jnânsvabhâv*’-from such a characteristic nature, an unobstructed and non-sequential *kshâyik-jnân* is manifested. On deciding thus, the decision of non-sequential *dravya*, non-sequential attributes arise and when he focuses his sequential *parây* on the non-sequential *dravya-svabhâv*, then only such decision occurs.

KEVALI BHAGWAN KNOWS ALL DRAVYA-KSHETRA-KAAL-BHÂV THROUGH HIS ALL INNUMERABLE PRADESH

Kshâyik jnân of *Bhagwân* being free from *kshayopsham jnân* and obscuring *karmas*, knows/illuminates all substance in one and the same time, simultaneously. They, owing to being completely pure, know/illuminate fully from all *âtma pradeshas* (space points). In the incomplete state (of *jnân*) the *kshayopsham* is in all innumerable *pradesh* as there, where the formation of *âtmâpradesh* is the physical sense (*dravyendriya*) of *âtmâ* and in that is the uncovered state of psychic sense [(*bhâvindriya*), i.e. sensory knowledge]. Now, *kshayopsham-jnân* knows from certain specific *pradesh*. Though *kshayopsham* occurs in all space points, and there certain *âtmâpradesh* become the *nimitta*, (in knowing the concerned objects of senses) but this does not happen to *Kevali Bhagwân*. His *jnân* has become manifested into applied active knowledge form all at once from all innumerable space points with complete purity. *Jnân* arises from all innumerable space points. Entire area of *âtmâ* has become completely pure, and due to destruction of all obstructions, he does not have the *kshayopsham* of obstructions. Because of this that *jnân* knows/illuminates every substance. *Kshayopsham-jnân* knew little, but manifestation of *Bhagwân’s jnân* is not little, it is fully manifested/bloomed, hence his *jnân*, knows all- nothing is left unknown. Due to the annihilation of all types of *jnânâvarniya*, that which is a *nimitta* in the obstruction of *jnân* which knows all substances, which are *karmas*, they have disappeared. So that *jnân* illuminates all diversified substances.

It knows the diverse peculiarities which are present in the sentient and insentient substances. Due to the destruction of the unequal type of *jnânâvarniya*, and due to the destruction of the *kshayopsham* of similar *jnânâvarniya* *karmas*, it illuminates those subjects, or it illuminates the unequal types of substances as well. In this way omniscience knows all substances all regions (space points) non-sequentially, by *kaal* (time) and completely by *bhâvs* (attributes and modifications dispositions).

Because all *jnânâvaranias* have destroyed, so *karma* which was *nimitta* in obstruction to the *jnân* which knows all substances has destroyed. Due to this, *karmas* which were *nimitta* in *kshayopsham-jnân*, which knows certain substances are also destroyed, and pure *jnân* is amazingly manifested.

Parmânu and *âtmâ* are of different categories, and *kevaljnân* knows them. It is enough what to say anymore, omniscience knows all substances with their qualities completely -without any obscured part. It being so the *kshâyik-jnân* definitely knows, *sarvadâ* meaning all *kaals*, *sarvatra* meaning all regions space-points, *sarvathâ* meaning all attributes and modifications and *sarva* meaning all *dravyas*.

WHOEVER HAS ACCEPTED KEVALJNÂN IS PREPARED TO OBTAIN THE STATE OF OMNISCIENCE

Someone may ask that- if *Bhagwân* has seen my ten *bhavs* (different births) will there not be any change in them?

A: Your focus went on *bhav* (birth forms) for making changes in them, so this is *mithyâ-buddhi* (your false understanding). *Bhav* means one who has focus on attachment and on its fruit, is having oneness in embodied existence-*parâyâ-buddhi* /focus of modification. Your nature is *jnân*, hence your focus must go on that.

Only saying - 'our *Bhagwân* is *kevali*', is not enough. In one *samay* the state of *jnân* knows everything completely, such is the wealth/splendour of *jnân*. Such a decision cannot be arrived at without the shelter of *jnân svabhâv*. The secret of fourteen *poorvas* (complete scriptures) is covered in this. *Jnâni* does have little attachment; 'I' have not to change anything in other non-self objects, but in *jnân* also nothing is to be changed. In one *samay*, *âtmâ* knows from all its space points, all substances, with all their attributes & modifications. It knows complete *dravya-kshetra-kaal-bhâv*. This is the main sum and substance of *dharma*-without arriving at such a decision, the knowledge of *karanânuyoga* (aetiology/cause and effect theory) and *charanânuyog* (ethics/true conduct), etc. does not become true.

One who accepts in his *jnân* that-*kshâyikjnân* (omniscience) exists-he is prepared to attain the state of omniscience. One should decide correctly about the *âtmâ*-substance. On deciding the existence of omniscience, the false understanding that "work is done by *nimitta*, *punya* is beneficial, or I can change *jnân-parâyâ*"-is removed. In the decision of *jnân svabhâv*, *raag* (attachment) goes on reducing, and stability/equanimity goes on increasing. According to one's status of stability the pious *raag* (attachment) of following *anuvrat* (small vows) and *mahâvrat* (great vows) arises; but without understanding the above said fact, *dharma* does not evolve.

KEVALJNÂN MANIFESTS FROM THE NATURE OF SENTIENCE, BUT KEVALJNÂN DOES NOT MANIFEST FROM NIMITTA AND RAAG(ATTACHMENT)

PRAVACHAN ON BHÂVÂTH

Mundane *jivas* know sequentially, but *kevali* does not know sequentially. Knowing through certain fixed space points of *âtmâ* or to know certain things only, etc. limitations are possible in *mati*, *shrut* etc., *kshayopsham-jnân*. But *kshâyik-jnân* knows all-limited and unlimited substances. It knows infinite attributes of substances which exist from eternity along with their modifications also. In the decision of *kevaljnân* the decision of *moksha tattva* and of supreme passionless God, omniscient is arrived at with the shelter of *jnânsvabhâv*.

People say that-'no effort making (*purushârth*) remains in this but if they say so let them say. The *vastu* (substance) is of such sort only. The substance which is permanent, the same is impermanent, i.e. substance is permanent from the view of *dravya* and the same is impermanent from the view of *parâyâ*. Substance is one only and its attributes and modifications are many- to listen to this if the people object to it, then, let them object. But this is the truth.

Kevaljnân knows the complete region (spaces) of all substances from all times, with all attributes and modifications. This *kshâyik jnân* does not come from outside, it does not come from the activity of *raag* (attachment) and *nimitta*. But rather it comes from the sentient disposition of *parampârinâmik bhâv* (inherent constant nature) – *kshâyik jnân* comes from the sentient nature. *Kshayopsham-jnân* is little - how would complete *jnân* come from incomplete *jnân*? Supreme sentient disposition has no concern with *nimitta* and *raag*-from such a *parampârinâmik bhâv*, the *paryây* of *kevaljnân* arises. *Parampârinâmik bhâv* is the trio of pure *dravya*, pure *guna* and pure *kâranshuddha-paryây* that is called *kâran-parmâtâmâ* (reason for being god/potential god). It is also called with many synonyms like *nitya svabhâv* (eternal nature), *kâran-jiva*, *kâran-samaysâr*, *kâran-dravya* or pure *jivâstikây*.

In the next *gâthâ* it will be reaffirmed, that one who does not know all- does not know even one.

GATHA-48

अथ सर्वमजानन्नेकमपि न जानातीति निश्चिनोति-

Now, it is determined that he who does not know all (substances with their all attributes and modifications of three time phases) simultaneously he does not know even one substance (with its all details-attributes and modifications):

जो ण विजाणदि जुगवं अत्थे तिक्कालिगे तिहुवणत्थे।

णादुं तस्स ण सक्कं सपज्जयं दव्वयमेगं वा॥48॥

JO ÑA VIJÂÑADI JUGAVAM ATTHE TIKKÂLIGE TIHUVANATTHE |

ÑÂDUM TASSA ÑA SAKKAM SAPAJJAYAM DAVVAYAMEGAM VÂ || 48 ||

Meaning of *gâthâ*: He, who does not know simultaneously the substances of three time phases (past, present and future) and located in the three *loks* (upper, middle and lower worlds), cannot know even a single substance with its modifications, i.e. it not possible for him to know even one *dravya* (with its *paryâys*).

***Tikâ*:** In this universe one *âkâsh-dravya* (space substance), one *dharma-dravya* (medium of motion) and *adharmadravya* (medium of rest), innumerable *kaal-dravya* (*kaalânu* substances) and infinite *jiva dravyas* (sentient substances) and infinite times more than them are *pudgal-dravyas* (matter particles-atoms). And each one of them is embodying infinite modifications distinctly of three time phases - past, future and present existing with constant flow of modifications without beginning and end. Thus, all this conglomeration (of six kinds of substances) is *jneya*-knowable (subject of knowledge). Out of these six, only *jiva-dravya* is the knower (*jnâtâ*).

Now here, as a fire, burning all fuel, modifies into a self (great fire) form which has the shape of one total fire that evolves through all the modifications of the forms of the fuel due to the forms of all sorts of fuels, similarly the knower, knowing all knowables, modifies into a self (great knower) which has the shape of one total knowledge that evolves through all the modifications of the shapes of all sorts of knowables (corporeal and incorporeal) due to the shapes of all sorts of knowables into a self which is perceptible for self-experience owing to his being a spiritual being/sentient soul. Thus is, in fact, the innate nature of substances.

But he, who does not know every knowable, is like a fire that does not burn every fuel and so does not modify into a self which has the appearance/shape of one total fire that evolves through all modifications of the shapes of fuel, shapes due to all these fuels; similarly he, who does not know everything does not evolve/modify into a self which has the shape of one total knowledge that evolve/modify through all modifications of the shapes of knowables, shapes due to all these knowables; and this holds true, although,

the self as a spiritual being, remains perceptible for self-experience. Thus, it appears that he who does not know everything, does not know the self (soul).

Bhâvârth: That fire, which does not burn wood, dry grass, leaves etc., all sorts of fuel objects, its burning nature, owing to not evolving/modifying into the form of shape of all sorts of fuels evolves/modifies incompletely-does not modify completely, therefore that fire which has fully one burning nature does not modify/evolve into a self-form completely; similarly he (this soul) who does not know all sorts of knowables with their all substances and modifications of three time phases, his knowledge, owing to not evolving/modifying into the form of shape of all sorts of knowables, evolves/modifies incompletely-does not modify completely; therefore he (that soul) who has complete all knowing nature does not evolve/modify completely into a self by himself, i.e. does not know/experience completely to he-himself. Hence, it is proved that one who does not know all (substances and modifications), he does not know even the self-one substance completely.

PRAVACHAN

THE CONGLOMERATE OF SIX DRAVYAS AND THEIR MODIFICATIONS OF THREE KAALS (TIME PHASES) ARE JNEYA (KNOWABLES) AND JIVA DRAVYA IS THEIR JNÂTÂ (KNOWER).

There is a logical explanation to prove omniscience of one *samay*. In this universe, there is one *âkâsh* (space) *dravya*, one *dharma-dravya* (medium of motion – substance *nimitta* in motion). Pure passionless state of *âtâmâ* is also called *dharma*, but here it not concerned with that state of *dharma*. This *dharma-dravya* is an insentient, intangible-non material substance, and it is pervasive in whole of the *lok* (equal to the *pradesh* of *lok*). Whereas *dharma-paryây* (passionless state of soul) is spread in the innumerable *pradeshas* (space points) of entire *âtâmâ*; time span of this is one *samay* and *dharma dravya* is existing, having no beginning-no end and is spread equal to innumerable space points of *lok*.

Dharma paryây (passionless state) is of one *samay*. *Kevaljnân* is also a modification (*paryây*) of one *samay*. *Kevaljnân paryây* remains as it is, so it is also called *nitya* (eternal) and *kutastha* (unchanging); this is said from a certain point of view. But this modification is of one *samay*. Modification of two *samays* does not arise together in one *samay* and the *paryây* of one *samay* does not exist in the second *samay*. Here *kevaljnân* is being proved. In this universe, there is one *âkâsh dravya* (space substance), one *dharma dravya* (substance *nimitta* in motion), one *adharmâ dravya* (substance *nimitta* in rest), innumerable *kaalânus* (space points of *kaal dravya*), infinite *jiva dravyas* (living beings) and infinite times more than them are *pudgal dravyas* (matter substance).

Further there are infinite *paryây*s of each *dravya*, distinctly of three time phases-past, present, future, which are existing with constant flow of modifications, devoid of any condition (*upâdhi*). Thus, the conglomeration of all *dravyas* and their *paryây*s are *jneya* (knowable) of *jnân*. Therefore, in this way all *dravyas* and their *paryây*s of three *kaals* (time phases) have become *jneya* (knowable) of *jnân* of *kevali*. Among them any one *jiva dravya* is the knower (*jnâtâ*). Keep separate five *ajiva dravyas* and consider any one *jiva-dravya* out of infinite other *jivas* then that one *jiva* is the knower of all those *jneyas* (knowables).

AS THE NATURE OF FIRE IS TO BURN ALL SORTS OF FUEL SIMILARLY THE NATURE OF KNOWER IS TO KNOW EVERYTHING COMPLETELY

Fire while burning all sorts of fuel modifies into the shape of substances which are capable of burning, like wood, etc. It is the nature of fire to burn them completely. If fire does not burn them completely then it is not fire.

Fire takes the shape of all substances capable of burning. If it does not burn everything then it will not be proved to be fire. Fire dries green grass and burns it. If fire does not result in burning everything then

it will not be called fire. That, which results in burning everything, is the complete nature of fire. Otherwise it will not be called the complete nature of burning. If it remains incomplete in burning then it is not called fire. Similarly, from this example, on knowing all *jneyas*, the *jnâtâ* (knower), modifies into a self having the shape of one total knowledge-form, which evolves through all the modifications of the shape of all sorts of knowables, due to the shapes of all sorts of knowables, into a self which is perceptible for self-experience, owing to his being sentient soul.

To know everything- is the nature of *jnân*. If it does not know everything then one's own *parâyâ* (modification) does not become complete. Complete and perfect *jnân* is its nature, thus it modifies perceptibly—directly with self-experience. Such is the actual nature of *dravyas*. All the six *dravyas* are knowables with their modifications of three *kaals*. Among them only *jiva* is the knower. As a fire modifies into burning form of everything, similarly the self *jiva* knowing all those knowables modifies into one's own knowing—form. The self is experienced directly. This way, in reality, it is the nature of the self- substance. The knower has the efficacy to modify into completely bloomed *jnân parâyâ*-should such is actually the nature of self *dravya*.

Here *kevaljnân* is to be proved. It is the nature of *jnâtâ* (knower) to modify in the knowing form of all knowables with its fully bloomed *parâyâ* form, as it is its nature. But to remain in incomplete form is not its nature. Here *parâyâ* is said to be the *jnâtâ* (knower). For knowing infinite substances with their attributes and modifications, the knower needs to modify completely, as it is its nature to know all substances. The self becomes complete-such is the nature of knower. He who knows all, knows one, and he who does not know all does not know one.

Nature of this *âtmâ* is *jnân*. It is its nature- to know all knowables in one *samay*, i.e., it is its nature- to know all three *kaals* and three *lokas*. Therefore, if *âtmâ* does not know all, then he does not know even one. If he does not know all substances of three *kaals* and three *loks* altogether, then it is not possible to know even one substance with its completely bloomed modification. If he does not know everything then it is not possible for him to know even one *dravya* with its all modifications. *Dravya's* completely bloomed modification of one *samay* does exist, but it is not possible to know a *dravya* with it. One who knows all in one *samay* he is the *jnâtâ*. If he does not know infinite substances, then he does not know the modification of *kevaljnân* of one *samay*. So, he does not know the *dravya* also.

In the meaning of this *gâthâ* (verse) - a *dravya* is described with its modification. It means, here, the discussion is of *âtmadravya* with its *kevaljnân parâyâ*. *Âtmâ* is the knower, i.e, the *âtmâ* with its completely bloomed *parâyâ* of one *samay* is the *jnâtâ*. This is what is meant here.

Here, if someone believes that-because the modification of every substance which is destined to occur in whichever time in whatever form, the same would occur at that time in that form. If it is such, then what *purushârth* (effort) is left for us to do?

A: Effort is in the acceptance of existence of the omniscient. The focus does not remain on making changes. Decision of one's pure knowing nature of *jnân* has taken place in the lower stages of *jnân*. Here discussion is about *kevaljnân*. If it would not be knowing *lokâlok* in one *samay*, then it is not possible to know *âtmadravya* with its *kevaljnân parâyâ* of one *samay*.

ON ONE SIDE ALL SUBSTANCES WITH THEIR PARYÂYS ARE THE JNEYAS, AND ON THE OTHER SIDE IS JIVA-DRAVYA WITH KEVALJNÂN

PRAVACHAN ON TIKÂ:

In this universe, there is one *âkâsh dravya*, one *dharma dravya*, one *adharmâ dravya*, innumerable *kaal dravyas*, infinite *jiva dravyas*, and infinite times more than them are *pudgaldravyas*, and all *dravyas*

have the divisions of past, present, future modifications. There limitless flow of modifications goes on continuing uninterruptedly. In them the flow *utpâd-vyay-dhruv*, i.e. flow of their own function-behaviour is fixed. The functional flow of each and every substance is continuing. The modificational flow continues smoothly with its existential flow. In this way, the multitude of all *dravyas* and *paryâyis* is knowable, and *âtmâ* is the knower.

On one side, infinite *dravyas* and infinite *paryâyis* are *jneyas* together. Among them any one *jiva dravya* is the knower. *Jiva* whose *jnân paryây* of one *samay* is completely bloomed/manifested, is the knower. In the main *gâthâ* (verse) this matter is described from the view point of *nâsti* (negative point of view), and in its *tikâ* (annotation), initially this matter has been explained from the view point of *asti* (affirmative point of view).

IT IS THE NATURE OF ÂTMÂ DRAVYA TO MODIFY INTO KEVALJNÂN PARYÂÏY FORM ALONG WITH KNOWING ALL DRAVYAS

Now here, as a fire burning all fuel (combustible substances), modifies into a self (great fire) form, taking the shape of one total fire form, which evolves through all the modifications of the shapes of the fuel burning substance, due to the shape of all sorts of fuels. The fire modifies into the shape of the burning substance due to its own nature such fire modifies into its own form and the combustible substances in instrumentality take the shape of getting burnt by their own nature. Similarly, the knower knowing all *jneyas*, i.e. *jnâni* (knower) who has modified into completely bloomed *jnân*, knows everything. He (omniscient *jiva*) knows impure and pure dispositions, or whoever's, *bhav* (present life) is going to get destroyed at whatever time-knows all. In this way he (his *jnân*) modifies by his own nature along with knowing all the *jneyas*.

Here the discussion is of completely bloomed *paryây* of *jnân*. *Bhagwân âtmâ* himself has been manifested into completely bloomed pure state; in that state exists his sentience. In every *jiva*, irrespective of whether *paryây* is *vikâri* (blemished) or *avikâri* (unblemished) all *paryâyis* occur in a sequence bound manner. *Anekânt* (confluence of opposites/pluralism) does not mean that *vikâr* is non-sequential and *avikâr* is sequential. All modifications are sequence bound.

At whichever time, whichever modification is due to happen, the same one happens, just like the links in a chain are fixed one after the other. In a garland of pearls, pearls are set one after the other and if one tries to change the sequence of pearls then the thread will break; in the same way, in all *dravyas'* the modifications arise one after another (sequentially). Completely bloomed *jnân* of *âtmâ* is efficacious to know all. *Kevaljnân's paryây* of one *samay* modifies in its completely bloomed nature. It is self-evident by self-realization. In reality the nature of *dravya* is such.

Here *dravya* referred to is along with its own manifested *paryây*. Here *dravya* is said to be along with its completely bloomed manifested *paryây* (modification) of one *samay*. One who decides thus, then the state of doubtlessness arises in him that, Oh! I am the decider of omniscient. I am completely of knowing nature. On arriving at this decision, all confusions are removed and the ignorant thoughts that work is done on meeting of *nimitta* and not done on not meeting of *nimitta*, or the modification of past or future can be changed, are destroyed. On deciding one's own pure knowing nature, all decisions materialize,

One who knows the substance-attributes-modifications of *Arihant*, his delusion is destroyed and he attains *samyaktva*. But one, who has not decided about his pure knowing nature, he does not have the knowledge of the main principle. Whatever auspicious thought activities an ignorant person may be observing but those activities are just like crying in a desert. Thus, the topic has been explained from *asti* (affirmative) point of view.

ONE WHO DOES NOT KNOW ALL KNOWABLES, HE DOES NOT KNOW HIMSELF

One who does not know all *jneyas* – does not know *âtmâ*. An example is given to explain this-if fire cannot burn everything, completely together, then it is not the real nature of fire. *Raag* (attachment) is not your soul's nature—lesser knowledge is also not your soul's nature. Here it is said that-if *âtmâ* does not know all *jneyas* together, then that is not *âtmâ*.

Lokâlok is existing since eternity, but when *jiva* modifies into *kevaljnân* (omniscience) form then *lok-âlok* is said to be the *nimitta* in it. It is the nature of the knower-to modify into one complete knowledge form in one *samay*, and *âtmâ* himself, because of this sentience nature—is directly self-realised. Experience of one's own self occurs directly, or it is your (soul's) nature to get manifested into complete *jnân* and complete *ânand* form-in one *samay*. This decision of omniscient, is the decision of *âtmâ*. *Shrutjnân* (scriptural knowledge) is indirect knowledge and *kevaljnân* is direct knowledge – this is the only difference between them. Knowables are *nimitta*, and *jiva*'s nature is to know them, even then it does not modify into the completely bloomed *parâyâ*. This way it proves, that one who does not know all *jneyas* he does not know his *âtmâ* also.

Âtmâ is the ultimate truth, its *jnân* is the ultimate truth, and his *parâyâ* which is manifested fully is also the ultimate truth. The self (*âtmâ*'s) nature is to know *lokâlok*. To remain incomplete is not his real nature. If he does not know infinite substances in one *samay*, then owing to not knowing his *parâyâ* (modification) of *kevaljnân* of one *samay*, he does not know all other substances also. With this method the mundane (non-omniscient) *jiva* experiences the fully bloomed state.

Jnâtâ (the knower), who does not know the complete *jneyas*, does not know his own self. The one whose *parâyâ* (modification) gets completed in one *samay* - that should be termed *dravya*. So, it is proved that he who does not know all, does not know his own *âtmâ*.

And if someone says that-*shrutjnân* knows the *sâpeksha-dharma* (relative properties) but *kevaljnân* does not know the relative properties-then this is untrue. But since *kevaljnân* knows *shrutjnân*-then it cannot be so that-*kevaljnân* would not be knowing its subjects. *Shrutjnân* knows the relative properties and *kevaljnân* knows that *shrutjnân*, hence *kevaljnân* knows all types of properties. He who's complete *jnân* arises in one *samay*- only he is *jnâtâ*.

PRAVACHAN ON BHÂVÂRTH

Fire which does not burn all combustible matter like wood, grass, leaves, etc. then its burning nature owing to not modifying in to the shapes of all combustible substance, modifies incompletely, but does not modify completely. The way fire its nature is to burn completely – does not modify into a complete fire form; in the same way this *âtmâ* does not know all *jneyas*, which are all *dravyas* with their all *parâyâs*. His *jnân* whose *nimitta* are all *jneyas* – owing to not modifying into the shape of all the *jneyas*, it modifies incompletely, does not modify/completely; hence whose nature is one complete *jnân*, that *âtmâ* does not modify completely into his own form, i.e. he does not know and experience himself, completely. In this way it is proved that he who does not know all, he does not know one does not know himself completely. Nothing is left unknown in the *jnân* of omniscient. Modifications of all the three *kaals* (tenses) and three *loks* all are known in his *jnân* (omniscience).

GATHA-49

अथैकमजानन् सर्वं न जानातीति निश्चिनोति-

Now, it is determined that he who does not know a single substance with all its attributes and modifications of three time phases, he does not know all (substances with their all details):

द्व्वं अणंतपञ्जयमेगमणंताणि द्व्वजादाणि॥

ण विजाणदि जदि जुगवं किध सो सव्वाणि जाणादि॥४९॥

DAVVAM AṆAMTAPAJJAYAMEGAMAṆAMTĀṆI DAVVAJĀDĀṆI |

ṆA VIJĀṆADI JADI JUGAVAM KIDHA SO SAVVĀṆI JĀṆĀDI || 49 ||

Meaning of *gāthā*: If he who does not know simultaneously a single substance (*âtmâ-dravya*) with its infinite modifications and the infinite classes of substances, how will then he be able to know all of them together? (i. e., he who does not know his soul substance, he cannot know all other substances).

***Tikâ*:** Firstly, soul itself, in fact, being full of knowledge, is knowledge (*jnân*) only because of its quality of knowingness; and *jnân* takes place with the great general perception prevalent in every soul. That great general perception full of great general form pervades in cognizable infinite distinctions and the *nimittas* of those distinct qualities are all kinds of substances and modifications. Now, he who does not have direct self-realization of such perception full of great general form of soul, which pervades in infinite distinctions of which all kinds of substances and modifications are *nimittas*, how could he be able to know directly all kinds of substances and modifications which are instrumental (*nimittas*) of these perception full of infinite distinctions pervaded by perception full of great general form? (He would not be able to do it). From this (discussion) it is concluded that he who does not know the self/soul he does not know all substances and modifications.

Now, from the above logic it is determined that by knowing all (substances and modifications) the knowing of self- soul and by knowing the self-soul the knowing of all (substances and modifications) takes place; and such being the matter, the soul owing to its being an embodiment of knowledge is the experience of self, although the knower and the known are substantially different, yet perception and the substances and modifications being perceived in its state due to their mutually intermixing into one another, it is extremely difficult to separate them from one another, say as if everything has entered into *âtmâ*-it appears so. *Âtmâ* owing to its being full of knowledge he experiences/knows his own self and on knowing the self-soul, all knowables are known in such a way, as if those are situated/fixed in the *jnân* itself, because it is very difficult to remove the shapes/appearances of the knowables from the state of *jnân*. If it would not be so (if *âtmâ* would not know all) then the *jnân* owing to its being devoid of complete self-realization will not be proved to be having *jnân* of one complete self-*âtmâ*.

Bhâvârth: In verses 48 and 49 it is highlighted that he who does not know all, he does not know himself and he who does not know himself does not know all. The knowing of self and knowing of all (non-self substances) happens together. The *svayam* (self) and the rest *sarva* (all other) knowables -out of these two it is impossible to have knowledge of one (self-soul) and not to have the knowledge of other non-self. This statement is not from the partially manifested *jnân* point of view but it is from the completely manifested knowledge (omniscience) point of view.

PRAVACHAN

In this *gâthâ* the substance (*dravya*) is explained as one with infinite modifications, i.e. in the *parâyâ* of one *samay* of *kevaljnân* the soul substance is to be taken/understood with infinite divisions. But it is not to be taken that the modifications of the three *kaals* (tenses) are infinite.

PARYÂY OF ONE SAMAY OF KEVALJNÂN HAS INFINITE DIVISIONS -JNÂN GUNA PERVADES IN THAT PARYÂY

Âtmâ itself being one with *jnân*, is of knowing nature. This *jnân*, which exists in each *âtmâ* is full of perception of great general form (*pratibhâsmay mahâsâmânya*). *Jnân* having the ability of knowing the *lokâlok* is called a *mahâsâmânya* (great general form), because *âtmâ's jnân guna* is possessed of such efficacy. That perceptibility pervades in infinite divisions. *Kevaljnân's parâyâ* of one *samay* - knows infinite divisions. *Kevaljnân's parâyâ* has infinite divisions [infinite divisions mean infinite *avibhâg pratichhedas* (i.e. indivisible degrees of the manifested power of knowing)]. 'My' own *parâyâ* consists of infinite divisions; supreme efficacy pervades within it. One complete *parâyâ* of one *samay* - is of infinite divisions. Supreme undivided *jnân* pervades in it-one who does not know such an *âtmâ* he does not know other non-self substance also.

Kevaljnân parâyâ has infinite divisions. Here *mahâsâmânya* means *jnân guna* consisting of such efficacy. *Âtmâ's jnân-guna* is *mahâsâmânya*. Here the talk is not of *darshanopayoga* (undifferentiated consciousness). *Kevaljnân's parâyâ* has infinite divisions - *jnân guna* pervades in that *kevaljnân parâyâ*. *Kevaljnân's parâyâ* of one *samay* possesses such strength-it is of infinite divisions; *jnân parâyâ* has such strength. *Jnân guna* is general-eternal. It modifies into a *parâyâ* (omniscience) having infinite divisions-such is the strength of *jnân parâyâ*.

Here, first the modification of self is explained, i.e. first *nishchay* (realistic stand) is explained and then *nimitta* (associate cause) will be explained. He who knows one, knows all, and later on it will be explained that he who does not know one, does not know all- everything. Here the talk is of *kevaljnân parâyâ* of one *samay*. *Kevaljnân parâyâ* of one *samay* has infinite divisions. *Jnân* which was general (constant attribute) modifies distinctly in a specific form. All *dravya-parâyâs* are *nimitta* to those infinite divisions of *kevaljnân parâyâ* of one *samay*. *Jnân* pervades in the divisions of *jnân* of one *samay*.

Here the talk (point) is of *Arihant's kevaljnân*. All modifications occur in a sequence bound manner. Whatever omniscient has seen, the same (modification) will happen. One who believes thus, he becomes the knower and seer. In the activity of other non-self substance one's own discretion does not work. Therefore, 'you' should focus on your *jnân svabhâv*, then you will get peace-such is the nature.

KEVALJNÂN PARYÂY OF ONE SAMAY HAS INFINITE DIVISIONS

One who does not know one, does not know all-everything. This is the greatness of the completely bloomed/ manifested *jnân*. Nature of *âtmâ* is *jnân*. It never happens, that *jnân* knows the self and does not know the other non-self substance. Knowing of self and non-self is simultaneous. Knowing the self and not knowing the other non-self, this such is not possible and knowing of other non-self but not knowing the self is also not possible. To know is the nature of self, but bringing *raag* and *nimitta* is not its nature.

OMNISCIENT'S SVABHÂV (KNOWING NATURE) AND OUR SVABHÂV (KNOWING NATURE) ARE ALIKE

On knowing the self, one knows the other non-self substances, thus one knows both together. To know other non-self substance is one's nature. The way an image (reflection of object) is formed in the mirror—there one knows both the object and the reflected image, in the same way, knowing of self and of non-self both is simultaneous. Even in the accomplishing state, to know self and non-self is the nature. It is not possible that *jnân* (*âtmâ*) knows the self and does not know the *nimitta*, *raag*, etc. nor it is possible that he knows *raag* and does not know the self. Here the discussion is about knowing the self and non-self.

Mundane *jivas* (possessing sensory knowledge), do not have complete knowledge hence they know sequentially, that is not the reference here. His *upayoga* (active consciousness) may be focused on one (self or non-self) but his ability to know both together is manifested. On knowing the self, his ability to know non-self is also bloomed. *Paryâys* of *jnân* of one *samay* has infinite divisions, and that is referred to here as the *dravya* (substance) with *paryây* having infinite divisions (infinite *avibhâg pratichheda*—indivisible degrees of the manifested power of knowledge).

Kevaljnân is the *paryây* of self (*jnân*). In *jnân paryây* of one *samay* there are infinite divisions. The way, it is the nature of *piper longum* (*lendi piper*) to have cent percent spiciness. Cent percent means complete/total. Every *piper* has complete spiciness. From that *piper* a very strong spiciness and green colour is manifested. The way spiciness of *lendi piper*, which was in the form of efficacy (potential form) is manifested; in the same way *jnân* which is in the form of efficacy (potential form) from that *kevaljnân* is manifested.

Here discussion is about *kevaljnân*. *Kevali* (omniscient) is the complete knower. This is the nature of soul substance. Knowledge of 14 *Purvas* (complete scripture), etc. is not the complete nature of *âtmâ*. There are infinite divisions in the one *kevaljnân-paryây* of one *samay*. That *jnân* knows all non-self substances along with knowing of self. He knows both together. If someone says that he knows the self *âtmâ* but does not know the non-self substances, then this is a false statement. Mango (object) which is seen in the mirror indicates the cleanliness of the mirror, it is the image (reflection) of the mango (object). The way object and its reflected image are at once together, in the same way *jnân* of the self and *jnân* of the *jneya* (all knowables) occur simultaneously. *Sâdhak* (accomplisher) ascertains such a form of *kevaljnân* (omniscience).

There are infinite divisions in *kevaljnân's paryây* of one *samay*. Here neither infinite *paryây*s (modifications) of infinite attributes— are to be taken, nor infinite *paryây*s of one *jnân guna* of three tenses are taken, but here reference is to infinite divisions of one *kevaljnân's paryây* of one *samay*. This is the explanation of *jnân paryây* of one *samay*. Here, the one with infinite *paryây* means, one *paryây* having infinite divisions. Infinite divisions occur in the *paryây* of one *samay*. To explain or to show the *nimittanaimittik* (cause and effect) relationship, it is said that there are infinite *jneyas* and exactly identical infinite divisions occur in the *jnân* due- to *jnân* itself.

Jnân paryây is a self thought. As much is the speciality (manifestation) of the self; that much knows *jnân*. *Jnân* modifies in its own knowing form of divisions equal to the shapes of *jneya*. Self *âtmâ* who does not know the self *âtmâ* with its infinite divisions and the aggregate of infinite substances, all together, simultaneously, how can that *âtmâ* know all—aggregate of infinite substances? i.e. He who does not know his *âtmâ-dravya* with his *jnân-paryây* having infinite divisions, he cannot know the aggregate of all substances also.

ATTRIBUTE OF JNÂN PERVADES IN THE INFINITE DIVISIONS OF KEVALJNÂN PARYÂY OF ONE SAMAY

As the complete 16 stages of brightness of light are manifested in the moon of full moon lit night. Here sixteen means one Rupee of 16 *ânâs* (in olden times), cent percent, i.e. complete, as the gold purified

sixteen times in fire means completely pure gold. Similarly, (fully bloomed purified) *âtmâ* knows complete modification and all substances. This talk is about *jnân*. Other attributes and his own *paryây* come under *jneya*. Basically this, *âtmâ* itself being replete with *jnân* and owing to its knowingness nature is *jnân* only. *Bhagwân âtmâ is jnân*.

Âtmâ is sentient, then, whose work should he do? Should he bring or do *punya*? 'I' need to do the work of non-self things non self has to become *nimitta*- all these are false thoughts. Because *âtmâ's* nature is to know. That *jnân* existing in every *âtmâ* is a *pratibhâsmay mahâsâmânya* (perceptive great general form). It is *jnân's* supreme efficacious power. To perceive self and non-self, such is the efficacy of *jnân*. That *jnân guna* of the knowledge of self and the knowledge of self related to other non-self pervades in the infinite details. It pervades its *paryây*s of three time phases, this is not to be understood here, or *jnân guna* pervades (identically) in all substances — this is also not to be taken here. Even infinite *paryây*s of infinite *gunas* are also not taken here, but it pervades in infinite type of modifications of *kevaljnân* of one *samay*. This is what is said here.

Âtmâ's jnân guna exists in the external power form. How is its *kevaljnân paryây*? There are infinite divisions in the *paryây* of one *samay*. As is the self, in the same way are the *lokâlok*, thus infinite divisions are caused in *kevaljnân*. Here, the complete *sâmânya guna* (eternal knowledge attribute) and its fully bloomed *paryây* (omniscience) is termed as *dravya (âtmâ)*.

IN KEVALJNÂN'S PARYÂY OF ONE SAMAY INFINITE DIVISIONS AND INFINITE SUBSTANCES—ATTRIBUTES-MODIFICATIONS ARE NIMITTA IN IT

From the view of *parambhâvgrâhak* (perceiver of supreme reality) *jnân* itself is *âtmâ*. *Jnân paryây* of one *samay* possess infinite specialities. The meaning of (knowing) shape of *jnân* is not something tangible, but it means to know with divisions. *Jnân paryây* of one *samay* modifies in the form of infinite types and infinite divisions—that is *kevaljnân*. It is identically indivisible with *dravya*. The completely bloomed *paryây* which has been manifested is the nature of substance (soul), but to remain incomplete is not its nature.

In *gâthâ 48*, it was said that infinite substances along with their *sâmânya* (eternal/inherent) attributes and their *vishesh* (details- fully modified attributes) or with their modifications of three *kaals*, all are knowables (*jneya*) and among them *jiva dravya* is the knower with *kevaljnân paryây*. Here the subject is of the completely bloomed modification. Attributes of infinite *jneyas*, with their modifications and divisions of self and non-self—all are known/appear in the *jnân paryây* of self. The details/ modifications of *jnân* are reflected in *jnân* due to *jnân*. *Âtmâ's jnân guna* is eternal. Infinite divisions exist in his *jnân-paryây* of one *samay*.

Now it is said that, the *nimitta* of infinite divisions of that *jnân-paryây* are the self and non-self substances. Mundane beings do not realize the importance of *jnân*, therefore they get stuck in outer rituals. One who does not know the importance of his completely bloomed *jnân paryây*, he does not know all substances, and he who does not know all, does not know his own completely bloomed *paryây*. *Kevaljnân* knows completely the self and non-self in one *samay*.

In '*Moksha Mârg Prakâshak*' an excerpt from *Ashta sahastrî* has been given. On page 348 (Hindi)/ 501 (English) of *Moksha Mârg Prakâshak*' the meaning of *syâdvâd* (quodammodo doctrine) is given as *shrutjnân* (scriptural knowledge). That *shrut-jnân* and *kevaljnân*, both, are the illuminators of all the substances. The only difference between them is that *kevaljnân is pratyaksha* (knows directly) and *shrutjnân is paroksha* (knows indirectly). From knowing the nature of substance point of view, they both are not different from one another.

DECISIVENESS OF KEVALJNÂN TAKES TOWARDS THE ALL-KNOWING NATURE

Here three points have been discussed –

- 1) *Âtmâ's* supreme general attribute of *jnân* (*mahâsâmânya jnân guna*) is in the form of eternal power/ efficacy.
- 2) In (soul's) *kevaljnân paryây* of one *samay* infinite divisions exist.
- 3) In that *kevaljnân paryây*, the self and non-self infinite *jneyas* (knowables) are *nimitta* altogether, non-sequentially.

Here the nature (knowing power) of *kevaljnân* is being decided. This way, on having decided/ accepted *kevaljnân*, he becomes the knower of *nimitta*, *raag*, etc. and this is the activity of *dharma*. *Samyak darshan-jnân-châritra* is covered in it. The world (mundane being) does not understand this *kevaljnân tattva* (reality). *Kevaljnân* or *moksha tattva* or the nature of true omniscient dev, all these are one and the same. Here *dravya* is described as a *dravya (âtmâ)* modified with *kevaljnân* (completely manifested *jnân-paryây*). Incompletely manifested *jnân paryây* has not been taken here as a *dravya(âtmâ)*, hence the intentness on the self-substance *âtmâ* possessed of *mahâsâmânya guna* (supreme general attribute), is the *moksha marg* (path of *moksha*).

ONE WHO DOES NOT KNOW THE ÂTMÂ DIRECTLY WITH (COMPLETELY MANIFETSED) KEVALJNÂN PARYÂÏ, WHICH HAS INFINITE SPECIALITIES/DIVISIONS, DOES NOT KNOW ALL OTHER SUBSTANCES ALSO DIRECTLY

Now that person (*âtmâ*) who does not do self-realization directly perception full of great general form *âtmâ*, which pervades in such infinite specialities/distinctions, of which all substances with their modifications (of three tenses) are the instrumental cause (*nimitta*), he cannot directly perceive all substances and their modifications. Here by saying *pratibhâsmay mahâsâmânya roop âtmâ*, (perception full of great general form *âtmâ*) the distinction between *guna* (attribute) and *guni* (possessor) of attribute is removed, as they are indivisible one. In the *jnân paryây* of one *samay* the *pratibhâsmay mahâsâmânya* (perception full of great general form *âtmâ*) is pervading. But he does not focus on such an *âtmâ* to bring it to experience in his *jnân*, i.e. he does not modify into *kevaljnân* form.

One who does not self-realize directly the perceptive great general form *âtmâ*, which pervades in such infinite specialities of which all substances with their modifications are *nimittas*, then how can he directly know all substances and their modifications? i.e. the perceptive infinite specialities which are worth pervading by the perceptive great general *âtmâ(jnân)*, how can all *dravya-paryây*s which are *nimittas* to it be known by him? *Jivas* do not have enthusiasm/importance of *jnân* but have enthusiasm for following outer rituals. One who does not know the *âtmâ's* modificational form of specific distinction, he does not know the *nimitta* also, because in knowing one both are known.

KEVALJNÂN IS DIFFERENTIATIVE SO IT KNOWS ALL SUBSTANCES CORRECTLY AND NON- SEQUENTIALLY

Someone says that-*Bhagwân* knows *lokâlok* – that is said from the view point of *vyavahâr* and *vyavahâr* is *abhootârth* (untrue/non-existent). Hence *kevaljnân's* knowing of non-self substances is untrue- thus says an ignorant. But the knowledge of non-self substances is of the self. *Sva-par prakâshak jnân* (to illuminate/ know the self and non-self together) is the nature of self. *Kevaljnân* does not know *lok-âlok* by becoming identical with it, hence it is said that *kevaljnân* knows the non-self substances from *vyavahâr* (conventionally) and *kevaljnân* knows the self by being identical with the self, so it is said that he knows the self from *nishchay* (realistically).

One who has understood the infinite divisions of *kevaljnân paryây*, he knows the *âtmâ* as well, i.e. who knows the *nimittas* of specific modifications of self – he knows, both self and non-self together; but

doing *raag dvesh* (attachment and aversion) and being ready in taking or leaving the non-self objects is the food of darkness of ignorance, that is like taking a meal in the night. He is unaware of the fact that my nature is replete with *jnân*, i.e. full of knowing power and *jnân*'s modifying into specific (fully bloomed) form is *dharma* (duty) of *parâyâ*. *Jnân*'s modifying into fully bloomed form-this itself is my nature.

Now, if it is believed that-*vikâr* (impure disposition) arises non-sequentially- then *jnân* would prove false; and if *jnân* does not know self and non-self together, simultaneously, then it will not be called that-*jnân* has known it. The states of substances of the universe occur sequentially, one after another. If *kevaljnân* does not know all non- sequentially, at once, then it will not be called *kevaljnân*. To believe that *kevaljnân* knows all together, but to believe that *vikâr* occurs non- sequentially, half wrong and half right, then this is also wrong, it's a misconception.

Kevaljnân enters in all substances; and *jnân guna is sâkâr* (knows differentiatively). It knows the self and non-self. *Jnân* has been called *sâkâr*, its meaning should not be understood as tangible matter. But our *jnân parâyâ* modifies in the form of divisions, knows with the divisions, in the form of knowable appearances of self and infinite non-self substances with their attributes-modifications. That is why *jnân* is called differentiative (with form).

If someone says that -*jnân* is *savikalp* (having discriminating quality). *Vikalp* means-fault, hence *jnân* is with fault, such belief is also wrong. Here *savikalp* means knowing with distinction/division. *Kevaljnân* of *Siddha* is also *savikalp*. Here the meaning of *savikalp* is not fault, but it means that it knows the substances with distinctions/divisions. Attribute of *darshan* (belief) does not make such distinction that 'I am *âtmâ*'. To differentiate (self and non-self) is the work of *jnân*. *Jnân* knows *dravya-guna-parâyâs*, (substances-attribute-modifications) of all substances, distinctly, that is why it is *sâkâr*. *Sarvajna-parâyâ*, (omniscience) modifies in the form of infinite divisions. He who does not know *âtmâ* with such (omniscience) modifications, does not know all substances.

Âtmâ is filled with *jnân*'s eternal general power/efficacy with completely manifested *parâyâ*. One, who does not know all, does not know the *âtmâ* as well, and one who does not know *âtmâ* does not know all. *Jiva* who himself is the knower on getting modified into the completely bloomed *parâyâ*, knows himself and knows infinite non- self substances as well. It is the nature of *âtmâ* to know completely this self and non-self, all together.

IT IS THE NATURE OF ÂTMÂ TO ATTAIN POORNA JNÂN (OMNISCIENCE) AND ÂNAND

He who knows one, knows all. Here the term *pratibhâsmay mahâsâmânya* (the perception full of great general form) is mentioned, it is for *jnân guna*. This chapter is on *jnân tattva*. *Âtmâ* is a substance, its characteristic nature is *jnân*, but body-mind-speech is not its nature. *Jnân guna* pervades in the *kevaljnân parâyâ* of one *samay*.

Nature of *âtmâ* is only *jnân*. It gets modified completely within one *samay*. The disposition of one *samay* of the eternal *jnân* attribute modifies into infinite divisions, one who does not know such an *âtmâ* with fully bloomed *parâyâs*, he does not know the infinite substances also, which are known in the *parâyâ* of one *samay*. It is its *svabhâv* to modify into completely bloomed state.

Substance is non-sequential, attributes are non-sequential, and modifications are sequential-if such a *âtmâ dravya* does not modify in the form of knowing all divisions, then it is not called a *dravya*. *Lendi piper* (*piper longum*) has cent percent potency of pungency, and also has the efficacy to become green. Whereas in the manifested *parâyâ*, partial pungency and blackness is seen, but inside it is filled with cent percent potency of pungency and greenness. If it does not have cent percent potency of pungency and greenness, then it cannot be called *piper longum*. If in its *parâyâ* of one *samay*, cent percent pungency and

greenness is not manifested, then it cannot be *lendi piper*, but it is the *lendi* (excreta) of a rat. In the same way, this *Bhagwân âtmâ*, is separate from the body. *Âtmâ* is separate from body-mind-speech. In that exists complete cent percent-omniscient nature potentially, i.e. *âtmâ*'s complete nature is to know the self and the *lokâlok* completely. If it would not be having omniscient nature then it cannot be *âtmâ*.

Nature of every *âtmâ* is *jnân* (knowledge) and *ânand* (bliss), but body, mind and speech are not its nature. Inside is replete with complete *jnân* and *ânand*, if it would not be of that form, then it is not *âtmâ*. One does not find some time to know what the Jain Supreme Lord has said. Either he does not find time from spouse-children and worldly works, or he does not get free time, in the name of *shâstras* and doing the duty of a pandit (learned person teaching/preaching others); or in the name of religious rituals – this will be agreeable and that will not be agreeable, thus, he does not get free from these activities. In this way he doesn't find time to think about the self - *âtmâ*.

If the *jnân paryây* of *âtmâ* of one *samay* would be not be completely bloomed, then it cannot be called *âtmâ*. In the same way, if it would not be completely blissful, then that also is not *âtmâ*. The characteristic soul nature of self-soul substance is to get manifested in the state of completely bloomed *jnân* and *ânand*. On knowing such an *âtmâ* in one *samay*, his *paryây* gets completely manifested. Perceiving/realizing is its nature. On manifesting himself in the completely bloomed *paryây* form-he knows himself as well as *lok-âlok*, completely. Both, are known together-such *jivas* are present in this world, who have manifested completely and such is 'my' nature. Thus, on turning one's *upayoga* (attention) towards his pure nature, the state of *dharma* (passionless-ness) gets manifested within him. If he be in the *sansâr* state at present, he has the capacity to know, that on complete manifestation of capacity of knowing of *jnân*, he knows himself as well as non-self completely. If *âtmâ* does not know the completely manifested *paryây*, then he does not know the infinite substances, attributes, modifications, as well. It is not possible that-knowing of one takes place but the knowing of other (non-self) does not take place.

It is the nature of this *âtmâ*-to be omniscient and be in the fully blissful state of self. Even after experiencing such an *âtmâ*, the *vikalps* (auspicious thoughts) of compassion, charity, etc. do arise and the dispositions (inauspicious thoughts) of *ârtra-raudra dhyân* (sorrowful and favourable feelings of anger-violence etc.) also does arise, even then they do the work of knowing the self, only. They understand that at present their *jnân* is incomplete, and on attaining complete *jnân*, *raag* will get destroyed. Then he will know all.

HE WHO DOES NOT KNOW ONE'S SELF DOES NOT KNOW ALL, OR HE WHO KNOWS ONESELF, KNOWS ALL

Thus, it is proved that he who does not know the *âtmâ*, does not know all. Gold which is *solahvahân* (purified in fire/24 carat) is completely pure. Pungency is completely manifested that's the nature of *lendi piper*. *Âtmâ* is just like 24 carat, cent percent, pure gold. The full moon is of sixteen stages of brightness. When crescent moon arises, then it indicates that full moon will arise surely. The crescent moon of 2nd day of lunar fortnight shows three points – (1) the crescent moon shows the second day of waxing moon, (2) the shape of the crescent moon, indicates the full moon (3) it also indicates how much darkness is still present.

The way moon has sixteen stages and in it one stage of brightness always remains manifested, while fifteen other stages are covered (remain unmanifested). In the same way, in this *âtmâ*, very little/partial *jnân* always remains uncovered/manifested, but it never gets completely obscured. As the crescent moon has three stages, it indicates the coming of complete moon, the arisen state of moon and how much is yet to arise, in the same way, in this *âtmâ*, three stages of experience in the form of *samyakdarshan-jnân-châritra* gets bloomed in the fourth *gunasthân*.

Shrimad Rajchandraji has said that *jiva* is an undivided substance, it is a complete substance, and hence its efficacy of *jnân* (knowing power) is complete. One who becomes completely passionless, only he becomes the complete omniscient. Here the talk is of *jiva* or *âtmâ*, that is every *âtmâ*. The efficacy of undivided *âtmâ* is complete (infinite). One who focuses on his sight on pure nature of passionless self, devoid of attachment and remains engrossed in it, he becomes completely omniscient. On knowing such an *âtmâ*, he knows the *lokâlok* simultaneously. Such omniscient *Tirthankar*, *dev* of *devs* are present in the universe. In this way the ascertainment (belief) of *Parmâtmâ* (supreme *âtmâ*) is being done here.

It is not possible that one knows his *âtmâ* but the *lokâlok* is not known to him. It is also not possible that the six substances of *lok-âlok* are known to him, but he himself is not known to him. Both are known simultaneously. The way, in a mirror, the object and its reflection both are seen/known together, in the same way, this *Bhagwân âtmâ* is just like a mirror of *jnân*. *Jnân* is the knower; on becoming one with this mirror, completely bloomed state is manifested and all substances of this universe are known. This subject has been proved by *Bhagwân KundKund Âchârya*.

ÂTMÂ IS FULL OF JNÂN, HE, ON KNOWING HIMSELF COMPLETELY, KNOWS ALL SUBSTANCES COMPLETELY PRAVACHAN ON BHÂVÂRTH

From the *jnân* of all, the *jnân* of *âtmâ*, and from the *jnân* of *âtmâ*, the *jnân* of all, both occur together. Here *âtmâ* itself has modified into *jnân paryây*, i.e. in this the *jnân* of all is covered-entire *lokâlok* is included in this. Thus, *bhagwân âtmâ* is full of *jnân*, he is the experienter/realizer of self. To know is his nature, owing to his experiencing himself with completely bloomed state the knowing of all *jneyas* is surely covered in it. He who has realized the sentient self means the *jnân* of *lokâlok* has arisen.

The way, in a mirror hung in a house, everything in front of it is seen reflected, i.e. as one knows what kind of a mirror and big and small objects with different colours are reflected in it; similarly one knows the self due to being full of sentient knowledge, this means he knew the house (everything) of *lokâlok*. As in the circle of mirror, the mirror and the house both are seen simultaneously; in the same way, cosmos of fourteen *brahmând* is in the circle of *jnân*. Light and mirror are together; similarly, in *bhagwân âtmâ* the light of *jnân* is together in him. On knowing this (self *âtmâ*) the *lokâlok* is automatically known. *Bhagwân âtmâ* experiences his own self due to having an undivided nature of *jnân*.

IT IS IMPOSSIBLE TO SEPARATE JNÂN RELATED TO JNEYA AND JNÂN OF SELF

As the mirror and house are separate substances, even then they are seen/known together in the mirror. Similarly, *âtmâ* and non-self substances are separate, even then the perceptive, and the perceptible are perceived in his state due to their mutually intermixing with each other, i.e. *jnân* and *jneya* are mixed mutually with each other in the state of *jnân* of *âtmâ* – they are as if one. The way *jnân* knows *âtmâ*, in the same way *jnân* knows *lok-âlok* – one who ascertains such a form of *jnân*, he, on knowing the efficacy of his *âtmâ* attains *samyagdarshan*. After this an internal equanimity form of stability arises, that is *châritra* (right conduct).

Here it is said that-*jnân* is the knower and substances are the knowables, since in the state of *jnân* of one *samay*, the *jnân* related to *jneya* has arisen. Because of this reason, in the state of *jnân* of *âtmâ* the *jnân* and *jneya*, owing to their being mutually intermixed, it is extremely impossible to separate them, i.e., it is not possible to separate the *jnân*. One who decides that, this *jnân* is possessed of such manifested power-his sight /focus goes on one's own nature of pure self. Whatever attachments and aversion arises on the pathway to *moksha* are worth knowing.

One who knows the absolute pure *âtmâ* means he knows *raag-dvesh* (attachment-aversion) also. In the same way on evolution of *âtmâ's* completely bloomed state of *jnân*, the *jiva* knows all *jneyas* completely. Hence it is as if the *jnân* has set in *jneya* and *jneyas* have set in *jnân*. Thus, it is not possible to separate them.

Mango seen in the mirror is the state of the mirror. Mango cannot be taken out. Mole on the face is seen in the mirror. Now, if it is attempted to take out the image of that mole from the mirror, then the mirror will break. In the same way *lokâlok* is known in *kevaljnân*. If it is attempted to take that out then *jnân paryây* will be destroyed. And if it is attempted to take out the self then *lokâlok* will be taken out, because *lokâlok* is seen in the *jnân-paryây* of one *samay*.

Here it seems as if the *jneyas* have entered into *jnân*. Whereas *jneyas* are in *jneyas*; therefore, *jnân* related to *jneya*- is *jnân* of the self; *jnân* of self, is the *jnân* of *jneya*; both are together—not ahead or behind. This is a very different concept. It is not possible to separate *jnân* related to *jneya* and *jnân* of self.

See! As a stone is cast in water, it goes down to the bottom; in the same way *lokâlok* gets sunk inside the *jnân jal* (water of *jnân*). From the omniscient modification of *âtmâ*, if the *jnân* of any one thing is removed, or the *jnân* of non-self is removed, then self will also not remain—such is the inherent nature of *jnân*. When one leaves the shelter of *nimitta* and *punya*, then complete modification of *jnân* of one *samay* is manifested. Such is the nature of self, hence one must focus on that *svabhâv*-must see and observe it.

Âtmâ being replete with *jnân* becomes conscious—experiences, knows his own self and while knowing the self, all *jneyas* are known in such a way that they appear as if stationed in his *jnân*, because it is not possible to separate the *jneyâkârs* from the *jnân paryây*. When he becomes omniscient then the knowledge of outside conditions/knowables cannot be separated (from omniscience).

In the black pupil/retina of the eye, entire building, fencing, etc. are seen; pupil of retina and building all are seen. If pupil/retina is removed then the building, etc. appearing in the pupil/retina will be destroyed—when such is the nature of cleanliness of *parmânu*, then what to say about the nature of *âtmâ*! The pupil/retina of the eye sees everything—*jnân* knows this purity of pupil/retina. If building (object seen) is taken out from the pupil/retina then pupil/retina will also be gone. The way *jiva* sees everything on seeing through the pupil/retina, in the same way, on knowing the self-*âtmâ*, he knows all and on knowing all he knows the self *âtmâ*.

TO BELIEVE THAT JNÂN ARISES BECAUSE “I AM”, IS DHARMA, AND TO BELIEVE THAT OTHER’S (NON-SELF) WORK IS DONE BECAUSE “I AM” IS ADHARMA

Q: What is *dharma* in this? Because nothing is said in this about observing compassion, or donating for charity.

A: “Nature of substance is *dharma*”, *âtmâ* is an eternal substance and its nature is *jnân*, arriving at such a decision is *dharma* of the form of *samyakdarshan-jnân-châritra*. This is about realizing the *âtmâ* and then to progress. *Jnân* and *ânand svabhâv* are present in *âtmâ* in the potential/efficacy form. Its nature is to get completed/fully bloomed in its *paryây* (modification)-it is so. But it is not his nature to be *nimitta* for others or to modify in the form of *raag-dvesh*.

The great general *jnân* pervading in the specific modification manifests in its fully bloomed/complete form, in that modification *lokâlok* is said to be the *nimitta*. *Lokâlok* is existing since eternity. If *jnân* were to manifest due to that, then *kevaljnân* should be present since eternity. But when he endeavours and gets *kevaljnân* manifested, then *lokâlok* is said to be *nimitta*.

Those *jivas* who have become omniscient supreme Lord, earlier they were of our mundane category. Those *âtmâs* were transmigrating, in potato, etc. from where did they become *Bhagwân*? The way, cent percent pungency is inherent in *lenti piper*, it is manifested/flooded in *paryây* from within; in the same way, *jnân* and *ânand* is the *svabhâv* of *âtmâ*, so *jnân* and *ânand* is manifested from the *âtmâ* itself.

THE WAY OMNISCIENT KNOWS ALL, BUT DOES NOT DO ANYTHING OF ANYONE; IN THE SAME WAY THIS (MY) ÂTMÂ ALSO DOES NOT DO ANYTHING OF OTHER NON-SELF SUBSTANCE

All these buildings, etc. are known in *jnân*, but that *âtmâ* or *jnân* cannot make the building. Initially the person who has made the plan of the building, he has understood well about the complete structure

of the building. At the time of construction, the ignorant person believes that 'this building is made by me'. *Roti* will be made from the dough of *roti*, this is known in advance. (Now) when *roti* is made, *jnân* knowing it arises specifically, but an ignorant person believes that *roti* is made by me.

Similarly, pot will be made from clay, this is known in advance. Also, it is known that pot will not be made from sand. (But) when pot is made from clay, then at that time an ignorant believes that 'I made it'. But it is known from the beginning that pot will be made from clay and to know what state of clay would arise at what moment is *dharma*; but contrary to this, believing that its states are produced because of me, or 'I am' present, is *adharmā*. To believe that "I am", hence *jnân* is - is *dharma*.

Jnân occurs just the way the pot is, and the way *jnân* occurs the same - modification of pot occurs due to the pot; but to believe that state of *jnân* has occurred due to state of pot is delusion. And to believe that state of pot has occurred due to state of *jnân* is also delusion. From the very beginning, it is known that pot will be made from clay. Then whatever state of pot arises, every moment, *jnân* knows that specifically. Leaving such a *jnân* he who believes that pot is made because of me or because "I am" is a *mithyâdrishti*.

Does *lokâlok* modify because *kevaljnân* modifies?

No.

Does *kevaljnân* modify because *lok-âlok* modifies?

No.

Because both are independent; in the same way, in the lower states also *jnân* and *jneya* are independent; even then the belief that *jnân* is due to *nimitta* or *jnân* is due to *raag* and *jneya* is due to *jnân* - all these are delusions. Movement of body takes place - it is caused due to the body itself, because the *pradesh* /expansion of *âkâsh* (space substance) does not have the ability of movement, hence they do not move; even then the ignorant person believes that the body moves because of me, or because "I am", but this is delusion.

If *âtmâ* does not know all, then due to absence of self-perception in *jnân*, then the *jnân* of the perfect one *âtmâ* will not be complete. If he who does not know himself, does not know non-self as well and he who does not know the non- then self does not know the self.

In *gâthâ* 48 it was said that one who does not know all does not know even one. In this *gâthâ* 49, it is said that by taking the shelter of one's *chidânand svabhâv* (*jnân* and *ânând* blissful nature of self), his *jnân* attains fully bloomed state; but one who does not know this complete state, does not know all as well. Who is the complete self? One, who does not know this (one self) does not know all, and he who knows all, knows oneself, and who knows one, he knows all.

This is an extremely deep and subtle nature of the Jain religion. *Âtmâ's* nature is *jnân*, and nature can never be incomplete, and also it can never be dependent, one, who by focussing on this complete nature, ascertains the self-knowing entity/knower (*jnâyak*), that is *samyagdarshan*. Ascertainment of *krambaddha*, (sequence bound modification), belief of seven *tattvas*, science of discrimination of self and non-self, and decision of omniscient, all are included in this.

Âtmâ is a substance and it is a separate entity from non-self substances, since eternity. Nature of self-soul substance is complete and undivided one. Those who attain completely bloomed state by focusing on this constant pure nature, they on knowing themselves as complete know all substances of the universe. *Jnân* is the knower of all substances of the universe along with its all other attributes, in addition to the *jnân* of *âtmâ*. On attaining true decision (belief), knowledge and stability (conduct of equanimity) of that knowing nature of self-*âtmâ*, the completely bloomed *jnân* which gets manifested, that *jnân* knows all substances. In this way, he who knows all, knows *âtmâ*, and he who knows the completely bloomed state of *jnân*, knows all.

As the *jivas* of other faiths say that-God is the doer/creator of the universe-one who believes in this concept is said to be a believer of God. In the same way a *mithyādrishti*, (false believer), Jain merely by name, says that work in *upādān* (self-modifying substance) is done by *nimitta* (instrumental cause). If you believe in this concept then you would be called a believer of *nimitta*. Whereas both these concepts are untrue; because God is axiomatic. If God is the creator/controller of the universe then who is the creator of God? If you say that God is axiomatic. So, if God is axiomatic then all substances of the universe are also axiomatic. Therefore, to believe God to be the creator of the universe is false. Similarly, if it is believed that *nimitta* (instrumental cause) were to do something in the *upādān* (substantial cause), then neither of these two—*nimitta* & *upādān* would prove to be existing.

When *ātmā*'s specific *paryāy*, because of itself, is in the completely bloomed form at the same moment (*samay*), all the existing substances of the universe are known in that completely bloomed *jnān* of one *samay*, altogether-simultaneously. But it is not so that complete *jnān* is because of the *nimitta* of *lokālok*. Here in the *ātmā*'s *paryāy*, the *naimittik* state of completely bloomed *jnān* has arisen and *lokālok* is *nimitta* in knowing. When this *ātmā*, due to self-knowingness gets modified into completely bloomed form, there the *jnān* of entire *lokālok* is manifested. It is impossible, i.e. it does never happen so, that the self and all else—from these two - *jnān* (knowing) of anyone of them occurs and the *jnān* (knowing) of other does not occur.

Kevaljnān is not due to *lokālok* and *lokālok* is not due to *kevaljnān*; because both are independent. On knowing the *ātmā* completely *lokālok* is also known in it. *Ātmā*, by nature is the knower, and to be known is its nature—first, such belief and knowledge be evolved that is *samyagdarshan*.

Complete *jnān* knows the *lokālok* completely in one *samay*, this statement is not from the view of partially manifested *jnān*, but is from the view of complete *jnān*, i.e. *kevaljnān*. *Mati-shrut jnān* are partially manifested *jnāns*, they cannot know all simultaneously. In the annotation (*tikā*) of *gāthā* 59, it is said that—the *jnān* which remains pervaded with wholly developed state over the great general one form, of eternal knowledge is self-dependent and that direct *jnān* is *kevaljnān*. What to say about that *kevaljnān*? It does never happen so, that something may remain unknown in it. Here the discourse (commentary/talk) on *jnān* is with respect to *ānand*. This *kevaljnān* itself being self-dependent, is unperturbable (serene), and it is blissful, there is no sorrow in it. (Though) this concept is simple and easy, but people due to their disinterest in it make it difficult. If they try to understand the *sva-svabhāva*, (nature of self *ātmā*) with interest then this nature can be understood.

Here it is said that *kevaljnān* remains above (the great general eternal *jnān*) so it is said about the *paryāy*. That *paryāy* has come from *dhruv svabhāva* (unchanging constant nature), but it has not entered the unchanging constant nature and stays above, i.e. it is manifested and it remains out.

The way waves of the sea remain on the upper part of the sea, i.e. their manifested state-remains out. In the same way, the completely bloomed *jnān paryāy* which is manifested, by taking the shelter of great general one form of *jnān*, floats over that great general form of nature, i.e. it is in the manifested state. *Bhagwān ātmā* is completely replete with the nature of *jnān* and *ānand*; the unperturbable self-dependent *kevaljnān* which is manifested by its belief-knowledge and contemplation stands out-over it. This is an important point to understand, this does not require any specific knowledge (*kshayopsham*) but only need is of taking interest in it.

The *paryāys* of all substances of *lokālok* which arise sequentially, all those are known by *kevaljnān* non-sequentially. The *paryāys* which modify in a sequence bound manner, *kevaljnān* does not know them sequentially because complete *jnān* has been completely bloomed/manifested.

GATHA-50

अथ क्रमकृतप्रवृत्तया ज्ञानस्य सर्वगतत्वं न सिद्धयतीति निश्चिनोति-

Now, it is determined that the knowledge which knows the objects/knowables sequentially one by one, does not prove to be all pervasive:

उप्यज्जदि जदि णाणं कमसो अट्टे पडुच्च णाणिस्स।

तं णेव हवदि णिच्चं ण खाइगं णेव सब्बगदं॥50॥

UPPAJJADI JADI NĀṆAN KAMASO AṬṬHE PADUCCHA NĀṆISSA |

TAM NEVA HAVADI NIICHAM NA KHĀIGAM NEVA SAVVAGADAM | |50| |

Meaning of *gāthā*: If the *jnān* of *ātmā* arises (knows) sequentially with the support of other substances, then that *jnān* is neither constant nor *kshāyik* (omniscience) nor it is all pervasive (*sarvagat*).

***Tikā*:** The knowledge which knows the objects sequentially, one by one, taking the shelter of anyone object, that knowledge which originates by taking shelter of one object gets destroyed on taking shelter of another object, so it is not eternal (*nitya*) and owing to the rise of (knowledge-obscuring) *karma*, it, after attaining one manifestation, attains another (different) manifestation so it is not the *kshāyik* also (fully bloomed knowledge-omniscience, which manifests on destruction of knowledge obscuring *karma*); and due to its being incapable of knowing infinite substances-region-time-essence/characteristics (attributes/modifications) so it is not all pervasive.

***Bhāvārth*:** Gradually knowing knowledge is transitory, it is *kshayopshamik* (knowledge manifested in destruction cum subsidence of knowledge-obscuring *karmas*, i.e. (sensory knowledge)-he who possesses such gradually knowing knowledge cannot be an omniscient (*sarvajna*).

PRAVACHAN

Now it is being inferred that the *jnān* which knows the objects sequentially does not prove to be all pervasive (*sarvagat*):-

Jnān-which knows complete *lokālok* and his own self in one *samay*, the nature of such *jnān* is not such that it would know all knowables (*jneyas*) sequentially; and knowing the self and non-self, sequentially- is not the nature of complete *jnān*. It is not correct to say that- when the *pariyāy* (modification) of future will evolve then at that time *Kevali-Bhagwān* will know it. *Kevali* knows the infinite *pariyāys* of the future, in the present. When *pariyāy* will arise then he will know it, then it is not be called *kevaljnān*.

The way *kevalis* have known—so accordingly happen the *pariyāys* of all three tenses (*kaals*)—when this is ascertained, then the belief that, work will be done if *nimitta* is present, and it will not be done if *nimitta* is not present, does not prevail. In the same way, the belief that- when the *pariyāy* of future will arise then *kevali* will know it-also does not prevail. On deciding about *kevaljnān*, the *nimitta* (instrumental cause) and the *upādān* (substantial cause), both are well determined in *jnān*. In the decision about an

omniscient (*kevali*), the decision of knowingness nature gives rise to infinite effort.

That *jnân* which knows/modifies sequentially with the support of substance one by one (one at a time), that *jnân* is not permanent due to it getting destroyed by the support of one substance. It knows one *jneya* in one *samay*, second *jneya* in second *samay*, - in knowing this way, the *jnân* does not remain permanent; that transient *jnân* gets divided (into object wise divisions) and that is why that *jnân* is not all pervasive (omniscience). Without the decision/belief of one's knowing nature the state of equanimity does not evolve and without the evolution of state of equanimity, *kevaljnân* does not manifest.

Owing to the rise of knowledge obscuring *karmas*, the *indriya jnân* (sensory knowledge) knows after attaining the manifestation of one *jnân paryây*, then it attains manifestation of another *jnân paryây*, hence it is not even *kshâyik* (annihilative) *jnân*. *Jnân* which arises sequentially has two divisions. One division is within the *nimitta*, i.e. first support of one *nimitta* and then support of another *nimitta*; in the same way, the other division is of arising of one *jnân* and then arising of another *jnân*-these divisions are in sensory knowledge that is why that sensory *jnân* is not called *kshâyik jnân*. So, it is sequential *jnân*—*kshayopsham jnân*—it is transient *jnân*.

Nature of *âtmâ* is complete *jnân* and *ânand*. By deciding such nature of self, to stay in *jnân* (be stable) in self, is the activity of *dharma*. To believe (contrary to this) that work is done with *nimitta* and observing -compassion, charity, etc. is *dharma*-such a belief is not the activity of *dharma*.

Oh brother! Just decide about *kshâyik jnân* (arising on annihilation of *karmas*), changeless- non-sequential *jnân*-all pervasive omniscience *jnân* as peace and *dharma* evolves in that decision. Sequential *jnân* (*kshayopshamik-jnân*) is incapable of knowing infinite *dravya-kshetra-kaal* and *bhâv* (substance-region-time and quintessence) hence it is not all pervasive. That which does not know all, is not called *jnân* at all.

People believe that *shrikhand*, *halwâ*, *gulâbjâmun* (Indian sweets) have sweetness in it. What sort of sweetness is in *gulâbjâmun*-if you want to see that then put the *gulâbjâmun* in the mouth and see it in the mirror, it will look like excreta of a dog. Therefore, there is no sweetness in that. Sweetness, is in fact, in *âtmâ* whose nature is *jnân* and *ânand*. On taking interest in this, spiritual bliss is manifested in the *paryây* (state of *âtmâ*).

In that *jnân* which is completely bloomed, all those impure and pure modifications of all *jivas*, which are knowable, are known in it. It is untrue that- in that completely bloomed *jnân*, something would be left to know. *Âtmâ's* nature is *jnân*. If it would not know everything on being completely bloomed, then it cannot be called non-sequential *jnân*-permanent *jnân*-*kshâyik jnân*-omniscience or complete *jnân*.

PRAVACHAN ON BHĀVĀRTH

Sequentially knowing *jnân* is transient, it is *kshayopshamik jnân* (manifested on destruction cum subsidence of knowledge obscuring *karmas*) having such sort of sequentially knowing *jnân* cannot be omniscience. Who can be called the knower of three time phases? He who just knows all substances of all three tenses but does neither create nor destroy anything and knows. If God were to do/create the substances of the past time phases then the knowing of the substances of past did not occur, so he did not remain the knower of all three tenses. And if he knows less, then also he is not called the knower of three time phases. That everything which has happened (in infinite past), is happening (at present) and will happen (in future) is known in *kevaljnân*.

Âtmâ knows *jneyas* also. The knower is not the doer, and the doer is not the knower. Complete *jnân* -*kshâyik jnân* is neither the doer of substances of the past, nor the doer of substances of the future, and nor the doer of substances of the present either; in the same way, in that complete *jnân*, the complete knowing of all substances of three tenses does not remain unmanifested, it is sure to manifest. If this were not so, then he will not be called a *sarvajna* (omniscient). He who decides on such form of omniscient, his own *âtmâ* would not remain unenlightened, it is sure to enlighten. In the decision of *sarvajna* there is no need of bringing or removing *nimitta* or any associated circumstances, etc.

GATHA-51

अथ यौगपद्यप्रवृत्त्यैव ज्ञानस्य सर्वगतत्वं सिद्धयतीति व्यवतिष्ठते-

Now, it is concluded that the knowledge which knows simultaneously all together proves to be all pervasive; i.e. the all pervasiveness of knowledge is proved only by its knowing simultaneously all together (in one *samay*):

तिक्कालणिच्चविसमं सयलं सव्वत्थसंभवं चित्तं।

जुगवं जाणदि जोण्हं अहो हि णाणस्स माहप्पं॥51॥

TIKKĀLAṆICCHAVISAMAM SAYALAM SAVVATṬHASAMBHAVAM CHITTAM |

JUGAVAM JĀṆADI JOṆHAM AHO HI ṆAṆASSA MĀHAPPAM || 51 ||

Meaning of *gāthā*: The *jnân* (knowledge) of *Jina* (omniscient) knows simultaneously all kinds of variegated and dissimilar substances of three time phases (past, present, future) possible in all places (three worlds); indeed great is the glory of that *jnân*.

***Tikâ*:** As a matter of fact *kshâyik jnân* (omniscience) being the abode of the highest excellence possesses the greatest glory/importance, and the *jnân* which acts/knows simultaneously by the fulcrum of all substances (of three time phases), that *jnân* owing to having within itself the knowable appearances of all substances just like the shapes chiselled on stone - with this logic, which has attained permanency and which has, owing to having attained complete manifestation obtained the self-nature illuminating *kshâyik-bhâv* (completely bloomed disposition) and thus this *jnân* owing to knowing completely all kinds of substances of three time phases which remain always dissimilar and variegated by virtue of their infinite variety and owing to having reached simultaneously (non-sequentially) to infinite substance-region-time-essence (attributes and modifications) which has obtained unique glory - (such form of knowledge) is definitely all pervasive.

***Bhâvârth*:** Simultaneously/non-sequentially knowing does not change from one knowable object to another knowable object, hence it is permanent (*nitya*), it is *kshâyik* because of getting his all energies manifested, such a person having simultaneously knowing can only be a *sarvajna* (omniscient). *Sarvajna*'s this (*kshâyik*) *jnân* has really some unique-incomprehensible glory.

PRAVACHAN

Now it is concluded that all pervasiveness of *jnân* is proved by its simultaneously knowing activity, i.e. only that *jnân* which modifies/knows all non-sequentially can be all pervasive *jnân*.

Omniscient only knows the substances of three time phases; in that *Bhagwân* knows in the present when this *jiva* will attain *moksha*. But 'I' liberate him (that *jiva*), or he (that *jiva*) will be liberated by me-

he does not know such in his *jnân*. This (particular) *jiva* will attain liberation at this (particular) time, or he will attain *dharma* or *adharmā* at this particular time-only, thus knows the *kevaljnâni* (omniscient), and in only the knowingness of three time phases (*kaals*) or the all knowingness (omniscience) is proved. If he were to know that-he is to liberate these particular *jivas* then he would no longer be called the knower of three time phases.

The way crescent moon shows the moon of the second waxing day, it also indicates about the complete moon (full moon night), and how much covered/obscured part is yet to be uncovered-it shows all three things. In the same way, *samyakjnân* shows how much *jnân* has been uncovered/manifested, what sort of complete *jnân* (fully uncovered/bloomed *jnân*) is and what is the nature of ultimate well-being of self? How much incompleteness is left to be complete and how much is incomplete? He knows this also.

It is not possible that someone else's mercy will bring about prosperity and well-being to this *âtmâ*, who is in mundane existence. If it is believed that one's well being is caused by the mercy/benevolence of *Bhagwân*, then it would mean that up till now the transmigration of this *jiva* was continuing due to non-benevolence of *Bhagwân*. Then (in that transmigration) it was the fault of *Bhagwân* – it was not *âtmâ*'s fault at all. Believing so is like abusing *Bhagwân*.

Now, as a matter of fact, the *kshâyikjnân* (omniscience) being the abode of the highest excellence possesses the greatest glory/importance. Oh! There is so much glory and importance of this *jnân*- when one realizes the importance of his *âtmâ*, which is the eternal store house of such *kshâyikjnân*, then *dharma* is sure to get manifested in him. He gets free from transmigration, i.e. his friendship ends with that.

KEVALJNÂN IS OF SUPREME IMPORTANCE DUE TO ITS HIGHEST EXCELLENCE

Of what kind is the *kshâyikjnân* (*kevaljnân*) of *Bhagwân*?

See! Sequential *jnân* is not called *kshâyik-jnân*.

Shrimad Rajchandraji has said that –

“*Je svaroop shri sarvajna e dithu jnân ma*

Kahi shakyâ nahi pan te shri Bhagwân jo.

Te swaroop ne anya vâni te shu kahe

Anubhav gochar mâtra rahyu te jnân jo.

Meaning: The glorious characteristic nature of the self is seen by the omniscient

That too could not be described by Him

How can that characteristic nature be described by speech of anyone else (non-omniscient)

Because that *jnân* can only be experienced (but cannot be described)

In the *jnân-paryây* of one *samay*—innumerable space points of *âtmâ* are known. But it is not possible to (completely) describe that sentient substance through inanimate words, i.e. describing the *aroopi*—intangible (*âtmâ*) by tangible words is not possible. Even if the sentient (*âtmâ*) is described through inanimate words but how much can it be described? Except omniscient, how much even the possessor of four *jnâns*—*Gandhar*, *Achârya* could say? The sentient blissful lake springs up from within as if there is a flood. From within that deep lake, *kevaljnân paryây* gets manifested-what to say about this! Because it is of the highest supreme importance/glory.

ALL SUBSTANCES ARE ENGRAVED IN KEVALJNÂN

Kevaljnân prevails by the shelter of the substances of *lokâlok*. Whenever whatever *vikâr* (impure disposition) is meant to occur he (the omniscient) knows all that. Such a *naimittik* state arises in the self,

then *lokâlok* is said to be *nimitta* in it. Just like a figure carved on a stone, the complete *lok-âlok* is engraved in *kevaljnân*. See! He who realizes the glory of such *kevaljnân*, his sight/focus turns towards the pure nature of self; his reverence for *nimitta* and *raag* gets over. Having reverence for the *paryây* of lesser *jnân* is also *mithyâtva*.

This *kshâyikjnân* has acquired permanence. In the *kevaljnân* of one *samay* everything is seen -one who decides this, he also decides, that he is a mass of bliss-such an ascertainment/experience is *samyagdarshan*. There the distinction between the self, *nimitta* and *raag* is realized. One, who decides that his nature is complete, he decides about *kevaljnân* also. *Bhagwân* is one-who has caught/known the three parts origination-annihilation-permanence (of substance) in one *samay* - Oh! Omniscient Lord! This proves that you have attained the state of omniscience; originating with newer modification, perishing with former modification and self remaining constant-such three parts of a *dravya* are caught/known by 'you' and this proves 'your' all knowingness/omniscience of self.

Lokâlok has entered *kevaljnân*, i.e., *lokâlok* is known in *jnân*; hence it is said that-*kevaljnân* has attained the state of permanence. *Kevaljnân* is complete in one *samay*, and on the other side *lokâlok* is complete, hence it is called permanent. In *kshayopshamjnân*, manifestation is less, and in *Bhagwân*, the manifestation of *jnân* is complete; such a *kevaljnân* has been attained by *Bhagwân*. Here *kshâyik bhâv* (pure disposition)-the illuminator of nature of self is explained. This is *kevaljnân*.

THE FLOW OF ASHUDDHA (IMPURE) MODIFICATIONS COME TO AN END BUT THE FLOW OF COMPLETELY SHUDDHA (PURE) MODIFICATIONS OF KEVALJNÂN, ETC. NEVER COME TO AN END

This is the chapter on *jnân tattva*; nowhere else is such a chapter. Nowhere else is such a *tikâ* (annotation) and such a description. (In this 5th era) *Shri KundKund Âchârya* has done the work of a *Tirthankar*, and *Shri Amritchandra Âchârya* has done the work of a *Gandhar* (direct disciple of *Tirthankars* who possesses complete scriptural knowledge). They will attain *kevaljnân* very soon. *KundKund Âchârya* and *Amritchandra Âchârya* will immediately attain *kevaljnân* – (such reverberation is coming in this holy scripture). Oh! This *kevaljnân* they will attain very shortly. Both the *Âchâryas* were born in this fifth era, presently they are born as *devs* and then they will attain *kevaljnân* in the next human birth.

Everything of the future is fixed, what is destined to happen this is known in *kevaljnân*. When this *jiva* knows, that there is a state of omniscience in this universe, then he realizes the reverence of pure knowing nature of self. We will also be omniscient shortly - in one *bhav*. This is the activity to become omniscient. *Bhagwân Chidânand* - the sentient supreme soul is possessed of pure knowing nature. Infinite *paryây*s of *kevaljnân* will go on manifesting but they will never get over. The flow of impurity ends, but *kevaljnân*'s flow does not end. Omniscience will exist, till *dravya* (soul) exists, i.e. it will exist from its emergence/beginning (dawn) up to endless infinite time. Therefore, in comparison to the past, the time of future is infinite times more, because the impure modifications come to an end, but the pure modifications never come to an end. Thus, in comparison to the *paryây*s of past, *paryây*s of future are infinite times more. The impure modifications of past come to an end, but the pure modifications will remain in existence till substance will exist. Hence the pure modifications will continue existing from beginning up to endless infinite time (*sâdi-anant*).

KEVALJNÂN SPREADS INTO INFINITE DRAVYA-KSHETRA-KAAL-BHÂV HENCE ONLY THAT IS SARVAGAT (ALL PERVASIVE)

Jiva is sentient (*chetan*) and *pudgal* (non-living matter) is insentient (*achetan*), that is why they are of dissimilar categories. *Kevaljnân* knows all these substances. Someone says that the *raag* (attachment) which is caused knowingly in any *jiva* is non-sequential, because according to it his thoughts can be changed, and all sorts of *raag* which occurs unknowingly is always sequential. But this concept is false, because all

sorts of *raag* irrespective of whether done knowingly or unknowingly are sequential only.

There are infinite types of sentient modifications and infinite types of non-sentient modifications. *Kevaljnân* knows all substances with their variegated/diversified modifications. Outside works-temple, etc. when they are due to come into being, then they come into being (not before nor later) and the type of thoughts which are due to arise, the same ones arise. *Amritchandra Âchârya* had the thought of writing an annotation of *Pravachansâr shâstra*, and he is the knower of that as well.

Jnân of *Bhagwân* covers/knows all *dravya-kshetra-kaal-bhâv* of the entire universe, i.e., His *jnân* modifies into the *jnân* related to them. Such unique *jnân* which was not there since infinite time has been manifested/arisen, and that *jnân* is *sarvagat* (all pervasive). One, who has understood even one *bhâv* (trait/modification) in its true sense, he has understood all *bhâvs* in their true sense. If he understands any one *bhâv* correctly, say one *âtmâ*, or one *samvar* (stopping impurity/influx of *karmas*) in its true sense, then everything is covered in it.

In annotation of *gâthâ* 49 of *Pravachansâr*, *Jaysen Âchârya* has written a *shlok* of this meaning. *Kevaljnân* covers/knows all—one who decides on such a *jnân*, attains/realizes his own pure nature, but he does not attain/realize/modify into *nimitta*, *raag* and lesser *jnân*; that is why he does not have more embodied lives, he will remove/finish attachments completely and attain *vitrâgtâ* (passionlessness).

PRAVACHAN ON BHÂVÂRTH:

Jnân which knows simultaneously all *jneyas* does not change from one *jneya* to another. It does not happen so that, first he will know the sweet lime fruit (*mosammbi*) and then will know its juice. This complete *jnân* being non-sequential is permanent. It is *kshâyik* because his all efficacies have been manifested, it is *kshâyik*-he who has this non-sequentially knowing *jnân* can only be omniscient. The base of *dharma* is omniscient. So how can you decide what is *dharma* without an omniscient? He who possesses this non-sequential *jnân* is *sarvajna* (omniscient). This is the importance of his *jnân*.

Kevali Bhagwân modifies with the activity of knowing, even then he does not get the fruit of bondage. Because the activity of knowing is not the cause of bondage, but the activity related to *jneya* is the cause of bondage. If someone says that activity of knowing is the cause of sorrow then it is untrue, because activity of knowing is not the cause of sorrow. *Kevaljnân* of first *samay*, does not stay in the second *samay* and that of second *samay* does not stay thereafter; that is the activity of *jnân*. Activity is the change of *paryây* and this is the activity of *jnân*. It is not the activity connected to *paryây* of *jneya*. That is why there is no *bandh*. With this the chapter on subject of *jnân* is completed.

GATHA-52

अथ ज्ञानिनो ज्ञप्तिक्रियासद्भावेऽपि क्रियाफलभूतं बन्धं प्रतिषेधयन्नुपसंहरति-

Now, it is concluded that even besides there being the presence of knowing activity (*jnapti kriyâ*) to an omniscient, yet *karmic* bondage as a result of that *jnapti kriyâ* does not take place to him. Thus, *jnân adhikâr* (chapter on knowledge reality) is concluded:

ण वि परिणमदि ण गेण्हदि उप्पज्जदि णेव तेसु अट्टेसु।
जाणणवि ते आदा अबंधगो तेण पणत्तो॥52॥

ṄA VI PARIṄAMADI ṄA GEṄHADI UPPAJJADI ṄEVA TESU AṬṬHESU |
JĀṄĀṄNAVI TE ĀDĀ ABANDHAGO TEṄA PAṄṄATTO || 52 ||

Meaning of *gâthâ*: The soul (of omniscient) even knowing everything does not modify/transform itself into their form, does not receive anything of them, nor does it arise in their form, therefore He is affirmed to be free from *karmic* bondage.

***Tikâ*:** In the previous *gâthâ* 43-"*udaigda kammansa...bandham-anubhavadi*", it has been asserted by the Lord *Jinendras* that (the *karmic* matter particles are certainly found operating and giving their fruits to the mundane beings), he who gets involved/modified/attached with infatuation/attachment or aversion during their operating state necessarily feels/realizes the incurring bondage as a result of his getting joined with the naturally modifying activity of the knowable objects, but not due to *jnân* or simply his knowing activity. Thus primarily the bondage as a result of (joining oneself with) naturally modifying activity of the knowable objects has been corroborated; (i.e., bondage is nothing but the result of activity of self-modifying into knowable objects form-this is what has been affirmed here).

And in the previous *gâthâ* -32 "*genhadinevanamunchandi...jânadisavvamniravsesam*", it has been affirmed that the *shuddhâtâmâ* (pure eternal soul and purified omniscient's soul) is devoid of the activities of modification, etc. of the form of knowable objects. Therefore, that soul who does not modify into knowable objects form, neither receives anything of it and nor arises into that form, so that soul even besides there being the presence of knowing activity, the bondage as a result of modifying activity of knowable objects does not incur.

***Bhâvârth*:** *Karma* (work) is explained in three ways-(1) *prâpya-karma*, (which is received by the doer without creating or changing it) (2) *vikârya-karma* (which is done by the doer by changing/modifying the substance and (3) *nirvartya-karma* (which is newly created by the doer and which has never been created earlier, in the past).

The omniscient Lord's (*Kevali-Bhagwân's*) *prâpya-karma*, *vikârya-karma*, and *nirvartya-karma* is *jnân* only, because he receives *jnân* only, modified into *jnân* form only and are created into *jnân* form only.

Thus *jnân* only is his *karma* (work) and *jnapti* (knowing activity) only is his activity, it being so, no bondage is caused to *KevaliBhagwân*, because *jnapti kriyâ* is not the cause of bondage but *jneyârth parinaman kriyâ*, i.e. one's attention getting attached with the knowable objects (with *moha, raag, dvesh*) is the cause of bondage. (In short *moha, raag, dvesh* are the root cause of *karmic* bondage with the soul of mundane beings).

PRAVACHAN

Jnân paryây of *svabhâv* (knowing nature) attains completion; that completion (fully bloomed state of *jnân*) has been said to be permanent from the view of its remaining completely bloomed/constant forever; although this *paryây* changes every *samay*, but as there is no *raag* (attachment) in it, therefore bondage is also not there. The *paryây* (modification) of one *samay* does not enter the *paryây* of second *samay*, this is how it modifies; this changing of *jnân* is not the cause of bondage, but *moha* (delusion) is the cause of bondage.

In the *gâthâ sutra* 43, it has been ascertained (by Lord *Jinendra*) that (the *karmic* matter particles are certainly found operating and giving their fruits to the mundane beings) he who gets involved/modified/attached with delusion-attachment-aversion during his operative state necessarily feels/realizes the incurring bondage as a result of his getting joined with the naturally modifying activity of the knowable objects. *Jiva* attaches himself with *raag* and does not do so with *jnân*.

Ignorant *jiva* does not have the reverence for *jnân*. He keeps on doing activities like *sâmâyik*, etc. as it is believed to be *dharma* by him. He nourishes *mithyâtva* with the belief that auspicious deeds will bring him favourable circumstances. Here it is said that *jiva* deluding himself in a part of *karma* does *raag-dvesh*. *Jnân* is not the cause of bondage. Experiencing *jnân* is not the cause of *bandh*, but having *moha-raag-dvesh* inside is the cause of *bandh*. In *gâthâ* 32 it has been affirmed that the *shuddhâtmâ* (absolutely pure *âtmâ*) is devoid of the activity of modifying into knowable object form. Hence that *âtmâ* does not modify into the form of other non-self substances, does not obtain it and does not arise into that form. That *âtmâ* does have the existence of knowing activity of *jnân*, even then there is no fruit of that activity, i.e. there is no *bandh*.

This is chapter of *jnân*. It is the nature of *jnân* to manifest in its complete form. The knowing nature (*jnân-svabhâv*) is not due to any associating cause/circumstances. When *jnân-svabhâv* gets completely bloomed a manifested into its state (*paryây*), then nothing is left to be known. Such omniscients are doing the work of *jnân* and not that of *raag*. The characteristic nature of *âtmâ* is *jnân* –and since eternity it is *anâdi-anant* (without a beginning and end). When its present state becomes identical with it then it is complete. *Jnân paryây* leaves the shelter of *nimitta* and *raag* and becomes of the same form with the *svabhâv*, then *kevaljnân* is manifested.

KEVALI BHAGWÂN HAS ATTAINED KEVALJNÂN BUT THEY DO NOT ATTAIN PAR (NON-SELF/OTHERS) AND RAAG (ATTACHMENT).

PRAVACHAN ON BHĀVĀRTH

Karma is divided into three parts. The state of particles of *karmic* matter particles is *jad* (inanimate) *karma* (*dravya karma*). Auspicious and inauspicious thoughts/dispositions which arise in the modification of *âtmâ* are animate psychic disposition (*bhâv karma*), and the physical body-mind-speech is quasi *karma* (no-*karma*). *Bhâv karmas* are distressing/ *dravya karmas* (*karmic* matter) are *nimitta* (instrumental) and no-*karmas* are the associated objects/circumstances; but here reference is not of them. Here the reference is of the three types of activities (*kârya*) which occur in every substance, i.e. *kârya* means *dashâ* (state)-*kartavya* (work done). That *kârya* has three divisions. The work of *Kevali Bhagwân* is to know only, but to

modify into *raag*, or to give rise to *raag*, or to make changes in *raag*, is not His work. Similarly, it does never happen that *Kevali Bhagwân* will modify into non-self, give rise to non-self and make changes in the non-self.

Word *prâpya* means to get, or to reach; the way a person reaches a village, so that village is *prâpya*. *Roti* is made from wheat flour then *roti* is *vikârya* (changing the present modification) and cloth which is made from wrap and weft is *nirvartya* (creating something new).

Kevali Bhagwân attains *kevaljnân* every *samay*. Whatever *raag-dvesh* is destined to occur in whichever *samay* even to an ignorant self, at that *samay* the ignorant *jiva* reaches/modifies into it—that is the *prâpya* of an ignorant. *Jnâni* is not the doer of *raag*. He does not modify/reach into *raag*, this is because *jnâni* accepts/obtains/modifies into *jnân* only, as it is its work. *Jnâni's raag* is not his *prâpya*, *ajnâni's raag-dvesh* is his *prâpya*. The evolution of pure modification of sentient *âtmâ*—is the work of *jnâni*, he accepts/obtains it.

Kevali Bhagwân obtains/accepts complete *parâyâ*. Every *samay* he reaches/causes to arrive *kevaljnân*. *Prâpya*, *vikârya*, *nirvartya* are all simultaneous (in one and the same *parâyâ*). Whatever state of all six substances is at whichever time— each and every substance reaches in that *kevaljnân*. In one *samay*, in all six substances, such is the condition. As many as are the substances in this universe in one *samay*—they all modify in whatever state in their own time; those substances reach to their state but no other substance reaches (modifies) it and that modification reaches (modifies) that substance.

Kaal labdhi (opportune time) means that *parâyâ* reaches/arises at its own time. The *parâyâ* which is due to arise is attained by that substance. That *parâyâ* is *dhruv* (unchanging), i.e. fixed—it is definite, and that substance reaches that *parâyâ*. In six *dravyas*, the *parâyâ* of all infinite *âtmâs*, infinite *pudgals*, *dharmas*, *adharma*, *âkâsh*, and innumerable *kaals* is fixed. Whichever modification is due to occur that substance reaches that one only, this is *prâpya*. *Jivas'* states (disposition) of compassion, charity, attachment, aversion, misbelief (delusion), or the states of *pudgals* (non-living matter) like black, white, yellow, etc. whichever are due to occur, that *dravya* reaches only that modification/state in that one *samay*.

Kevaljnâni âtmâ attains *kevaljnân*, that is His *prâpya*. To a *sâdhak* (accomplisher/true believer) the incomplete *jnân parâyâ* is his *prâpya* and to a *mithyâdrishti* the delusion, attachments and aversion is his *prâpya*. The modification of *parmânu* (smallest indivisible unit of matter) which is fixed/definite to occur at its time that *parmânu* gets it; that very modification was meant to occur at that very time, that is why it is called unchanging/fixed.

In the *utpâd* (arising) *parâyâ* of all six *dravyas*, *prâpya*, *vikârya* and *nirvartya*—these three types have been proved (in a single *parâyâ*); here *prâpya* is being explained. To a *kevaljnâni*, *kevaljnân* is his *prâpya*. That *parâyâ* is His work/duty or state, (but) without understanding such form of substantial nature, this *jiva* gets stuck in outer rituals (daily observance of vows, etc). In this universe there are six kinds of substances and their present state is their *prâpya*. For a *kevaljnâni*, his *prâpya* is *kevaljnân* and for a *sâdhak* incomplete state of *jnân* is his *prâpya*

SÂDHAK'S PRÂPYA IS INCOMPLETE JNÂN, OF MITHYÂDRISHTI'S PRÂPYA IS RAAG ETC AND PUDGAL ETC'S PRÂPYA IS THEIR OWN STATE

When *parmânu* comes into apparent gross form (*sthool skandha form*), then its state of grossness is its *prâpya*. The state-ability of that time is its (*parmânu's*) *prâpya*, but that is not due to *skandh*, (gross) form. *Nimitta* is not *prâpya*. Present state is definite and that is *dravya's prâpya*. *Uday* (rise) of *karmas* is the *prâpya* of *parmânu*. The way someone tries to fill grains in an inverted vessel, but not even a single grain can be filled in it, in the same way, an *ajnâni* (ignorant) has perverse understanding, hence not even a little *dharmas* is evolved in him.

Here *prâpya* of *Kevali Bhagwân* has been explained; in the same way one must understand the *parâyâ* of all six *dravyas*. Completely bloomed *parâyâ* of *Kevali Bhagwân* reaches to *jnân* but it is not its work to reach/accept *raag* or *nimitta*. An ignorant *jiva* reads *shâstra* by keeping his own concepts in mind, that is why he does not understand them.

Nature of *âtmâ* is *jnân*; right knowledge (*samyakjnân*) is its work. *Prâpya* of an ignorant is compassion – charity, his *dravya* does not reach to the pure unblemished modification. Reading any teachings of the *Jina* indicates and proves the concept of *krambaddha* (sequence bound modifications) in it. At whichever time whichever modification of whichever *dravya* is meant to arise, the *dravya* reaches it. If, even a little contrary to this would be believed, then omniscience or nature of soul substance, nothing will be proved.

On deciding the nature of omniscience, one's own nature is decided. All this occurs sequentially and that happens in the *dravya*. Nature of soul substance is *jnân*; without deciding one's own knowing nature, the understanding of doer-ship of other non-self does not get rid in the lower stages (of a *sâdhak*) also. "I am sentient substance"-such *samyakjnân* is *prâpya*. For an ignorant, *raag-dvesh* is his *prâpya*, and for a *Kevali Bhagwân* completely bloomed *parâyâ* of *jnân* is *prâpya*. For *dharma dravya* (medium of motion), etc., their state is their *prâpya*.

See! If one disposition/sense of self is understood correctly then all dispositions/senses are understood correctly. *Ajnâni* (ignorant) believes that *jnân* comes/evolves from *nimitta*, but it is not so, therefore one must decide that *jnân* arises/evolves due to itself. *Kevali-Bhagwân* reaches/obtains completely bloomed *parâyâ* of *jnân*. If focus is on *svabhâv* (self), then work/state arose/evolved from *svabhâv* is his *prâpya*, and if focus is on *raag*, then *raag* is his *prâpya*.

Vikârya: *Kevali-Bhagwân* modifies into knowing form only, i.e. work (new modification) has occurred by changing the existing state completely. Here it is pointed out that work is done by annihilation (of former state). *Prâpya-vikârya-nirvartya*, by these words, the same new one state is explained in three ways. But these are not three states. Similarly, there are no three *samays* of these but in one *parâyâ* itself these three relativities are applicable. In this second relativity it is said that *Kevali Bhagwân* modifies into knowing form.

Nirvartya: *Kevali-Bhagwân* himself arises by knowing form only. This (*nirvartya*) indicates *utpâd* (birth of new *parâyâ*). In this way, all the three relativities are applicable in one *samay*.

YOU MUST DECIDE THAT-NIMITTA REACHES ITS OWN MODIFICATION AND YOU REACH YOUR OWN JNÂN

The way all the six cases (*kâraks*) are applicable in the modification of one *samay*; in the same way all these three relativities are applicable in the modification of one *samay*. One *karma* (modification) has three points. That which is present is accepted, changed and arose/born-such a *kevaljnân parâyâ* has these three divisions in one *samay*. On understanding this, the concept that *nimitta* (instrumental cause) reaches *upâdân* (substantial cause), does not persist. *Nimitta* itself is a substance hence it reaches its own modification; it changes in itself, and arises- in this way it also has three types. It is by itself so it reaches this state, from this point of view it is *prâpya*. The change took place on annihilation of former modification, from this point of view it is *vikârya* and new state has arisen, so from this point of view it is *nirvartya*.

Parâyâ of one *samay* is *sat* (self-existing). At whichever time *sat* (existence) of that *parâyâ* is there, the substance reaches it—this is *prâpya*. That *parâyâ* was not there earlier, it is changed by new one, from this point of view it is *vikârya*, and that modification has arisen new, from this point of view it is *nirvartya*. This means that, at whichever time whichever *parâyâ* of *jnân* is meant/fixed to arise, 'you' reach that. But 'you' do not reach *raag*- 'you' need to decide thus. It was not there earlier and has changed, from this point of view it is *vikârya* and from the view point of its arising new one, it is *nirvartya*.

At whatever *samay* whatever *paryây* is, *dravya* reaches it. For an ignorant, *raag* is *prâpya*, for a *jnâni* incomplete *jnân* is *prâpya* and for a *kevaljnâni*, the complete *jnân* is *prâpya*. This stick which is in straight condition it is bent now, the *parmânus* reach it, this is *prâpya*. Work which is done with changes is *vikârya* and that which originates is *nirvartya*. In this way, one should understand in this way in all substances. That *paryây* of that *samay*, is *dhruv*-fixed, i.e. an unchanging *sat*. For all six *dravyas*, their impure or pure *paryây*s are their *prâpya*. Here the question is not of *nimitta* that- what sort of *nimitta* remains present there.

ACTIVITY IS THE CHANGE OF MODIFICATION, FOR A KEVALI THE ACTIVITY OF JNÂN CHANGES AND FOR AN IGNORANT ACTIVITY OF RAAG CHANGES

In this way, omniscience is the *karma* (work) of omniscient. One who will understand this, he will understand the independence of self-substance and non-self substance. Substance is God (*Ishwar*), attribute is God (*Ishwar*) and modification is also God (*Ishwar*). *Ishwar* of *vikâr* (blemish/impurity) is the *vikâri* (blemished/impure) *paryây*, and that of *avikâr* (purity) is the *avikâri* (unblemished/pure) *paryây*; *Ishwar* of completeness is the completeness (of *paryây*). It is said also:-

Kartâ parinâmi dravya hai, karmaroop parinâm.

Kriyâ paryây ki ferni, vastu ek traya nâm.

Meaning: That which modifies by its own self is the *kartâ* (doer); present modification is its *kârya* (work)

And the modification which changes (every *samay*) is its *kriyâ* (change).

Kevali's activity of *jnân* goes on changing (every *samay*). For an ignorant the activity of *raag* goes on changing. Insentient has the state of insentience. *Vihâr* (going from one place to another), *divyadhvani* (deliverance of divine speech), etc. are the activities of non-living insentient matter substance of *Bhagwân*. Someone says that *Bhagwân* accepts/undertakes speech and delivers it, but this concept is untrue. *Kevali Bhagwân* has the *jnâpti kriyâ*-activity of knowing-one who decides on such a nature of *jnân*, he attains (discriminating) *jnân*, contrary to this if someone believes *raag* to be the supreme (everything) then he reaches/gets *raag*, then attachment is accepted.

He who has attained completely bloomed/developed state by taking the shelter of the sentient blissful nature of self, then what else has remained for him to attain? For *Bhagwân*, knowing is one activity – it being so no new bondage of *karmas* occur to *Kevali Bhagwân*. *Vikâr* (impure disposition) is *sat* (has its existence). Whatever *vikâr* exists at whatever time, it is its *pârinâmik bhâv* (unrelated state) and that is the obstructed *paryây*. *Vikâr* is the *pârinâmik bhâv*, because it is our own modification- make such an impartial decision. The relativity of *vyavahâr* (conventional truth) is also shown/explained. But how can true *vyavahâr* be there without *nishchay* (real truth)? To modify in the form of *ashuddha-upâdân* (impure/blemish modificational cause) and *shuddha-upâdân* (unblemished modificational cause) is *nirpeksha* (having no relativity).

Here it is said that *Kevali Bhagwân* does not have *bandh*, because the activity of knowing is not the cause of *bandh*, but to modify into *raag* form by focussing on *nimitta* and *raag* or focussing on knowable substance (*jneya*) is the cause of *bandh*. To modify into *jneya* form is the modification of one's getting joined with the naturally modifying activity of knowable objects.

SHLOK 4

Now, by describing the unique glory/reverence of omniscient *Kevali*'s *âtmâ* through a verse in Sanskrit, the annotator *Âchârya Amritchandra* concludes this chapter on *jnân tattva* (knowledge reality):

स्त्रग्धरा

जानन्नप्येष विश्वं युगपदपि भवद्भाविभूतं समस्तं।

मोहाभावाद्यदात्मा परिणमति परं नैव निर्लूनकर्मा॥

तेनास्ते मक्त एव प्रसभविकसितज्ञप्तिविस्तारपीत।
ज्ञेयाकारां त्रिलोकीं पृथगपृथगथ द्योतयन् ज्ञानमूर्तिः॥४॥

Meaning:- He, who has pierced/destroyed all the destructive *karmas*, such an *âtmâ* even besides his knowing simultaneously the past, present, future modifications of the entire universe (i.e. all substances along with their modifications of three tenses), due to the absence of delusion, does not modify into non-self-form. Hence, now he who himself has drunk/swallowed (knows) all appearances of knowable substances (variegated and dissimilar by virtue of fully extremely developed/bloomed expansion of knowing activity (*jnapti*)) and is illuminating all the substances of the three worlds separately as well as inseparably (together in one *samay*), he, the *jnân moorti* (an idol of *jnân*) remains always liberated.

Thus, ends the *jnân tattva* sub-chapter here

PRAVACHAN

Now, by describing the unique glory of omniscient *Kevali's âtmâ* through a verse in Sanskrit, the annotator, *Âchârya Amritchandra* concludes this chapter on *jnân tattva* (knowledge reality). Here the spiritual bliss (*ânand*) is being discussed along with *jnân*.

KEVAL JNÂN HAS DRUNK/SWALLOWED ALL SUBSTANCES OF LOKÂLOK (COMPLETELY)

Omniscient *Bhagwân* has destroyed all eight *dravya-karmas* this is a statement from the view point of *nimitta*. On being engrossed in *svabhâv*, the *bhâv karmas* (psychic dispositions) do not arise; at that time the state of *karmas* (rising) did not occur-so it is said that he has destroyed the *karmas*. This *jiva* was having a relationship with *raag-dvesh* and *karmic* matter, now he is freed from it –such an *âtmâ*, knows all substances of past, present and future, altogether.

Kevali knows exactly the way, substances are going to modify-on knowing this, He does not modify into attachment (*raag*) form. Hence, now he who himself has drunk/swallowed (knows) all the appearances of knowable-substances (variegated and dissimilar) by virtue of completely developed/bloomed expansion of knowledge (*jnapti*). The way stomach is big and water is less then it is said to have drunk completely; in the same way, *kevaljnân* has drunk the *lokâlok* completely. That idol of *jnân*, illuminating all substances of three worlds, separately and inseparably together (in one *samay*) always remains liberated. They never take birth again. When the *sâdhak jivas* do not move back from their state of accomplishment, then how can *kevaljnâni* move back in the mundane existence from omniscience - this can never happen. In this way this sub-chapter of *jnân* is concluded. Now *ânand* will be explained along with this *jnân*.

GATHA— 53

अथ ज्ञानादभिन्नस्य सौख्यस्य स्वरूपं प्रपञ्चयन् ज्ञानसौख्ययोः हेयोपादेयत्वं चिन्तयति –

Now the true nature of bliss (*sukh*) inseparable from true knowledge (*jnân*) is being explained in detail and rejectability and adoptability of (sensory) *jnân* and *sukh* is being considered i.e., which *jnân* and *sukh* are rejectable and which ones are adoptable/acceptable is being discussed here.

अत्थि अमुत्तं मुत्तं अदिदियं इदियं च अत्थेसु।

गाणं च तहा सोक्खं जं तेसु परं च तं णेयं॥53॥

ATHI AMUTTAM MUTTAM ADIMDIMYAM INDIYAM CHA ATTHESU |

ÑĀÑAN CHA TAHĀ SOKKHAM JAM TESU PARM CHA TAM ÑEYAM || 53 ||

Meaning of *gāthā*: The knowledge of different substances is either incorporeal and non-sensory with respect to incorporeal substances or corporeal and sensory with respect to corporeal substances, similarly the happiness [incorporeal (non-sensory) or corporeal (sensory)] that which is the best in these two should be known, worth accepting and realizing.

***Tikā*:** Here (*jnân* and *sukh* are of two types)-first type of *jnân* and *sukh* are corporeal (*moort*) and sensory (*indriya*) and the second type of *jnân* and *sukh* are incorporeal (*amoort*) and non-sensory (*ateendriya*). Between these two types of *jnân* and *sukh* the second one i.e., *amoort* (incorporeal) and *ateendriya* (non-sensory), which is supreme, must be known and is worth accepting (*upādeya*).

There, the first type of *jnân* and *sukh* which are of corporeal form and arise by their respective senses and *kshayopshamik upayoga* - knowing powers are *heya* - worth rejecting/worth giving up, due to the reason that they are (1) dependent (2) seldomly available (3) sequentially evolving (4) adverse effect producing (5) full of decrease-increase, hence are secondary. But the second type of *jnân* and *sukh*, which are of incorporeal form and arise merely by the power of soul's pure dispositions, congruous to consciousness and by that sort of non-sensory, natural, conscious shape, dispositions are *upādeya* (worth accepting and adopting) due to the reasons that they are (1) self-dependent (2) permanent (always present), (3) simultaneously evolving (4) free from falsity (5) devoid of decrease-increase, hence are primary. Having understood what is *heya* and what is *upādeya*-one must accept the *upādeya*.

PRAVACHAN

This chapter is about pure nature of *jnân*. Here the natural *ateendriya jnân* has been shown worth respecting and sensory *jnân* worth rejecting. *Ānand* is always evolved with *jnân* hence now *ānand* is explained. Here, *ātmā* is of knowing nature (*jnân svabhāv*), in the same way *ātmā* is of blissful nature (*ānand svabhāv*). It has two divisions-in where the sensory *jnân* and sensory pleasure are worth forsaking and non-sensory *jnân* and non-sensory *ānand* (bliss bereft of senses) are worth accepting/manifesting,

and the associated things/circumstances are worth knowing.

One must leave the interest of associated circumstances and non-self things. Interest of auspicious and inauspicious dispositions/activities is surely worth leaving, but the dependent *jnân* which manifests with the support of senses is also worth leaving—this is what is said here. One who wants to be happy or wants peace by doing *dharma*, for him, taking shelter of auspicious and inauspicious notions, as well as of senses, is not worth accepting. But the sensory *jnân*, which is manifested, is also not worth taking shelter. Only *ateendriya jnân* (unattached to senses) is worth respecting.

The development of *jnân* which is seen manifested by decreasing the passion is related with senses; this *jnân* is dependent and is distressing/sorrowful. Here the question is not of bringing some particular *nimitta*, or of doing certain notion/thought, but the manifested form of knowledge which goes towards senses, that sensory knowledge is also not worth respecting, but the *jnân* which is focused on (one's own) pure nature is worth respecting.

Q: What if sensory *jnân* would be coming in our *krambaddh* (sequence bound modification)?

A: One who believes so, he does not have decision/belief of *krambaddh*. If he has made the decision/belief of *krambaddh*, then he is sure to get immersed within the self. One, whose focus is on senses, does not have the decision/belief of sequence bound modification. Whose *jnân-paryây* is *krambaddh* (sequence bound)? The *paryây* (modification) is of *jnân-svabhâv*—on deciding this, he knows sensory *jnân* is worth forsaking.

The *kshayopsham jnân* of eleven *Angas* (scriptures) of a false believer (*mithyâdrishti*) is just like a flower of acacia tree—which is of no use.

That *jnân* which is leaned towards pure nature is worth respecting/revering. Let the talk of rising of *karmas* be put aside, here it is said that the *jnân paryây* which leans towards the insentient objects, that *jnân paryây* is also *mithyâ* (false)—is worth forsaking. *Jnân* which focuses towards pure nature of self is called *samyakjnân*. Little sensory knowledge (*indriya-jnân*) remains as knowable. Sensory *jnân* is not worth respecting, but is worth forsaking. *Kshayopsham jnân* takes the support of *nimitta*. One who believes it to be beneficial he does not attain *kshayopsham samyaktva* (self-realization). The non-sensory (*ateendriya jnân*) which manifests, by taking the support of pure knowing nature of self is the real *jnân* (*samyakjnân*).

When one's *jnân paryây* takes the support of pure knowing nature of self, then *samyak darshan* arises. That *jiva* attains *kshayopsham samyaktva* (experience of self, with subsidence cum annihilation of *karmas*). The *jnân* which takes the support of *nimitta* is *mithyâ*, that *jiva* has *mithyâ darshan-jnân-châritra*. The *kshayopsham jnân* which arises with the support of physical senses has no value here. The *jnân* of *mithyâdrishti* (perverse believer) can be of eleven *Angas* and nine *Purvas* (little less than the whole of scriptural knowledge), yet that *jnân* has no value here.

Flower of a babul tree (acacia Arabia), is without any scent, and is yellow in colour, but flower without scent has no value. *Âtmâ* is of pure knowing nature. *Jnân* which arise by taking the shelter of *dhruv svabhâv* (unchanging nature) is worth respecting/adopting. But *jnân* which arises by taking the support of *nimitta* is worth forsaking. It is like the flower of *babul*—it is of no use. *Samyaktva* (experience of self) is not in compassion, charity, vows, etc. *Samyaktva* is not attained from associated circumstances, nor is it attained from *kshayopsham jnân* which is manifested by lessening of *raag*; but rather *samyaktva* (right belief) is attained by taking shelter of *âtmâ* (pure self).

Now, describing in detail the happiness (*sukh*) integral with knowledge (*jnân*) (inseparable from *jnân*), the rejectability-acceptability of *jnân* and *sukh* is being discussed, i.e. which *jnân* and *ânand* are to be accepted and which are to be forsaken. This is being considered.

Where *ateendriya* (non-sensory) *jnân* becomes prominent, there *indriya* (sensory) *jnân* becomes secondary. *Mithyâdrishti* gives importance to sensory *jnân*. One who gives importance to sensory *jnân* cannot be a *samyakdrishti*. Hence one should know the *ateendriya jnân* as acceptable/adoptable and *indriya-jnân* and *indriya-sukh* as rejectable/forsakable.

Here the discussion is of complete *jnân* and *sukh*. The *ateendriya-jnân* and *sukh* of omniscient is complete (fully manifested), one who decides this, his sight/vision gets focussed on pure nature of self. Partial *ateendriya-jnân* and *sukh* arises in him that is *samyakdarshan* (true belief) and *samyakjnân* (true knowledge). The way *jnân* is of two types—*ateendriya-jnân* (non-sensory *jnân* unattached to senses) and *indriya-jnân* (sensory *jnân* attached to senses), in the same way, *sukh* (joy) is of two types—(1) *ateendriya-sukh* and (2) *indriya-sukh*. From them the *ateendriya-jnân* and *ateendriya-sukh* are supreme. Thus, one should understand their acceptability.

Indriya-jnân and *sukh* takes the support of senses, hence are called physical. The way *jnân* is of two types, same way *sukh* is also of two types. The way one *jnân* is tangible and concerned with senses; in the same way, one type of *sukh* is also tangible and concerned with senses. Both *jnân* *sukh* of ignorant, in reality, are psychic, because it takes the support of senses, hence it has been called physical.

From *vyavahâr* (conventional truth) point of view, *âtmâ* is physical—such sort of statement found in the *shâstras* is to highlight the *nimitta*. When *âtmâ* feels happy, or indulges in *raag*, that is the perverse intangible state of *ânand* of *âtmâ* caused due to the *nimitta* of senses. (Though) sensory *jnân* of that time is psychic, but since it takes the support of senses, hence it is called physical.

Sensory joy and happiness, takes the support of senses, hence it is called physical and it is said to have arisen from senses but senses do not give any kind of joy, but when, by creating attachment related with those non-living senses, one inclines towards them, then that *jnân* and *sukh* arises by its own self. In this way it has been manifested due to its relativity with *nimitta*, hence it is said to be physical. However, the insentient substances do not make him inclined towards them, but he himself inclines towards them.

Q: Here it has been called physical, so does it have the qualities of touch, taste, smell and colour inside them?

A: No. Because there is *atyantâbhâv* (complete absence) between both substances. The curiosity of pleasant feeling, which is caused by objects of senses (giving sensory pleasures) is the perverse state of spiritual bliss (*ânand*). But there the focus/attention goes on *nimitta*, that is why it has been called physical and sensory.

Complete *ateendriya-jnân* and *sukh* which is evolved by (taking complete) shelter of *âtmâ*, is acceptable (*upâdeya*). This *jnân* and *sukh* are psychic and non-sensory. This is intangible and non-sensory *jnân* and *sukh*. They being prominent are to be known as acceptable. In other words, complete *ateendriya jnân* and *sukh* are acceptable—the insight of such a knower does not go on associated things and attachment but, goes towards pure nature of self.

“*Poornatâ ke lakshya se shuroovaat hoti hain*”.

Beginning takes place with the objective of completion

‘You’ (*âtmâ*) must decide where ‘your’ lordship/supremacy is safe and where it is lost. This *âtmâ* is a substance and it is a store house of *jnân* and *ânand*. The present manifested *pariyây* (of knowledge) is a part of the soul’s nature, but that part takes the shelter of insentient objects—this *bhâvindrîya* (knowledge and thoughts arising with the support of physical senses and mind) is divided in parts (as the subject of each sense is different).

The fancying of happiness which arises in sensory knowledge is intangible (*aroopi*), but due to its

inclination towards tangible substances it has been called tangible (*roopi*). Attachment-aversion arises in our (*jiva's*) *paryây*, but those are caused due to our (*jiva's*) focus on *nimitta*, they are not the natural form of dispositions of the self. *Bhâv* (auspicious disposition) of *samyakdrishti* by which the bondage of *Tirthankar nâm-karma* takes place, that *bhâv* also is *par-dravya* (non-self substance) and is tangible; in the same way, *indriya jnân* also is tangible (*moort/roopi*) and *par dravya*. The *jnân-paryây* of *jnân* modifies into different forms due to support of the senses, and the contrary state of joy (*ânand*) happens due to the support of senses, therefore all these are tangible (*moort*).

This matter cannot be understood by arguments and illogic; it has been said '*khoji jive, vaadi mare*'. This means the discoverer survives, argumentative dies. Therefore, one must seek the truth. Ignorant person dies for his own belief of prestige, even then nobody comes to help him. Our godliness, supremacy is within us, it is neither the cause/creator of any other substance nor is the work/creation of any other substance.

Jnân and curiosity which arises due to *nimitta* of senses is tangible-it is sorrowful. There is no happiness in *shrikhand* (Indian sweet), *poori* (Indian fried bread) or in the body. This happiness is felt according to one's mental retention and that too is simply notional.

Âtmâ is a supreme lord; one does not engage in talk with this self, and instead engages/attaches himself with *nimitta*, then that *jnân* and *sukh* is tangible (*moort*). As this concept is very subtle, it is important to discuss it everywhere again and again. Nature of *âtmâ* is pure *jnân*, its manifested *jnân-paryây* is-*kshayopshamik* and *moort*.

Many a people believe that *dharma* arises by doing charity, compassion, or going for pilgrimage. Many persons go on the crest of a mountain by sitting in a palanquin, but *Bhagwân*/God does not live on mountains. One's own god is within oneself, till one does not recognize oneself, one will not be able to find the true lord.

Ignorant person believes that salvation is attained by doing pilgrimage 99 times (climbing *Shetrunjay* Mountain 99 times in one visit). But even if he does infinite pilgrimages, not a single *bhav* (birth) will be reduced. Ignorant reveres pilgrimage as valuable, but does not revere his own pure knowing nature as valuable. At the time of auspicious attachment, attachment does arise, but believing it to be everything-is *adharma* (non-piety). Whereas someone believes *dharma* (piety) to be in *siddha kshetra* from where other *jivas* have attained *siddha* state, but that is only just a *nimitta*.

Here it is said that *jnân paryây* manifested due to feeble attachment is worth avoiding. Therefore, one who believes it worth revering is a *mithyâdrishti* – he has *paryây buddhi* (intellect entangled with modifications). He does not know how *dharma* begins. Serenity and peace exist within this *âtmâ*, but one who does not know/focus within and tries to reduce the passion, will not attain true *jnân* or *sukh*.

Senses do not make *jnân* and *sukh* dependent, but *âtmâ* himself becomes dependent. Here the first ones-*indriya jnân* and *sukh* have been called tangible- because it tends to know/focus towards the objects of senses, it has been called tangible.

Âtmâ by nature is replete with complete *jnân* and *sukh*; whatever development of *jnân* is present in his *paryây*, its inclination is found towards associated circumstances, senses and mind. That is why it has been said that *jnân* arises from senses; but that does not mean that *nimitta* makes it dependent. In reality *âtmâ* (sensory *jnân*) itself knows/focuses towards senses that is why he becomes dependent. Focusing towards *nimitta* is the path of transmigration and focusing towards pure self-is *dharma*. It is in 'your' (*âtmâ*) hand to decide which way 'you' want to focus/know.

Here the meaning of *jnân* is to be understood from eternity, because since eternity the inclination

of *jnân* is towards senses. *Jnân* arising from those senses is dependent. *Jnân-paryây* instead of inclining towards one's own *âtmâ*, inclines towards *nimitta*, that is why it is called dependent. *Sukh* is also dependent in the same way. Thus, the non-self substances do not make *jnân* and *sukh* dependent, but they become dependent on their own self. It is the prerogative of *jnân* to choose whether to incline towards the general knowing nature of self *âtmâ*, or towards *nimitta*. *Jnân* becomes dependent due to its own self.

Sensory *jnân* and *sukh* are temporary, sequential, and contrary; hence both are worth forsaking. Both sensory *jnân* and *sukh* are dependent. *kshayopsham jnân* arising from the subsidence cum annihilation of knowledge obscuring *karmas*, focuses towards senses, and by indulging in attachment believes it to be happiness. But that happiness related to the object of senses is dependent, it arises at any particular time, hence it is transitory—transitory notion which goes on changing every moment.

As sensory *jnân* modifies (knows) sequentially—it does not know simultaneously; in the same way sensory *sukh* also modifies sequentially but not simultaneously, i.e. when one imagines happiness in colour (beauty), at that time he does not imagine happiness of touch. One who has intellect entangled with modification, takes the support of a part of an object, so when he is drinking a juice, he experiences the joy of taste, at that time he does not experience colour (joy of beauty), and when he is feel happy about beauty, he does not feel happiness of earning. In this way he experiences sorrow only.

ONE'S INCLINATION TOWARDS THE NON-SELF OBJECTS IS ABSOLUTE SORROW AND ONE'S INCLINATION TOWARDS THE SELF IS ABSOLUTE JOY. THERE IS ABSOLUTE DEPENDENCE, NO JOY OR INDEPENDENCE, EVEN A LITTLE BIT, IN THE INCLINATION TOWARDS NON-SELF OBJECTS

Sensory *jnân* and sensual pleasure (*sukh*) both are found with contradictions. Sensory knowledge is found with its counterpart—a *jnân* (perverse knowledge), and tangible *sukh* of senses is found with its counterpart—*dukh* (sorrow); because someone's body may be fit but if he has the sickness of wanting importance (get honour, respect), and no one gives him that then he feels sorry. This unhappiness is of the inclination/attachment towards senses, but not the unhappiness of associated circumstances. The moment when he was believing himself to be happy, in the next very moment he starts believing himself to be unhappy; in this way the notional thoughts of being happy goes on changing.

This discussion is meant for only him who is desirous of doing the work/good of his *âtmâ*. *Kâran-parmâtmâ* (pure self) is itself constant (unchanging). By taking its support true knowledge and bliss (*samyakjnân* and *ânand*) are evolved, and the knowledge and happiness derived through the support of senses is irksome/sorrowful.

Indriya jnân and *sukh* (derived through senses) is of decreasing and increasing nature, therefore, one must turn his focus from that and look at one's own pure nature. When there be fire all around a person, who is surrounded by it, feels restless and struggles to save himself from that, but he does not see/focus upon his *âtmâ*, which is lying complete, in one *samay*.

'*najar ni aalse na dekha nârâyan hari*'

Meaning: One could not see *Nârâyan Hari* (God) due to idleness of insight

Âtmâ himself is *nârâyan* (god), *jiva* does not see that. But he believes happiness by conjecturing it to be in knowledge dependent on senses, whereas the sensory knowledge and happiness is found to decrease-increase.

See! First one may be having earning of lakhs (millions) of Rupees along with all favourable circumstances like, having daughter-son, daughter-in-law, etc. but all are seen lost on death; hence there is no happiness in non-self things. Eternally existing *jnân* and *ânand* are filled within the self, one should see/focus on that. Sensory happiness means anxiety. One's son may be drawing a salary of Rupees fifty

thousand, and his relatives, in-laws be of very good nature, then the ignorant person believes happiness to be there, but all those conditions go on changing. An owner of Rs one crore (10 million) becomes poor, when his wealth is destroyed in an earthquake. May be due to *punya* he and his wealth is saved, even then he is not called fortunate, because, without the support/realization of the pure self-sentient lord no one is regarded fortunate.

Parmâtmâ (the omniscient supreme being) has non-sensory (*ateendriya*) *ânand* - on deciding this, one may understand/realize that the blissful nature (*ânand svabhâv*) is existing within the self, then *ânand* may arise and his focus may turn towards the pure self. Oh! *Bhagwân* (omniscient God) of blissful nature, and 'i' (*âtmâ*) am also of the class of God, on focussing towards one's own *svabhâv*, he ascertains in the complete *jnân* and *ânand* nature of self and then it is manifested fully. That is why, here it has been said that knowledge and happiness derived through the senses, is worth rejecting-worth forsaking; in the same way, the disposition of charity-compassion, etc. are worth rejecting-forsaking; only focussing towards one's pure knowing nature is *upâdeya* (worth accepting/adopting).

Âtmâ is replete with *jnân* and *ânand*, and *jnân* and *ânand* are attained from it. *Âtmâ* which is staying in this body is separate from the body. Body is a visible matter substance, its seer and knower is *âtmâ*, and it is eternal-without a beginning or an end. That which exists, is never born, and that which exists is never destroyed to merge with another substance.

What is the existence of *âtmâ*?

Âtmâ is separate from the body, because body is left behind and *âtmâ* remains. That which exists is not created new; and that which exists does not get destroyed totally. Its condition or state of existence is changed or migrated. Each *âtmâ* is separate from the body it exists...exists...exists-it is from eternity to infinity. *Âtmâ* is not created out of any combination; also, it is not so that, it may get destroyed and may mix or merge with any other substance. That which 'exists' has no beginning, i.e. it is eternal; and that which 'exists' it is never destroyed, therefore it is endless. *Âtmâ* exists..exists..exists it is thus eternal (without a beginning or end). What is its inner inherent nature? This *jiva* has never known it since infinite time. Its inherent nature is *jnân* and *ânand*.

Every particle of *lendi-piper* is filled with 100% power of spiciness. Does that spiciness come from stone? No. If it were coming from stone then spiciness should also come from droppings of a rat, as well. But it never happens so. *lendi-piper* has the potency of spiciness, so it is obtained/manifested from what was within it, i.e. attainable is attained from within (the substance) not from outside. That which is within comes out, gets manifested, 100% percent, means complete; thus, completeness is shown. 100% power is filled within it; if the manifestation of that spicy nature might be caused due to association of external stone, etc. then spiciness should also come out from the droppings of a rat. So, within which that efficacy/potency of spiciness exists, it is manifested/obtained, in it.

lendi-piper is filled with spiciness and its colour is black from outside, but within it lies the power of becoming green, on manifestation of its complete spiciness, the greenness is also manifested completely along with it, therefore the spiciness and greenness both are filled within it that comes out/gets manifested. Even if there are millions of *piper longhum*, they all have the potency of spiciness and greenness which gets manifested from within them. Similarly, *âtmâ* within the body is separate. As the sugar which is kept in a container does not become the container and the container does not become sugar; in the same way, body never becomes the *âtmâ* and the *âtmâ* never becomes the body. *Jnân* and *ânand* are filled within the *âtmâ* in the form of efficacy/potency and that is manifested.

Fire which is latent in the inflammable matter (gun powder) on the outer part of a match box, on

the tip of a matchstick, has the efficacy to burn, so it gets manifested by friction. From that part, flame of fire arises. But by rubbing any other stick of grass, or wood, fire will not ignite; therefore, whatever exists in whichever substance that comes out from it. What does not exist within that substance, does not come out from it. Similarly, *âtmâ* is of 'jna' (knowing nature), so *jnân*(knowledge) comes out/manifests from that. Conjecturing happiness to be in non-self objects, an ignorant self believes happiness to be in agitation

Jnân-paryây which takes the support of senses, that *jnân-paryây* is incomplete, because the present, less developed *jnân* acts by taking the support of senses, hence it is dependent. Ignorant person conjectures happiness and sorrow to be in favourable and unfavourable associations and circumstances. But happiness and sorrow are not in the other non-self substances.

Âtmâ is inherently replete with the power/efficacy of bliss and omniscience. Omniscience in any person manifests from his inner 'jna' (knowing) nature; but if *jnân* takes the support of senses then that *jnân* gives sorrow. If he decides that-my inherent nature is filled with complete *jnân* and my *jnân* arises from myself, then such (bliss) is manifested from within. But one, who does not believe that - "sukh is replete within me", and instead believes that more *sukh* is manifested by eating *laddu* (Indian sweet), then this never happens so.

Ignorant person believes *sukh* in social prestige and respectability. Now, if *sukh* be in this (belief), then one can employ a person for eulogising his glory, and in doing so he should not feel bored. But he believes it to be conducive, then that person should not speak more than a certain limit of time. In this way, there comes a limitation, but *ânand* has no limitation. Moreover, *ajnâni* imagines happiness to be in the enjoyment of touch-taste-smell-colour. But happiness is not there, because happiness is filled within the self.

JNÂN AND ÂNAND IS FILLED WITHIN THE SELF, BUT IS NOT IN THE BODY, ETC. NON-SELF SUBSTANCES

See! If raw gram is eaten, it tastes bitter and if it is sown then it will sprout/grow again. When that gram/chick pea is roasted, then it tastes sweet. Where from does the sweetness come? If it comes by roasting, then sweetness should also come in the gravel when it is roasted, but it does not happen so. Sweetness which is filled in the raw chick pea that comes out in the manifested form. On manifestation of sweetness, the bitter taste is destroyed and it does not germinate, if sown. In the same way, *jnân* and *ânand* are inherently filled in *âtmâ*, on having its inner belief, *jnân* and engrossment in it, realization and *ânand* are manifested.

Sensory knowledge and happiness related with senses is dependent. This talk is about him who wants to be happy or wants to follow *dharma*. The way, *jnân* is the inherent nature of *âtmâ*; similarly, *ânand* is also the inherent nature of *âtmâ*. The way *lendi-piper* is filled with spiciness and chick pea is filled with sweetness, in the same way, *jnân* and *ânand* are completely filled in the *âtmâ*, but the ignorant *jiva* believes them to be outside the self. He believes happiness to be in *laddus* (a sweet), in prestige, but mere agitation is felt there.

Sorrow shows the deformed state; that is not the real happiness. *Jiva* imagines joy and sorrow in favourable and non-favourable associated circumstances/things. But that is the deformed/perverted state of *ânand* which is filled within the *âtmâ*.

What should be done, to do *dharma*? That is being told here. First interest in non-self substances should be given up, because joy or sorrow is not in non-self substances and *âtmâ* is not as much as ignorance. *Âtmâ* is filled with complete *jnân* and *ânand*-such is its, or 'my', nature. Ignorance is sorrowful. All the non-self associated things are absent in me (the self). Because, both the substances (self and non-self) are completely separate and independent.

See! The way, the work of these two fingers is separate, in the same way, the work/function of body and *âtmâ* is separate; because nature of a body is different and nature of an *âtmâ* is different. Both are separate. Due to auspicious dispositions/thoughts of the past, the destiny of future is bonded, consequently the external belongings are met with. One person, even besides, being very smart/intelligent may not be seen earning much, whereas many dull people are seen earning a lot; so, getting money is not the fruit of present smartness, but money is gained according to earlier accumulated *punya*.

Dharma means to destroy the state of sorrow and to originate happiness. One may be having lesser *jnân* at present, but in his inherent nature complete *jnân* and *ânand* is filled and it is since eternity-(but) this *jiva* has not believed nor taken interest in such self *âtmâ*, even for one *samay*. Ignorant person believes happiness to be in other non-self substances. He believes happiness to be in spouse, family, words, touch and in different types of enjoyments/indulgences. But where and in which objects he imagines happiness, those objects, do not have it in them.

Âtmâ is replete with *jnân* and *ânand-svabhâv* (knowledge and happiness nature), forgetting that self and having falsity of believing happiness to be in the non-self substances does not give rise to peace. *Jnân* and *ânand* is present in *âtmâ*, even then ignorant *jiva* takes interest in present ignorance/less knowing, associated belongings/circumstances and impure dispositions, but does not take interest in his inherent pure nature. If he, by leaving interest in ignorance, etc. takes interest in/focuses on his inherent pure nature of self, then he can realize/experience partial *ânand* in the present state itself, and on attaining the completely bloomed state he can attain complete *ânand*.

NATURE OF ÂTMÂ IS NOT REALIZABLE/UNDERSTANDABLE THROUGH SENSES-BUT IT IS REALIZABLE/UNDERSTANDABLE THROUGH JNÂN

Every *âtmâ* is full of *jnân* and *ânand* nature. The leaves of a *mehndi* plant (*henna* leaves) are seen externally green in colour. Its (inner) red colour cannot be perceived by sense of touch, nose, tongue, eyes or ears. But the knowing nature of *jnân* decides that-the colour of *henna* is red. Nature is decided by *jnân*.

Nature of water is cold. Its cold nature cannot be decided through senses during its present hot state. By putting hand in hot water, the cold nature of water cannot be known, but *jnân* decides that this substance is water and by nature it is cold; in the same way, one should decide by his insight/internal knowing nature of *jnân*, that he-*âtmâ* is separate from body, *vikâr*(impure disposition/thoughts or perturbation) is not his (*âtmâ*'s) nature, the disposition of compassion and charity is impure/unnatural disposition, it is not the real inherent nature of *âtmâ*, but it is the perverse state of the absolutely pure independent nature. Water is hot in its outer state, but its inner nature is cold from within.

The way outwardly manifested spiciness of *lendi piper* is not complete, but from within it is completely filled with spiciness; similarly, my inherent nature is *jnân* and *ânand*. Outwardly whatever ignorance and impure dispositions are seen, they are worth forsaking/worth giving up and the pure knowing nature of self is worth revering. Nature of self is *jnân* and *ânand*. The way lemon is of sour taste, salt is salty, in the same way, I (*jiva*) am of knowing and blissful nature (*jnân* and *ânand*). Substance be there and its nature may not be there—this is not possible. Similarly, nature of *âtmâ* is *jnân* and *ânand*. This nature is since eternity; Ignorant, forgetting his own nature continues transmigrating in this world.

THE NOTION OF SENSORY KNOWLEDGE AND HAPPINESS WHICH ARISES BY TAKING THE SUPPORT OF TANGIBLE SUBSTANCES IS SORROWFUL

The first one, *jnân* and *sukh*, i.e. (sensory *jnân* and *sukh*) is not worth revering, because that is *adharmâ*(non-piety). The sentient nature *âtmâ* (self) when it gets attached to the inclination of non-living substances that is *adharmâ*. If *jiva* wants real happiness, then he must decide that *jnân* and *sukh* which is manifested by following/taking shelter of the self- sentient soul, that is the real happiness.

Bhagwân âtmâ is sentient substance and its inherent nature is *jnân* and *ânand*. *Jnân* and *ânand* which is evolved by following/taking shelter of one's own nature of inner self is intangible and that itself is *dharma*. This is called *dharma*. Here 'Namo Arihantânâm' is being discussed. One who has destroyed the antagonistic state of impure disposition/perturbation by the support of *âtmâ*'s inherent pure nature, he is *Arihant*.

This is a qualitative name. *Âtmâ* is complete "sat-chit-ânand" (an eternal sentient blissful entity). But one who believes that this body is of the self and I am a possessor of little knowledge/ignorance- is an enemy of his pure nature. One who has destroyed such sort of perverse belief by distinguishing and experiencing the self *âtmâ*, and has destroyed *raag* totally through self-engrossment/equanimity, thus by destroying all impure dispositions/perturbations, who has got manifested completely pure-unperturbed state, they are *Arihant* (passionless omniscient God with supernatural corporeal body) and this is the method of becoming *Arihant*.

Jnân and happiness is intangible. *Jnân* and *sukh* which arises with the support of tangible senses, has concern relativity/dependence with non-self objects, that is why it is tangible. People utter a proverb that—'parâdhin sapne, eh sukha naahi' (there is no happiness in dependence), but they do not understand its true meaning. One who leaves the self *bhagwân âtmâ* which is replete with *jnân* and *ânand* and takes the support of associated things/circumstances, this itself is believing himself to be having little knowledge as much as is his ignorance.

WHAT SHOULD ONE DO IF HE WANTS TO BE HAPPY?

Whatever manifestation of knowledge about advocacy, etc. is seen at present, it being inclined towards non-self is dependency. Now, one who wants to be happy, he is shown the right path. He should leave the interest in *punya-paap* (auspicious and inauspicious deeds/dispositions) and of external belongings/circumstances and must create such interest, that happiness is in my own inherent nature, on evolution of such sort of interest and engrossment in the self, *veetaraagtâ* (state of passionless-ness) is manifested. The way, chick pea which has been cooked, does not germinate/grow, even when sown, in the same way, *âtmâ* which has attained once the *Arihant/Siddha* state, does not return into worldly transmigration.

It is not possible that someone else, or even *Bhagwân* will take 'you' across worldly ocean. Someone says 'oh! God please liberate me.' Does it mean that in his transmigration *Bhagwân* is the cause? No, but he himself transmigrates in this world due to his own cause. *Jnân* and *ânand* is filled within the self-he forgets that, so he suffers, no one else disturbs or causes pain to him, but he himself causes perversity, by his own self. Nature of, self is *jnân* and *ânand*, and if he wants to experience it by himself, he can do so.

In this universe, there are omniscient *jivas* who do not come back into worldly transmigration. Just as in *lendi piper's* 100% spiciness evolves from 99% spiciness, but 99% does not come back from 100%. In the same way, from ignorant state of self, completely bloomed state of *jnân* is evolved/manifested, but once completely manifested state is attained, then that soul (*parmâtmâ*) does never returns back to transmigration state of this world.

THIS JIVA CANNOT CHANGE ASSOCIATED CIRCUMSTANCES THEREFORE HE MUST CHANGE HIS VISION

This *âtmâ* is complete with *jnân*. This *jiva* cannot do anything of non-self. He wants to maintain his bodily health and believes the doctor to be his saviour, whereas doctor's wife also dies; if he be capable of saving other (non-self) lives, then he should save his wife's life? But O brother! The transformation of body etc. non-self objects occurs due to their own selves; not believing this fact and believing that the transformation of other non-self substances is caused due to *âtmâ*-is arrogance. Substance is self-existing proven independent entity; all substances existing eternally are separate ones. They modify by transforming themselves, but they are not transformed by any other substance(s).

This talk is of *dharma*. Since eternity, we have not done *dharma* even for a second. If we do *dharma* even for a second, then this birth-death form of transmigration will not continue. Here it is said that, whatever external acts/events are destined to take place they do happen, who can change them? So, one needs to change his vision/sight/focus, because the notion/imagination of happiness and sorrow in focussing towards non-self is *adharmā* and the true vision/insight of the self is *dharma*.

Sansâr (transmigration) is not outside, because on death this *jiva* leaving his wife, son, wealth, etc. here, goes away (to take next birth); if these were *sansâr*, then on one's death all *jivas* should have been liberated (along with him)—but this does not happen. So '*sansarnamitisansârah*' – continuing transmigration is (*sansâr*)- leaving the belief of the self being possessed of *ânand* and *jnân* nature, and instead believing the self to be equal to *punya-paap* dispositions-is *sansâr*: his inclination/focus is not towards complete *ânand* and *jnân* nature, but his inclination is towards non-self objects outside the self. 'I should make other *jivas* happy' and self should be happy by others -such a belief is false disposition and it is *sansâr*, that is to say that, attachment itself is *sansâr*.

Someone says that he wants to remove blemishes/faults, this proves that blemishes/faults exist in the present state and it can be removed, and on removal of faults, the *dravya* (substance) can exist constantly. Now from where will that faultlessness (blemish free state) come? By taking the support of the faultless nature which is filled within the self, the faultless state is evolved and the faults are removed. 'I was present at the time of faults', and on removal of faults when faultless state is manifested, the self becomes omniscient God-then also 'i am as it is'.

Merely by chanting '*Namo Arihantânām*', Jainness is not evolved. Jain means to conquer one's impure dispositions etc. They are *Arihant* as and *Siddhas*-who by knowing and experiencing the self as *âtmâ* have conquered the delusion, attachment and aversion, and have got the manifested completely bloomed state of self. Such power/efficacy is present in every *âtmâ*. *Âtmâ* is separate from the body. More deep knowledge is seen in someone having a weaker body and very little knowledge is seen in someone having a robust/strong body. If the body would have been *âtmâ* then- such noticeable variation should not be there; therefore, *âtmâ*'s category is totally different from the body. To know and realize such an *âtmâ* is *dharma*.

UNIQUENESS IS IN EVOLVING ATEENDRIYA(NON-SENSORY) JNÂN AND ÂNAND, BUT THERE IS NO UNIQUENESS IN ANYTHING ELSE

As, on evolution of inner discriminative knowledge of self, infinite *parmâtmâs* have been there, by manifesting completely bloomed state of *ânand* with the support of inner self, in the same way 'I' too will get manifested complete *jnân* and *ânand* from within 'me'. I am an *âtmâ*'-one must ascertain and experience such existence of self, without having such insight, simply by following outer rituals, *châritra* (true conduct) is not evolved. Those who have got manifested *jnân* and *ânand* in its completely bloomed form, they are called *Parmâtmâ*/supreme souls/God. One who ascertains/experiences his own self, he is a *sâdhak*, *antarâtmâ* (true believer having attained insight); and the one who does not believe himself to be having *sukh* (*ânand*) within the self and believes *sukh* to be outside the self is *bahirâtmâ* (false believer).

Sensory happiness and sensory knowledge are worth leaving. There is no happiness in wealth and prestige (of being called a tycoon) - one has achieved these personal belongings/circumstances infinite times. Hence those are not unique (not achieved first time). Uniqueness is in the manifestation of *jnân* and *ânand* which have never been manifested earlier. My nature is *jnân* and *ânand* to ascertain and experience such nature of self is *dharma*.

See! This talk is focussed on the efficacies of inner self *âtmâ*. Non-sensory nature (*ateendriya svabhâv*)

is filled within; the state of *jnân* which evolves with its support is dependent on *âtmâ*; violence (injury), lie, stealing/robbing, unchastity, hoarding, anger, pride, deceit, greed are sins (*paap*), and compassion, charity, vows, penance are virtues (*punya*). All these are the arising of dispositions. Impure dispositions arise when one's focus is on non-self. Hence *punya-paap*, both, are deformed/impure dispositions. The manifested (pure) state which arises by taking shelter of *âtmâ*, devoid of deformity/impurity, that pure state is called *dharma*. The self is an embodiment of pure *jnân* and *ânand* without having such sort of zeal, the state of *dharma* does not arise.

One who does not know the method of (evolution of) *dharma*-how will he attain *dharma*? What is the distinction between the self and associated substances/circumstances? What is the perverse state of *punya-paap* dispositions? What is the capacity/efficacy of nature of pure self? Without knowing these, if someone starts following outer rituals even then *dharma* is not evolved. Leaving interest of little knowledge and *vikâr* (impure dispositions) and taking interest in pure nature of self, he who stays in it, then *dharma* (equanimity) will be evolved. Instead of this, an ignorant person believes *dharma* to be in fasting and pilgrimage. But no *dharma* is caused even if he climbs a holy mountain a million times.

Âtmâ is a real substance and in it dwells infinite *shaktis* (powers), *jnân* and *ânand*, without knowing it and without having zeal for it, mildness of *raag* actually does not arise. Someone says that, at present one must follow abstinence so that he will go to *swarg* (heaven), is *dharma* availed there? No. The fractional non-sensory joy, which is evolved from within, on leaving the interest of body and *vikâr* and having the interest of pure nature of self, that is *dharma*, and on developing inner equanimity within the self the conduct of self (*châritra*) increases. On arising of the completely bloomed state, complete *jnân* and *ânand* is manifested, that is *moksha* (liberation). Thereafter complete non-sensory knowledge and bliss remains permanent, that is why it is acceptable/worth manifesting.

The inner self is completely filled with *jnân* and *ânand*. Its fully manifested state is *moksha*; *dharma* is not in outer rituals. This *âtmâ* is eternal, after achieving the liberated state, its transmigration stops. An ignorant does not understand salvation. One's nature is *jnân* and *ânand*; with its support he can completely manifest bloomed *jnân* (omniscience) and complete *ateendriya ânand* is acceptable and perpetual.

Worldly happiness changes. One who is a king in the present moment, he, in the next very moment becomes a beggar. Complete *ânand* which is manifested in the *âtmâ*, is eternal, non-sequential, and simultaneous. Non-sensory joy is not correlated with any other sense or substance, whereas the worldly happiness is correlated (with some other sense and substance). One may be having money, spouse, sweets, if at that time a scorpion stings him, then he believes it to be sorrow. Hence external associated things are not the means of happiness, but rather happiness is within one's own self. One should decide this by having the company of gentle spiritual persons, by listening to discourses of truth. One who decides that non-sensory *jnân* and *ânand* are acceptable/worth manifesting, he inclines his attention towards his pure constant nature.

Indriya jnân and *indriya ânand* is secondary - negligible, hence they are worth forsaking. *Ateendriya jnân* and *sukh* is prime and hence they are acceptable/worth revering. The first *jnân* and *ânand* arises through tangible *kshayopshamik* (destruction cum subsidence of *jnân* obscuring *karmas*) *upayoga* (powers of *jnân*) and through those physical senses related to their individual subjects, hence this *jnân* being dependent is impermanent, acts (knows) sequentially, is contrary, and with increase and decrease of manifested state; that is why it is secondary, i.e. it is worth forsaking. The second *jnân* and *sukh* is intangible - it arises by conforming to the sentient self and hence it is worth accepting/respecting.

Here discussion is about complete *jnân* and *ânand*, i.e. the talk is about him who works in conformity

with the sentient self. *Jnân* and *sukh* which arises with the support of senses is impermanent, acts (knows) sequentially, is contrary and found with increase and decrease, hence it is worth forsaking.

Here *jnân* referred to is only of *chaitanya parinati* (the state of sentience), i.e. the nature of *âtmâ* is *jnân* and *ânand*, and they are manifested only by *parinâm shakti* (modifying power) of *âtmâ*-by saying so, it is concluded that, by *jnân paryây* focusing towards the *ateendriya âtmâ* (non-sensory) *jnân* and *sukh* are manifested, they are acceptable. In this process *samyak darshan* and *samyakjnân* are inclusive.

On manifestation of completely bloomed state of *âtmâ* nothing is left to know. In the incomplete manifested state, what would be there in the object of touch, taste, etc. such sort of perturbation /desire to know/to see arises, such a state of perturbation occur in the incomplete state, but on manifestation of completely bloomed *jnân*, perturbation does not remain. Thus, *ateendriya jnân* and *sukh* are acceptable on arriving at such a decision, one's interest turns towards his own inherent pure nature. The knowing nature of *âtmâ* is permanent. It's completely bloomed state of *ateendriya jnân* and *ânand* is worth accepting/manifesting on deciding so, the interest of sensory knowledge, sensory happiness and *nimitta* (objects) of senses, gets quit and the inclination/focus towards pure nature of self is created.

Âtmâ is a real substance; it's *jnân* and *ânand* in whose *paryây* it has been manifested completely, they are *Kevali Bhagwan*, complete in all respects on deciding so, his *jnân svabhâv* becomes acceptable to him and in a very natural way his interest in sensory *jnân*, *sukh* and *vikâr* becomes rejectable/worth forsaking. *Ateendriya jnân* is created by following the sentient singularly through the spiritual powers of self-*âtmâ* and through *ateendriya* natural sentient form of modifications, therefore it is fully dependent on *âtmâ*.

Oh! In this universe, *âtmâ* exists. That *âtmâ* attains the state of omniscient supreme being. His *jnân* and *ânand* is within him. This way *ateendriya jnân* and *ânand* are acceptable - when one decides thus, then his intellect measures (the efficacy of) his own pure nature. Intellect do not measure its own intellect, but intellect uses/takes shelter of his own pure nature. Completely bloomed *jnân*, complete *ânand* which is manifested from one's own pure nature, on deciding thus, the interest of conjecturing-happiness-unhappiness (pleasure-pain) in the non-self objects is left. Then his interest towards *Kevali Bhagwan* is not there; but he becomes interested in his own *svabhâv*.

That which exists, is attained. *Kshayopsham jnân* once focused towards *svabhâv* (pure self/nature), i.e. non-sensory *jnân* and *ânand* becomes *upâdeya* (acceptable) and sensory *jnân* and *sukh* becomes rejectable/worth forsaking. This is *samyak darshan* and *samyakjnân*. In the present modification *kevaljnân* does not exist, so when this *jiva* determines what is *kevaljnân*, he bows/focuses towards his pure nature of self. In doing so, the ascertainment of omniscient *kevali* (one who has attained *kevaljnân*), interest to know the seven *tattvas*, (seven principles), i.e. *nimitta* and attachments-aversions, ignorance, does not remain regardful, i.e. they become worth forsaking. *Âtmâ* is a sentient substance and its completely manifested state is such, out of which infinite *jnân* and *ânand* is originated; as soon as one determines this, he turns/focuses towards his nature of pure self.

Ateendriya jnân and *sukh* (both) are permanent, simultaneously occurring-independently operating, devoid of contrariness and without any decrease or increase, hence they are acceptable (*upâdeya*) *Jnân* and *ânand* of omniscient *Kevali Bhagwan* is permanent because it remains as it is, hence it is said to be permanent. It does change, but from uniformity point of view it has been called permanent. In the sensory pleasure, conjecturing of happiness arises one after the other, because, the desire of gaining prestige and the desire of eating (food etc.) occurs sequentially one after the other. *Bhagwân* experiences complete *jnân* and complete *sukh* simultaneously.

Sensory knowledge is found with ignorance. Sorrow is the contrary aspect in sensory happiness. One may be having millions of rupees and sons-daughters, but all of a sudden if his heart fails i.e., he dies (then that sensory happiness is destroyed)-that is why sensory happiness is found with its contrary aspect, sorrow. But there is no contrary aspect of bliss of omniscient *Bhagwân*. Sensory knowledge and happiness is found with decreasing-increasing state. But *ateendriya jnân* and *sukh* is without any decrease or increase, therefore it is supreme. Knowledge and joy related with senses is secondary-negligible, i.e. it is worth forsaking, therefore one should make concentrated effort to evolve *ateendriya jnân* and *sukh*, which occurs by bowing/focusing towards his inherent pure nature. On having decided one's knowing nature and by focusing one's attention on it, *samvar* (stopping of influx of *karma*) and *nirjarâ* (shedding of *karma*) occurs; and in that state an absence of *âsra* (inflow of *karmas*) and *bandh* (bondage of *karmas*) is found. Thus, the belief of seven *tattvas* (realities) is covered in this.

Now, attachments and aversions are definitely rejectable, but here it is said that sensory knowledge and joy are also rejectable. Favourable or unfavourable substances are not the cause of joy or sorrow. In the acceptance of existence of *âtmâ* possessing *ateendriya jnân* and *sukh*, there is acceptance of complete *jnân* and *ânand*. This is the only path; listen peacefully (with patience)! In the acceptance of *jnân* and *sukh*, free from senses, acceptance of *kevaljnân* and non-sensory joy is included.

WITHOUT RIGHT UNDERSTANDING ALL MEANS/EFFORTS BECOME THE CAUSE OF BONDAGE

Without taking true understanding into objective/focus, where will he go? If there are three turns on the road, without knowing the correct turn, if a person starts walking, then, till he does not get the correct road, he cannot reach his destination; in the same way what should he embrace between the two, sensory knowledge and joy, or non-sensory knowledge and joy? He should try to understand this. *Ateendriya jnân* and *sukh* are worth revering, and all others are worth forsaking. When *jnân svabhâv* has become *upâdeya* then sensory knowledge and sensory joy must become *heya*-worth forsaking, but an ignorant person is stuck in following physical rituals. *Shrimad Rajchandraji* has said,

*“sau sâdhan bandhan thayâ, rahyo na koi upây’
Sat sâdhan samjyo nahi, tyâ bandhan shunjây.”*

Meaning: All instruments of liberation turned into bondage, no solution is left,

If one does not understand the right instrument, then how will bondage go

All outer efforts result into bondage form, true effort has not been understood and one has got stuck in following physical rituals. He starts doing *sâmâyik* ritual in the morning, afternoon, evening, without understanding its meaning of equanimity, but does not do *swâdhyây* (of real metaphysics).

Oh! Pure nature of *âtmâ* which 'I' want to manifest is within my own nature. I am not these outer notional thoughts-dispositions, then what to talk of following physical rituals, they are far off from my nature. *Ateendriya jnân* and *sukh* are supreme and *indriya jnân* and *sukh* are secondary/negligible. One who believes that he will be benefitted by *punya*, will never attain/realize *ateendriya jnân*.

One who believes that sensory knowledge will help him and knowledge of non-self will be beneficial to him- his intellect has stopped in the benefit of sensory knowledge, but does not bow to his pure nature. Tangible knowledge and tangible joy occur through senses hence they are worth forsaking; and non-sensory knowledge and joy occur through *âtmâ*, hence they are acceptable-on knowing this the sensory *jnân* becomes worth forsaking. This is the spiritual activity of *dharma* and this itself is *samyak darshan jnân-châritra*.

After self-realization (knowing the *âtmâ*), the scanty sensory *jnân* and *sukh* becomes knowable, and knowing of self, and bliss of self are *jneya* (worth accepting), i.e. they are *upâdeya* (acceptable) this

talk is of him, who has decided this. Opportune time for right understanding has come, hence leave the insistence that benefit will be there by sensory knowledge.

Parmâtmâ (supreme *âtmâ*) are complete in all respects, they know everything of three time phases, and enjoy complete bliss of self. *Parmâtmâ* knows all about the past-present and future, three time phases; therefore, it is wrong to believe that *parmâtmâ* has created anything or anybody in the past. It is not so that He would be helping anybody in the present or in the future; therefore, God is not the creator of the universe.

Ignorant *jiva* believes his dispositions/modifications to be due to *karmas*, but it is not so. Sleep is not caused due to *darshanâvaraniya* (perception obscuring) *karma*; actually, *jiva* himself modifies into sleep form of disposition, then *darshanâvaraniya karma* is said to be *nimitta*. Ignorant *jiva*, owing to making the non-self things as his objective of life dwells in *kashây* (passions), but does not evolve true insight by staying in the self-objective. *Raag*(attachment) *dvesh* (aversion) etc. modification is part of conduct attribute, it is not the part of *nimitta* - one who does not know how to decide this, he cannot decide about *atendriya jnân* and *ânand*.

A eunuch bought a house and kept its inauguration programme. Other eunuchs came there booing him; because they had decided amongst them that they will follow the path opposite to the other worldly people. So, they all walked in the bazaar of the town booing and wailing and went to that eunuch's house. The one whose house was to be inaugurated also joined them and started wailing with them. Thus, all eunuchs started weeping on the day of inauguration. This is an example. In the same way, one who believes *punya* (auspicious dispositions and rituals) to be *dharma*, he is a eunuch, he does not sing the song of the pure nature of self, but he sings the song of *shubh raag* (auspicious attachment). He keeps lamenting that *vikâr* is caused due to *karma*, *dharma* will arise from auspicious dispositions, and *kshâyik bhâv* (completely pure modification) will arise from *kshayopsham* (partial mode). He does not like to inaugurate/manifest the *âtmâ*. Whereas the manifestation of a *dharmâtmâ* (true believer) is quite different. When the passionless state is manifested with self-realization/experience of *âtmâ*, that is the day of inauguration of self/manifestation. One who has come out for attaining the complete *jnân* and *sukh*, he does not cry or insist for sensory knowledge and auspicious attachment. Therefore, one must have trust of his own *svabhâv* (inherent pure nature).

Leave the insistence that 'first I will follow *vyavahâr* (conventional vows etc.) then only *nishchay* (real *dharma*) will arise, first I will attain scriptural knowledge then only *jnân* and *ânand* will arise'. High tide in the sea comes from within the sea. There may be no rain and the outside temperatures may be 118⁰ Fahrenheit, even then during the time of high tide, the sea water comes up jumping from the centre of the sea. Similarly, the central sea of sentience is replete with joy and happiness; by engrossment in it, completely bloomed *jnân* is manifested and this is called the means of *dharma*.

GATHA-54

अथातीन्द्रियसौख्यसाधनीभूतमतीन्द्रियज्ञानमुपादेयभिष्टौति-

Now the *ateendriya-jnân* (non-sensory knowledge) being the instrumental cause (*sâdhan*) of *ateendriya sukh* (non-sensory bliss) is *upâdeya* worth accepting/manifesting; so it is being praised (in this verse):-

जं पेच्छदो अमुत्तं मुत्तेसु अदिंदियं च पच्छणं।

सयलं सगं च इदरं तं पाणं हवदि पच्चक्खं॥54॥

JAM PECCHADO AMUTTAM MUTTESU ADIMDIMYAM CHA PACHCHHA ÑAM |

SAYALAM SANG CHA IDARAM TAM ÑAM HAVADI PACHCHAKKHAM || 54 ||

Meaning of *gâthâ*: Perceiver's that knowledge is *pratyaksha* (wholly direct knowledge) which perceives/knows all the intangible (*amoort*) substances and among the tangible (*moort*) objects, those (*parmânus* etc.) that are not perceivable by the senses, and are hidden to all these, i.e. the self-as well as all other non-self substances.

***Tikâ*:** The *ateendriya jnân* definitely perceives/knows all those substances which are intangible (*amoort*) and among the tangible (*moort*) substances also which are *ateendriya* (*parmânus* etc.) not perceivable by senses and which are hidden and all these substances gets covered in the self and non-self-types of categories of knowable substances.

Hidden (not perceived by senses) substances (*dravyas*) like -intangible *dharmâstikây* (medium of motion), *adharmâstikây* (medium of rest), etc. and among tangible objects also *ateendriya parmânu* (atoms) etc. and *kaal* (*kâlânus*), etc. hidden in region (*kshetra*), *alokâkâsh's pradesh* (infinite space region beyond physical universe) etc. hidden in time (*kaal*)-the non-present modifications-(past and future *pariyâys*) and latent dispositions/quintessence (*bhâvs*) the subtle *pariyâys* immersed in the existing gross *pariyâys*-all these which are divided into self (*sva*) and non-self (*par*) categories and are really perceived/known in (omniscient's) *ateendriya jnân* as it is complete direct knowledge (*sakal pratyaksha*).

To that which has attained the manifestation of infinite purity, one with such eternally established relation, that is *âtâmâ* which is called '*aksha*', towards that, the *niyat* (or that which is attached to the *jnân* of *âtâmâ*-does activities which are proven through the *âtâmâ*), which does not search any other means or articles and because of the existence of infinite efficacy, he attains infinity (*behadatâ*-without boundaries) –this *pratyaksh jnân* (direct knowledge) – the way the shape of combustible matter does not surpass the fire, in the same way the *jneyâkârs* (shapes of objects of *jnân*) do not surpass the *jnân* due to which he experiences the above mentioned influence (knowing the above mentioned substances). Who can stop that ? (that is, no one can stop it). That is why that (*ateendriya jnân*) is acceptable/worth manifesting.

PRAVACHAN

Now *ateendriya-jnân* (non-sensory knowledge), which is the cause of *ateendriya-sukh* (non-sensory bliss), which is acceptable/worth manifesting-so it is being praised: -

What is to be proved here? The cause of completely bloomed *sukh* is *kevaljnân* (omniscience), and not anything else, because here *ânand* (joy) is being proved to be evolving with *jnân* (knowledge). *Kevaljnân* perceives/knows intangible substances, as well as extremely subtle tangible substances, which are beyond the comprehension of senses. *Dharmâstikây* etc. are intangible substances which *kevaljnân* knows and also knows substances which are not manifested thus *ateendriya jnân* (omniscience/*kevaljnân*) definitely perceives/ knows all sorts of substances.

Here someone says that *kevaljnâni Bhagwân* knows the other non-self substances this is *abhootârtha* (not real) but this is not true. One's own *jnân* related to non-self is *bhootârtha* (real). *Jnân* knows without entering into non-self, that is why, it is said from the view of *vyavahâr* that *jnân* knows *lokâlok* - so it is stated (written) in *shâstras* (scriptures).

Ignorant self says that knowing of *lokâlok* is *abhootârtha*, but this statement is false. To know self and non-self is the quality of *jnân*. My spiritual wealth itself is of such form - to believe and know (realize), one's own such nature is *dharma*. *Dravya* is complete in itself in all respects on knowing this, nothing is left to do outside. Ignorant self does not have desire, with enthusiasm, to manifest completely his state of *jnân*.

Kevaljnân knows substance-space-time and dispositions/thoughts in an extremely subtle manner. *Bhagwân* knows intangible substances like *dharmâstikây*, *adharmâstikây*, etc. and in the tangible substances one, two, three, four etc., subtle *parmânu*s separately. He knows where and what kind of state of existence/modification of any *jiva* will be, and omniscient *Bhagwân* also knows which *pudgal* (matter substance) will have what kind of modification and of what form. Ignorant self says that *Bhagwân* is seeing. But he does not understand its clear meaning. Without being free from desire (inclination of) *nimitta* and *raag* one cannot be called free from desires.

Kevaljnân knows *kaal*, *dharmâstikây*, etc. (intangible substances) which are concealed/invisible from the substance point of view, and knows the non-apparent *pradesh* of *alokâkâsh* (empty space outside the *lok*) from region point of view. *Kevaljnân* also knows in present, directly, all the modifications of the past (destroyed ones) and future (unborn ones) which are concealed from time point of view.

Money, body, son, sweets, etc. are not the means of true happiness. Even besides one possessing all these things, if a dog bites him then he feels very unhappy. Happiness is within the self which he does not see and instead he seeks it outside. He is perplexed due to having intellect of oneness with other non-self substances, and does not see the sentient nature of the self. *Jnân* is our own entity, yet it knows the other non-self things! *Ânand* is within the self, yet he believes it to be in other non-self objects! In this way he is having the sorrow of intellect of oneness with non-self substances. Meagre *jnân* is not an instrument of bliss, but the instrument of bliss is completely bloomed *jnân*. To manifest it, one should turn one's focus towards *ateendriya jnân svabhâv* (non-sensory knowing nature).

Bhagwân's jnân (omniscience) knows all the modifications of past and future time phases. Oh! First of all, one should decide the nature of *jnân*, that in the completely bloomed *jnân*, all *pariyây*s (of all substances have become crystal clear) are known directly and *kevaljnân* knows/sees even such subtle modifications which are concealed within gross modifications and are covered by dispositions. *Kevaljnân* knows the infinite indivisible degrees present in a *pariyây* of one *samay*. From the gross modification point of view (*sthool-rujusootra naya*) this wooden stick is gross, is known to us. Now, from the subtle modification point of view

(*sookshma-rujusootra naya*) each and every modification (of each *samay*) is separate, which is known directly in *kevaljnân*. In this way the self is separate from the non-self, and other divisions; their separateness, in fact, is known/seen directly in *ateendriya jnân*. If belief of non-sensory *jnân* is attained, then all other matters are decided, i.e. when one will determine the existence and power of omniscience (the completely bloomed non-sensory knowledge) then all other matters are decided on their own.

Shri Amritchandra Âchârya has said that-the *kevaljnân paryây* of one *samay* knows *dravya-kshetra-kaal-bhâv*, with extreme subtlety; if it does not know then how can it be regarded as *jnân* of three time phases (omniscience)? And if omniscience be not there then what kind of *jnân* of *âtmâ* is it? One who decides thus, that *kevaljnân* is the direct knowledge and it is the cause of happiness-to him the knowing nature of self (*jnân-svabhâv*) becomes *upâdeya* (acceptable) and the *indriya-jnân* (sensory knowledge) becomes rejectable (*heya*).

JNÂN WITH WHICH IT HAS NO CONCERN EVEN THEN IF IT KEEPS CONCERN WITH THEM THEN THAT JNÂN IS DISTRESSING AND ADHARMA (UNRIGHTEOUSNESS)

This *âtmâ* is a separate substance from the body. Nature of *âtmâ* is to know. *Jnân* which arises with the support of five senses is dependent *jnân*, it is not blissful/the cause of happiness. *Jnân* and *sukh* which arise in relationship with senses are dependent.

How does *dharma* evolve and not evolve? It is being explained here, this *âtmâ* is an eternal substance, without a beginning and an end. Its nature is to know. Its present state makes the senses *nimitta* and knows that his knowing is dependent *jnân*. To believe/imagine happiness-unhappiness on meeting with favourable-unfavourable circumstances is sorrow; whereas this *âtmâ* is different from them. Imagining happiness by keeping concern of other non-self substances is itself the state of dependency.

ONE WHO WANTS TO EVOLVE/MANIFEST HIS INDEPENDENT STATE OF JNÂN AND ÂNAND, WHAT SHOULD HE DO?

Nature of *âtmâ* is knowledge and bliss; this characteristic of knowledge and bliss exists eternally. Leaving the support/dependency of other non-self things and taking the support of one's inner self that – "I am pure embodiment *jnân-svabhâv*" – and by focusing towards inner self, he attains the complete *jnân*; this complete *jnân* is the instrument/means of *ateendriya ânand*, but wife, son, money, house, etc. are not the instrument/means of happiness. Nature of *bhagwân âtmâ* is *jnân*, which is indivisibly identical with it. Its *jnân* does not become identical with senses.

Now, *jnân* with which it is indivisibly identical, it has no concern with that, and instead keeps concern with which it is not identical. Therefore, it is dependent and distressing. If that *jnân* with which it is not identical-keeps concern with such self *âtmâ* and gets engrossed with it, then on manifestation of complete *jnân*, complete bliss is manifested. By saying so, *jiva* who is staying in a lower state is addressed that-since 'you' do not identify your *jnân* with *âtmâ* and instead identify with senses-this itself is sorrow; hence now you must leave its focus/inclination.

Nature of substance is *dharma* (religion). *Âtmâ* is a substance—is a *tattva*, why then does it not feel happy? Because he does not become identically one with the self and instead becomes/feels identically one with the senses, therefore he remains unhappy. Now one should understand that, when his *jnân* with which it is identically one does not remain one with it, and conjoins with non-self senses, then it is dependent. May it be auspicious deeds or dispositions of compassion and charity—even then they are enemies. One who keeps concern with physical insentient senses, which are completely devoid of one's true nature, he keeps concern with the enemy, and that is sorrowful disposition. The (*jnân*) *paryây* with which it is identically one keeps concern with it, then it is blissful and independent disposition.

Nature of *âtmâ* is *jnân*. If (the *jnân paryây* which is) a small part of reflection of sentient self keeps concern with/expects from *nimitta* and *raag*, then it is distressing/sorrowful—it is delusion. If that *jnân* conjoins identically with that nature, of which it is a part, and a modification conjoins/engrosses identically with that nature, then *samyakjnân* evolves and this itself is the means of being happy.

Direct *jnân* is the cause of for complete *ânand*, so if ‘you’ want to attain direct *jnân* and complete *ânand*, then ‘you’ must leave the liking of senses and other non-self things. *Âtmâ* by nature is identical with *jnân-surya* (sun of knowledge), for its realization, one having concern with senses, *nimitta* and *raag*, destroys its independence and creates dependence.

Knowledge of jewellery, or of being a doctor is distressing (sorrowful). *Jnân* which is one’s own, if one does not absorb it into his own self and keeps conjoined with worldly objects then it gives sorrow - it is *adharmâ*, and moreover it is not the pure nature of *jnân*. When one conjoins his *jnân-paryây* with one’s own pure nature then it is *dharma*, and when the present state of *jnân* conjoins with *raag* and *nimitta* then it is *adharmâ*.

This can be understood with logic. The state of *jnân* which conjoins with other non-self matters is not the cause of *ânand*, that *jnân* which is complete and direct is the cause of *ânand*, but that *jnân* which takes the support of other non-self is the cause of sorrow.

The way gold is a substance and earrings, etc. are its states, in the same way *âtmâ* exists as a substance and sensory knowledge (*mati-jnân*), etc. are its states; if its state takes the support of other non-self then that is sorrow. It is not possible—that substance is there but state may not be there. But if it works by taking support of *nimitta* and *raag*, then it is not natural modification, it is sorrow. That is why direct *jnân* has been defined here.

IF OUR MANIFESTED SENSORY JNÂN (KSHAYOPSHAM) IS STUCK IN WORLDLY ARTS/AFFAIRS THEN ALL THAT IS SORROW – NOT HAPPINESS

Q: Taking support of other non-self things does not seem to be sorrow but seems to be happiness, what to do?

A: The way a patient suffering from delirium creating laughter, starts laughing, then the knowledgeable person sees his symptom, understands that the patient’s life is going to end as it is not real laughter. Hence, is the person laughing in delirium, happy? No, he is unhappy; in the same way, one who believes happiness in carnal desires, in prestige, in being a doctor, or a physician, etc. it is happiness of delirium. The worldly people who believe happiness in favourable conditions; to them the happiness of delirium is applicable. May he be earning interest worth millions of Rupees, even then he is unhappy; because he wants to be happy, but the basic nature of *âtmâ* is *ânand*, it does not come from outside. The opposite state of joy is sorrow.

When one’s manifested sensory *jnân* is stuck in knowing the outer world, then it is sorrow. Even then, if he believes it to be happiness, then he is unhappy just like the laughter of a delirious patient. If a part of a substance does not keep relationship with the whole of that substance - which it is a part of, and instead keeps relationship with *raag* and *nimitta*, then he, just like the laughter created by a delirious patient, believing happiness to be in non-self, remains/feels unhappy.

Here, the discussion is about direct *jnân*. The basic distinct attribute of *âtmâ* is the *jnân-svabhâv* (pure knowing nature). The state of *jnân* is manifested by taking its shelter completely, what will it not know? It means it knows everything. This *jnân* is the cause of *ânand*, therefore the mundane beings who want to manifest that direct *jnân*, from where will it come? Nature of *âtmâ* is *jnân* and it is manifested on the basis of this *jnân-svabhâv*. Money comes due to past good deeds and not due to present smartness. He may be a judge or a barrister, but if he does not have *punya* (fate) he will not have money.

Here it is said that leaving the focus of his sentient nature and focusing towards non-self, connects to non-self, then that is the state of *adharma*. One, who conjoins his present manifested state of *jnân* with auspicious attachments, is eating poisonous *roti*. One who does not connect his present *jnân* (*paryây*) with one's own eternal *jnânsvabhâv* and conjoins it with *vrât* (vows) and *bhakti* (devotion) and prefers *jnân* related to senses, then he is eating poisonous *roti*; what should one do to leave (eating of) this poisonous *roti*? One who does not connect his *jnân paryây* with *nimitta* and *raag* and conjoins it with one's own pure knowing nature, then it will be said that he has left eating poisonous *roti*. In this way, it is said that, he has left *mithyâtva* (erroneous belief) and *raag* (attachments). The way a person doing business of cotton, if the dirt of cotton enters his stomach, he will catch tuberculosis. In the same way if one's *jnân paryây* gets connected with *nimitta* then his pure nature has caught tuberculosis, i.e. he is harmed and continues bearing mundane agonies.

DIRECT JNÂN REMAINING INDEPENDENT OF SENSES, KNOWS ALL SUBSTANCES IT IS ACCEPTABLE (UPÂDEYA)-WORTH MANIFESTING

Here it is said that direct *jnân* is the cause of *ânand* (spiritual bliss). *Âtmâ* is a substance, manifestation of infinite purity takes place in its modification. Such direct *jnân* which is eternally connected indivisibly with its general sentient self-soul and is permanent with his only one *âtmâ*, commences simultaneously (knows all substances in one *samay*). It is without any opposition, i.e. this *jnân* does not have any concern with physical senses (it is not dependent on senses). *Âtmâ* is called *aksha* and sense is also called *aksha* (in Sanskrit). But knowing through senses is *dukh* (sorrow); leaving the focus of senses and keeping focus on *âtmâ* is blissful, is a form of happiness. That which keeps connection with constant general *jnân*, that is direct *jnânânand*, it is the cause of *sukh*.

As hundred percent spiciness comes from within the *lendi piper* (*piper longum*), (because) in its every particle the power of spiciness is filled within it. That spiciness is indivisibly connected with *lendi piper*; in the same way *jnân* is indivisibly connected with/existing in *âtmâ*. *Kevaljnân paryây* is indivisibly connected with *âtmâ* and has no connection with senses. *Bhagwân's jnân* is manifested to its boundless limit. The way substances capable of burning, does not go against the fire, in the same way, knowable substances of the universe, are known in the completely bloomed state of *jnân*. *Kevaljnân* knows everything. Who can stop the influence of that *jnân-paryây* which has attained its completely bloomed state by conjoining with the self *âtmâ*?

In this way, *kevaljnân* is the cause of *ateendriya ânand*, that is why it is said to be *upâdeya*. Therefore, leave thoughts of senses, thoughts of *nimitta*, thoughts of *raag*, and develop the thoughts of *svabhâv*. The *jnân paryây* which sees/knows the idol of omniscient Lord is concerned only with *nimitta*, hence it is distressing. On knowing the self, the other non-selves are known automatically, but on knowing the other non-self only, the self cannot be known. The *jnân-paryây* which joins the sentient pure nature with the self, is *dharma*.

Q: There is no *sâmâyik* rite in this?

A: What you (ignorant self) believe to be *sâmâyik* such as observing *chauvihâr*, (abstaining from having all sorts of food and water at night), etc. is not *sâmâyik*.

Then what is true *sâmâyik*?

Nothing can happen without *nimitta* - with such belief and interest, one who used to eat the meal of *mithyâtva* (false faith used to foster *mithyâtva*), now he has taken interest in his nature and realized/experienced the self-*âtmâ*, so such activity of *jnân* is called real *sâmâyik*. Wrong activities have been done infinite times in the past. (But) to develop insight of *ateendriya swaroop* (non-sensory pure nature) is

samyakdarshan (right belief) and to remain engrossed in it, is *châritra* (conduct). As the fruit of this the completely bloomed state is manifested, it is *kevaljnân*. *Âtmâ* (by nature) is a sentient entity. When one conjoins its sentience light with the self, then that is *dharma*. The parts of *samyak-darshan-jnân-châritra* are *dharma*. Except this nothing else is *dharma*.

WHO PRAISES ATEENDRIYAJNÂN?

One who believes sensory knowledge is worth forsaking (*heya*), he praises the *ateendriya jnân*. By deciding this, the importance/value of wealth, etc. is left. In a group of fifty monkeys, a big monkey is said to be their chief, but he is not said to be the chief of humans. In the same way to whomsoever the foolish persons call the great man in worldly matters, he is not said to be the chief of *dharma*. Therefore, leave the interest of sensory knowledge and develop the interest of knowing one's own nature. People believe *dharma* in a different manner. Some believe *dharma* to be in outer activity (rituals), whereas it is *adharmâ*. Just because society calls them *deshvratî* (observer of small vows) *ârâdhak* (devotee), but due to this they do not become true *shrâvaks* (right faith house-holders).

GATHA 55

अथेन्द्रियसौख्यसाधनीभूतमिन्द्रियज्ञानं हेयं प्रणिन्दति—

Now, the *indriya-jnân* (sensory knowledge) being the instrumental cause (*sâdhan*) of *indriya-sukh* (sensuous pleasure) is *heya* (rejectable-worth giving up), so it is censured: -

जीवो सयं अमुक्तो मुक्तिगदो तेण मुक्तिणा मुक्तं।
ओगेण्हत्ता जोग्गं जाणदि वा तं ण जाणादि॥55॥

JÎVO SAYAM AMUTTO MUTTIGADO TEṆA MUTTIṆĀ MUTTAM |
OGEṆHITTĀ JOGGAM JĀṆADI VĀ TAM ṆĀ JĀṆĀDI ||55||

Meaning of *gâthâ*: (Though) the soul itself is *amoort* (incorporeal) but it is embodied, i.e. holding corporeal body, so it is having corporeal form with corporeal senses. It perceives/knows sequentially the perceivable material objects through the concerned sense/organs or sometimes it does not perceive/know, i.e. sometimes it knows and sometimes it does not know.

***Tikâ*:** In case of *indriya-jnân* both *upalambhak* (means of knowing i.e. bodily sense organs) and *upalabhya* (objects to be known) are *moort* (corporeal/material). The *jiva* possessing *indriya-jnân*, even besides he himself being *amoort* (incorporeal), is holding a corporeal five sensed body which is *upalambhak* owing to its being *nimitta* of bearing power in creating knowing-activity (*jnapti*). By that *moort* body/sense organs he knows the *moort* objects having touch, taste, smell and colour-main qualities which is fit for knowing by senses is *upalabhya*. He knows it by perception (*avagraha*) and sometimes he knows it (ahead of *avagraha*) owing to the presence of furthermore purity and sometimes he does not know ahead of perception (*avagraha*) due to the absence of further more purity, because that (*indriya-jnân*) is *paroksha* (indirect/dependent).

(Though) *paroksha-jnân* is having a relationship with consciousness general from eternal time, yet it is incapable of knowing itself—*âtmâ*, which is encompassed with a very strong knot of darkness of ignorance- so it has become freakish due to anxiety of searching the non-self form of *upâtta* (attained bodily sense organs, etc.) and *unupâtta* (unattained light, spectacle, etc.) objects and feeling extremely bewildered owing to being dropped from soul's infinite power - (thus that *indriya-jnân*) because of the great *mohamalla*-deluding wrestler being alive and even having the intention of changing the other non-self objects, is getting cheated on every step, is worthy of counting under gross ignorance. Hence it is *heya* (worth giving up).

***Bhâvârth*:** *Indriya-jnân* can know the gross material objects that are only perceptible to senses with the instrumentality of sense and according to *kshayopashamic-jnân*. That *indriya-jnân* being *paroksha* (indirect/dependent) is extremely agitated-perplexed due to anxiety (instability) of searching for external means/articles such as senses, light, spectacles, etc. and is bewildered due to poor power of knowledge,

it gets cheated at every step owing to having the intention of modifying the non-self things (according to one's will but the non-self things are not under the control of self-soul). Therefore, that *indriya-jnân* from the realistic stand point is worth calling by the name of *ajnân*-gross ignorance; that is why it is *heya* (worth giving up).

PRAVACHAN

Omniscient *Bhagwân* is the knower of all the three *kaals*, but he is not the doer. In accepting that, in this universe, there are knowers of three *kaals* and three *loks*-on accepting thus the doer-ship does not remain/ in the knower. Direct knowledge (omniscience) is eternal. In that-the knowing of the past time phase exists, but doership does not exist. If doer-ship remains then the knowing does not remain. So whatever substance was there it is known and whatever will be in the future it is also known. Thus, the omniscient is the knower of three *kaals* but not the creator or doer.

Âtmâ is an indivisible substance. It has not got mixed with the *parmânu* (corporeal body). People say that 'jiva has gone'. Thus, that which is separate gets separated. Therefore, the knowing nature is of *âtmâ* it keeps the relationship with *âtmâ*. It's completely manifested state is the cause of bliss. In this way, without attaining insight of the inner self, the decision of the omniscient, knower of all three time phases simultaneously, cannot be arrived at.

Ateendriya jnân (non-sensory knowledge) has been said to be the cause of happiness. Now, *indriya jnân* which is the cause of *indriya sukh* (sensory joy) is *heya*. By saying so it has been criticized.

Âtmâ does not have touch, taste, smell and colour. *Moort* (tangible) body is held by this *jiva*. First *avagraha* (general perception) takes place in the beginning of knowing any object by sensory knowledge (*mati-jnân*) because *mati-jnân* knows sequentially by *avagraha* (general perception), *ihâ* (inquisitiveness), *avây* (judgement), and *dhârnâ* (retention). Initially a general perception takes place, then thinking occurs as to what is it. Then, decision (judgement) is taken, and then it is retained (memory). In this way *mati jnân* knows sequentially. One cannot know *âtmâ* by senses, hence sensory knowledge is rejectable. *Raag* is surely rejectable but sensory knowledge is also rejectable.

Sensory knowledge knows tangible substances with the *nimitta* of tangible senses. Five senses are *nimitta* in knowing by sensory knowledge. This corporeal five sensed body is *nimitta* in knowing the objects by sensory knowledge; sensory knowledge exists since eternity. Thus, *jiva* took birth from one sense-to centipedes/worms, moths, crows, etc. in all the states of existence; there he keeps his *jnân* focused towards senses, but does not focus towards his nature of pure self, that is why he is miserable. The state of *jnân* which is focused towards *nimitta* and *raag* is distressing/gives sorrow. Thus, leaving aside the matter of *nimitta* and *raag*, if he focuses his *jnân* towards any other non-self, then that too is distressing/sorrowful.

The ability of knowing (i.e. sensory knowledge) of worldly matters takes place due to past uncovered *kshayopsham* (destruction cum subsidence of knowledge obscuring *karmas*) *jnân*, but that uncovering of *jnân* (ability to know) is not caused due to present *raag*. While learning medical science doctors dissects this body; then does the uncovering/manifestation of *jnân* take place due to the dissection of the body? No. The present knowledge has arisen due to past uncovered *jnân* (ability to know) that is seen manifested. The *raag* of reading (worldly education) is inauspicious attachment (*paap*). Does the uncovering of *jnân* is caused due to *paap* or *antrây* (obstructing *karmas*)? So, the present uncovered *jnân* of matriculation, etc. is not due to *paap* (inauspicious deeds) but it is due to past uncovered *kshayopshamjnân*. *Jiva* who has brought the *kshayopsham* from the past is dependent, but focusing on the present *jnân* towards other non-self things gives sorrow. Though there is an absence of a present modification in the past modification, but he has brought the *samskârs* (mental impressions). In arising of sensory knowledge, tangible substance

is *nimitta*, and he knows the tangible substances, that is why sensory knowledge is tangible. The state of *Bhagwânâtmâ* is intangible-but since it takes the support of tangible substances, hence, it has been called tangible.

Jnân, in spite of being one's own wealth, knows sequentially by involving with tangible senses, hence it is dependent. *Jiva* having *indriya jnân* himself is intangible, even then he has got the tangible body with its five senses. *Jnân paryây* arises by its own reason, body is *nimitta* in it. In activity of knowing-the body is *nimitta* in *dhâranâ* (retention of known objects) by such tangible body/senses, he knows touch, etc. tangible main substances. So this *jnân* is dependent; this *jnân* is said to be *moort jnân* (tangible *jnân*).

The eternal general *jnân* is *amoort* (intangible). If *amoort jnân paryây* focuses towards/takes the support of *amoort âtmâ* (intangible self), then it knows *amoort*, and if it takes the support of tangible body/senses, then it knows the *moort dravya* (tangible substance). All the three substance-qualities-modification of *âtmâ* are *amoort*, but *jnân paryây* knows the *moort dravya* through *nimitta*, and later on it forgets. A person maybe be asked to bring mangoes, but later on he may forget (what was asked). Or he may know/remember perhaps by virtue of *avagraha, ihâ, avây, dhâranâ*.

Jnân is *amoort*, *nimitta* is *moort*, and the substance known is, and that *jnân* does not know all substances which are present before him; secondly, that *jnân* itself knows sequentially. Thus, there is dependency from both the ends.

Someone says, what *dharma* is evolved in this? He is explained that one's own *jnân* of self is *amoort*, it knows with the *nimitta* of *moort* and only some of the *moort* tangible substances sequentially, which is the cause of sorrow, and not the cause of happiness. *Jnânsvabhâv* is of the self and if it involves the senses! Then this is dependency. Secondly, the manifested ability of *jnân* knows only some tangible substances sequentially with the *nimitta* of tangible, that is dependency and sorrow. Therefore, one should evolve *ateendriya jnân* by developing interest of *ateendriya svabhâv* (non-sensory nature of self) which is the cause of *ateendriya sukh*.

This *âtmâ* is of knowing nature (*jnân svabhâv*). When *jnân* attaches itself with the eternal characteristic general nature and remains firmly absorbed in it, then it attains the completely bloomed *ateendriya* state of (non-sensory) *jnân*. *Ateendriya jnân* is *upâdeya*-worth manifesting (acceptable). The eternal pure knowing nature of self is its general nature. *Jnân* is its specific attribute, but here *jnân* has been called a general nature from the view point of its eternal efficacy. The *ateendriya jnân* which arises with the shelter of that general nature of *jnân* is *upâdeya*.

Sensory (*indriya jnân*) is indirect (*paroksha*). *Jnân* has an eternally proven (indivisible identical correlation) with its sentient nature, but instead of that, this sensory knowledge takes the support of senses and mind, that is why *indriya jnân* is the cause of sorrow and is *heya*. The *jnân* which inclines/focuses towards senses does not have even a little understanding about the efficacy of its nature. Modification of that *jnân* becoming poorer is turning in the form of *ajnân* (false knowledge).

Now it is said that – sensory knowledge owing to getting covered by extremely firm false knowledge form of darkness knot is obscured. Due to having the desire of knowing the non-self substances the *indriya jnân* is obscured. Due to taking support of *nimitta*, having the desire of keeping the *nimitta* well organized, and keeping the desire of changing the other non-self things and *nimitta*, the *jnân* is obscured, is covered, is dependent, hence it is worth forsaking.

The eternal general nature of *âtmâ* is knowledge (*jnân-svabhâv*); the *jnân* (knowing) is indivisibly related with it, i.e., the *guna* (attribute/characteristic) is indivisibly related with *guni* (the holder of attributes/characteristics); the present *jnân-paryây* does not conjoin with that (*guni*) and instead conjoins

with senses and *nimittas* and keeps relationship with them, that *jnân* is obscured. That is the poorer modification of *jnân*. The *jnân* which modifies by keeping the senses conducive, that *jnân* is dependent. *Jnân-paryây* should be focussed on/connected with the pure nature of *âtmâ*, (but) instead of that it conjoins with *nimitta* and senses. That is dependency and that is the cause of sorrow.

Sensory knowledge wants to keep the senses and light, etc. conducive. When senses would be healthy, and light would be available, then *jnân* is manifested with such agitation of searching the other non-self things he remains extremely fickle, unsteady, anxious, and being deprived of the possession of his infinite power/efficacy, he remains utterly confused. Owing to the great delusion warrior being alive, he even besides his having perverse belief of modifying other non-self objects he gets cheated at every step. So, from a realistic point of view, that (sensory knowledge) is worth classifying under false knowledge, i.e. he is an ignorant self. That is why it is worth forsaking.

Jnân is the *dharma* (attribute) of *âtmâ*, that *dharma* does not keep the relationship with its *dharmi* (holder of *dharma*) and wants to keep/hoard the substances which are favourable to senses, and wants to remove the substances which are unfavourable to senses; so that (sensory) *jnân* is modified into false *jnân* forms. When some deformation is caused in the senses-eyes, nose, ears, tongue, skin then 'I' or any *jiva* does not have the *jnân* of five senses (i.e. knowing of objects of senses does not take place). So, 'I' should keep them favourable-thus his sensory *jnân* takes shelter of non-self substances, but the non-self substances do not become favourable. Because of this, (sensory) *jnân* feels extremely agitated and modifies into an *ajnân* form. Let the sensory knowledge be poor and uncovered, (*kshayopsham*) *jnân* be less but it has no connection with *dharma*.

If *jnân paryây* keeps relationship with senses, mind, etc. tangible substances, and does not keep a relationship with its pure sentient knowing nature, then that knowledge is dependent. *Ajnâni* - ignorant *jiva* tries to please the wife, son, etc., but makes no effort to please the pure sentient self *jnânânand âtmâ*, even for one *samay*. *Ajnâni* puts in efforts to please other non-self *jivas* and gets himself cheated by creating *raag* in vain; hence he is advised to leave the focus of *indriya jnân* and focus on *ateendriya jnân*, because the associated things/circumstances will not change, so one must change one's focus, because spiritual peace is attained only when one's focus is not perverse/one's insight is correct.

The way a beautiful garland of flower is there and someone takes it in hand and squashes it then is of no value; similarly, the great delusion warrior, i.e. perverse belief has squashed the *indriya jnân*, it has left no value of the eternal natural knowing nature. Sensory knowledge tries to seek conducive circumstances, which is *mithyâtva*. This *jnân* gets cheated at every step in every *paryây*. *Âtmâ* is an eternal substance and *jnân* is co-related with it, but he (sensory knowledge) does not keep connection with *âtmâ* and connects with other non-self senses and mind, and tries to keep the senses conducive-such *jnân* is cheated itself. As the great delusion warrior (*mohamalla*) is alive, it squashes the sensory knowledge; in this way, sensory knowledge is a getting deprived from its *svabhâv* (eternal nature) modifies into *ajnân* form.

Sensory knowledge, by keeping connection with senses, mind, light, etc., wants/tries to change into other non-self things, but it is *ajnân*-it is worth forsaking. If light be proper outside then it appears conducive to eyes, and if hair oil be *brahmi* (bacopa) oil of *amla* (Indian gooseberry), almonds, etc. cold objects are used, then the mind remains cool and *jiva* gets *jnân* (*jnân* is evolved) by use of that. In such belief the mind is set to make the non-self objects conducive, that is why sensory knowledge wants to modify the non-self. Due to it's keeping this connection with the non-self, it gets obscured and modifies into *ajnân* form.

Trying to attain *jnân* (self-realization) with the support of *shâstras* (scriptural knowledge) that *jnân* is also *mithyâ* (perverse). Belief/thought that by taking conducive eatables like almond, pistachio, milk,

etc. one's *jnân* increases-such thought is also *ajnân*, because *jnân*'s relationship is with *âtmâ*, but instead of that it keeps connection with *nimitta*, which is *mithyâ* (false) it is ignorance (*ajnân*) and such an ignorant self (*ajnâni*) is cheated in every modification at every step. He does not conjoin with *chaitanya sâmânya svabhâv* (sentient constant general nature) for the development of *jnân*, and joins with senses, mind, light, *shâstras* etc. He wants to develop *jnân* by their support, by associating with them. That is why it is *ajnân*. In doing so the *jnân* is obscured, due to which the state of *jnân* is cheated in every modification.

By travelling, visiting different countries, and reading many *shâstras*, *jnân* increases. If murmuring of words goes on, then mental impression and recollection of *jnân* is retained in such a belief *jnân* is cheated at every step. *Jnân*'s relationship is with *amoort* (incorporeal) *âtmâ*. Instead of that, it keeps connection with *moort* (tangible) senses, etc. which is akin to believing the words of an enemy as gospel. In that the sentient general nature of self is being cheated at every step.

By taking a bath, agility comes in the body and freshness comes in the *jnân*, development occurs in *jnân* - in having such a belief one's *jnân* becomes dependent on suitability of non-self substances such sort of belief is held by the ignorant/false believer. *Jnân* which keeps relationship with the self-knowing nature *âtmâ* every moment is independent by nature, it is the cause of bliss, and that *jnân* does not get cheated at every step, but rather it moves forward at every step and becomes the cause of peace.

Jnân will develop, if the senses are uniformly fit and favourable, and if senses are not uniformly fit and favourable, then *jnân* will not develop; thus, the thought of making changes in the non-self objects is *ajnân*. The reason of this *ajnân* is the fault of himself, because *jiva*, himself does not correct his vision, that is why the sensory knowledge gets cheated, but it is not cheated due to any *karma*.

Oh *prabhu* (self god)! 'Your' inner treasure is replete with *jnân* and *ânand*; he does not see this and believes that if he keeps senses, mind, light, etc. suitable then development of *jnân* takes place, and because of this he always remains alert in knowing/seeing non-self substances-but in this his independence is lost. He forgets that he himself is the sentient nature *âtmâ* and believes that if the place/surrounding is suitable then development of knowledge takes place, if senses remain alright then it is good-this is what an ignorant self believes.

Sentient *âtmâ* is filled with *jnân* and *ânand* to the brim; by focussing on that (self) the *jnân* light is manifested/developed-but by keeping the senses conducive, and trying to change the non-self-objects and turning one's knowledge towards them, the *jnân* does not develop/manifest. *Ateendriyajnân* does not evolve, i.e. peace is not realized.

When *jiva* gives importance to the pure knowing nature of self and leaves the importance of *moort* (tangible) *jnân* which keeps relationship with senses, mind, light, etc. then he experiences peace. *Paryây* is of the holder of modification (*paryâywân*)—that modification of *jnân* comes/is manifested from-within the holder of *jnânâtmâ*. Instead of that he who wants to develop *jnân-paryây* from *nimitta*, then that is his *mithyâtva* (false belief), which is *ajnân*. Without conjoining with one's *svabhâv* (knowing nature) which is replete with *jnân* and *ânand*, true *yog* (conjoining *svabhâv* with concentration), does not arise. On conjoining with the pure nature of self, a unique serene taste of nectar arises in every modification, this is the true *yog* and it is the solution/means of getting peace. *Jiva* who knowing this fact turns his focus towards his *svabhâv* by leaving the favour/attention of senses, mind, light, etc. and conquering the senses, gives utmost importance to the pure nature of self is a Jain.

NON-SELF SUBSTANCES MAY MODIFY IN ANYWAY, BUT JNÂN AND ÂNAND HAVE NO RELATIONSHIP WITH THEM. CONTENTMENT AND HAPPINESS IS EVOLVED WHEN - JNÂN CONJOINS WITH SENTIENCE AND BECOMES ONE WITH IT.

PRAVACHANON BHÂVÂRTH

Indriya jnân (sensory knowledge) can know with the *nimitta* of senses the tangible/gross substances

which are perceivable by senses only upto the extent of its expanse; i.e. it can know according to its *kshayopsham* (ability to know). Such *indriya jnân* which knows indirectly due to the perplexity of searching the light, etc. external material is extremely restless/unsteady/agitated, and because of having feeble (knowing) strength, it remains dejected and distressed. Further more because of the intention of modifying the non-self substances, he gets cheated at every step. (This is because the non-self substances do not modify under the control of *âtmâ*). Therefore, from the realistic point of view (view of *parmârth*), that sensory *jnân* is worthy of getting the name of *ajnân*, hence it is worth forsaking.

In an exhibition, this object remains unseen-so much is left to be known'-thus *indriya-jnân* is utterly confused and bewildered; this *Indriya-jnân* is cheated at every step.

One who believes that by staying in isolation, staying in *siddha kshetra*, staying in light, then he will be able to do meditation. Or the outer perplexity will give rise to *dharma-dhyân* (self- meditation), then it means he is not interested in his *svabhâv* - he will not attain *dharma*. One who does not decide what is required for *dharma*-he does not attain *dharma*. For attaining *dharma*, the need is focussing one's attention/ sight on his pure self-instead of that if he believes that he needs senses, mind, light, greenery, etc. for *dharma* or for *ateendriya jnân*, then he does not attain *dharma*. Even if the outer box is very good, the stone kept in it does not turn into a diamond, in the same way the external informative knowledge (*samyogi jnân*) may be very vast (to any extent) even then that *jnân* will never be the cause of happiness or of *ateendriya jnân*-blissful.

Now, it is determined that the senses do not operate/know even their own objects simultaneously, that is why sensory knowledge is worth forsaking.

GATHA-56

अथेन्द्रियाणां स्वविषयमात्रेऽपि युगपत्प्रवृत्त्यसंभवाद्धेयमेवेन्द्रियज्ञानमित्यवधारयति-

Now it is determined that the senses do not entertain simultaneously in their own subjects also, hence sensory knowledge (*indriya-jnân*) is assuredly *heya* (rejectable):-

फासो रसो य गंधो वण्णो सद्दो य पोग्गला होंति।

अक्खाणं ते अक्खा जुगवं ते णेव गेण्हंति॥56॥

FÂSO RASO YA GANDHO VANᅇO SADDO YA POGGALÂ HONTI |

AKKHÂᅇAM TE AKKHÂ JUGAVAM TE ᅇVA GEᅇHANTI || 56 ||

Meaning of *gâthâ*: Touch, taste, smell, colour and sound are *pudgal* as (attributes and modifications of matter substances). They are subjects of senses but those sense organs can never know them simultaneously.

Tikâ: Touch, taste, smell, colour-these are the main specific attributes of *pudgal* (matter substance). These main qualities (touch, taste, smell, colour) and words/sounds (which are the *paryâys*/modifications of *pudgal*) are fit for being known by the senses. (But) they too are not known simultaneously by the senses because the *kshayopsham* (manifested *indriyajnân*) does not have that sort of power. Whatever is the *kshayopshamik*-internal power of senses, it is not capable to know many subjects together simultaneously, as it is capable to act/know sequentially only, similar to that of the pupil of a crow's eyes. Therefore, even besides the existence of the doors of physical senses, the knowing activity of the subjects of all the senses does not take place simultaneously because *indriya-jnân* is *paroksha* (indirect and dependent).

Bhâvârth: A crow has two eyes but has only one pupil. When the crow wants to see by which ever eye, the pupil comes into that eye, at that moment it cannot see with the other eye. Even such being the condition, that pupil moves so quickly between both the eyes that people misunderstand as if two different pupils are in both the eyes, but in reality, there is only one pupil. Likewise, is the condition of *kshayopshamik-jnân*. The doors of physical senses are five but *kshayopshamik-jnân* can know in one *samay* through only one sense and at that time, it cannot act/know other senses. When *kshayopshamik-jnân* does the work of knowing colour through eyes, then it cannot know words/sound, smell, taste or touch, i.e. when the *upayoga* (attention) of that *jnân* is attached in seeing the colour through one eye-sense, then at that time what words are hitting the ear-drum, or what sort of smell is coming in the nose, etc. is not known. Although the attention of *jnân* turns very fast from one subject to another subject, therefore on thinking generally it appears as if, all the subjects (of all the senses) are being known simultaneously, nevertheless on seeing/thinking minutely/subtly the *kshayopshamik-jnân* clearly appears to be functioning/known through one

sense only in one *samay* (indivisible unit of time). Thus, the *paroksha indriya-jnân* owing to the senses functioning/knowing their respective subjects one by one sequentially is *heya* (rejectable).

PRAVACHAN

Touch, taste, smell, colour and words/sound which exists together are capable to be known through senses. But they are not known simultaneously through the senses, because *kshayopsham jnân* (sensory knowledge) does not have such sort of power/ability. Sensory knowledge cannot know simultaneously all the subjects knowable by senses of the same one substance, i.e. when he (*jiva*) knows colour then at that moment he does not know smell, and when he knows black colour then at that moment, he does not know white colour. Such sort of power/ability is of this *kshayopsham-jnân*. That is why that divided knowing *jnân* is dependent-rejectable.

This way when divided knowing tangible *jnân* will leave the support of senses/sensory knowledge and take the support of general constant nature of self-soul, then spiritual peace will be realized. All five senses are separate from *âtâmâ*, therefore *jnân* arising with their support is distressing/sorrowful.

Bhagwân Tirthankar Dev has manifested complete *jnân* by experiencing the knowing nature of *âtâmâ*; *âtâmâ*'s nature is *jnân*. *Bhagwân* having known the *jnân* arising with the support of sensory knowledge as rejectable (*heya*) has manifested non-sensory knowledge (*ateन्द्रिया jnân*), and so he has manifested spiritual bliss, that is why *indriya-jnân* is worth forsaking. Body-mind-speech are non-self substances, therefore what can *âtâmâ* do of them? Since the sensory knowledge is non-self, hence the knowledge arising by focusing on them is worth abandoning. All five senses are separate. *Jnân* which arises by conjoining with the separate things/senses causes sorrow. *Kevali Bhagwân* has attained *atन्द्रिया jnân* and *ânand* by ascertaining the inner inherent knowing nature of self-*âtâmâ*.

JNÂN KNOWS JNÂN. THUS, GETTING ENGROSSED IN THE INNER SELF IS THE RELIGIOUS ACTIVITY

But no religious activity is caused through body or non-self. The disposition of compassion charity etc. is *punya* (virtue) and the knowing nature of *âtâmâ* is *dharma*.

Indriya jnân knows touch, etc. matter substance sequentially. The main are touch, taste, smell, colour, speech and their inter contained divisions are many; e.g. the feeling of hot or cold is touch. Sour or sweet is taste, fragrance or stench is smell, red or yellow is colour and harsh or mild are words; one can know them through physical senses, but one cannot know all those substances simultaneously through physical senses; because when one's focus is on taste, then his focus cannot be on colour, and when one's focus is on seeing the complexion/colour then focus cannot be on words; in this way sensory knowledge is divided *jnân*.

Even if one's knowledge is developed, then also, it cannot know the subjects of all five senses all together. When one's *jnân* knows/goes on colour then it does not know/go on words, and when one's *jnân* is focused on speech then he forgets the colour. In this way sensory knowledge is divided *jnân*; it is not the nature of *âtâmâ*. Nature of *âtâmâ* is to remain a knower. If one tries to know through the senses there, he does not know all together at once. When one believes/knows that-his nature is knowledge and bliss, then *dharma* is evolved. Divided knowing *jnân* is not really *dharma*.

Even though all five senses being present, the incomplete *jnân* can know sequentially through one sense only. *jnân* which is seen developed cannot know the subjects of all five senses simultaneously, i.e. when one is seeing then he cannot hear; in this way the *jnân* which is dependent on *karma* is not true *jnân*. The power/efficacy of that *kshayopsham jnân* is of such type. The way a crow has two eyes but the pupil is one which keeps moving between two eyes; same way the *kshayopsham* of *jnân* keeps moving among all the five senses.

All the five senses have an opening. When the application (*upayoga*) of inner *jnân* turns towards one sense then the work of knowing through other four senses does not take place. Though all five physical senses have an opening, but only one sense out of them works (knows its subject) and at that time the other four senses do not work (do not know their subjects); in this way the sensory knowledge functions/ knows in a sequential manner, that is why this *indriya jnân* is not capable of knowing the subjects of all five senses simultaneously. Therefore, though the opening of all physical senses is present even then the knowledge of the objects of all five senses does not arise simultaneously. So sensory knowledge is indirect and worth forsaking. Ignorant *jiva* has forgotten the undivided idol of *jnân* and has stuck in the subjects of sensory knowledge and is becoming unhappy.

PRAVACHAN ON BHÂVÂRTH

A crow has two eyes but has only one pupil. From whichever eye the crow wants to see, the pupil comes in that eye. At that time, it cannot see with the other eye; despite this, the pupil moves between the two eyes so fast that it seems that both eyes have two separate pupils. But in reality he has only one; similar is the state of *kshayopsham jnân*.

There are five openings in the form of five physical senses, but *kshayopsham jnân* can know through one sense-opening only, in one *samay*. This *jnân* cannot act (do the knowing of) work through all five senses-openings together at a time. If one's *upayoga* (attention) would be in tasting the juice, then even if a snake passes, he will not know that. While getting the honour of the title of *Rai Bahadur*, at that time he will not notice even if a scorpion has stung him. One person who is about to die got the title of *Rai Bahadur*, at that time where would his *upayoga* (attention) be?

One who has never heard the talk of his *âtmâ* throughout his life then what will he remember at the time of his death? Who will console him to keep patience at the time of his death-pain? *Âtmâ* is an image of undivided *jnân* and it is obstructed by senses. If there are twenty-five things to eat; but *upayoga* remains focused on one item, then it does not act/move towards other items.

In this way, state of this *jnân* is dependent since eternity. "Knowledge and bliss exist identically in my existence-without having such insight *dharma* does not arise. *Âtmâ* replete with *jnân* and *ânand* is completely pure. Body, bones, etc. all get disassociated. He has not taken care of his own God and is taking care of other non-self things.

See! Think! From where *Bhagwân* has become omniscient *Kevali*? He got engrossed/ absorbed in his inner inherent pure nature and has attained *kevaljnân* from there-without having such vision, when the sensory knowledge also is distressing, then what else can be delightful? Sentient god is filled with joy, but without having its belief, *dharma* (passionless state) is not attained. We eat different types of sweets, at that time the desire is of eating many types of sweets, but the taste of all types of sweets cannot be enjoyed together.

If a poor person gets sugar once on any one day, then he wants to get it again and again; in the same way an ignorant *jiva* feels that -"I should have the experience of touch and take taste of juice, etc". Thus he indulges and grabs the objects of all five senses, hence there is no happiness in them.

One should leave the interest of the objects of five senses, as they are non-self, and take interest of the self *âtmâ*, which has the ability to know. One should give up the importance of sensory knowledge. *Dharma* does not evolve from body or money. If *dharma* was to be a cause from money then the poor one would have to weep. *Jnân* which acts (knows) with the support of the body is worth leaving; hence the inner supremacy which is replete within the self is worth seeing. To believe the separate non-self thing to be one with the self-it is *sansâr* (transmigration) and to believe the separate as separate is *dharma*.

When *kshayopshamik jnân* does the work of seeing the colour through the eyes, then at that time, it cannot know words (sound), smell, taste and touch. When the state of *jnân* is focused on seeing colour (shape), then at that time it does not know touch, taste, etc. Hence that *jnân* is not venerable, even then ignorant *jiva* believes that- his eyes are good, his tongue can speak fluently, but these are not the instruments of *âtmâ*.

Many a times, even besides having desire one cannot speak. Not the senses but the *jnân* which arises and changes with the focus of senses- is *adharmâ*, i.e. not the true nature of *jnân* or *âtmâ*. When *jnân paryây* arises (does the work of knowing) through the inanimate senses, then it modifies into *adharmâ* form, and does not modify into its (independently knowing) pure nature form, therefore it is distressing/sorrowful.

One has observed fast and done pilgrimage infinite times, but in the absence of discriminative knowledge (*bhedjnân*) of *svabhâv* (inherent pure nature of self) and *vibhâv* (impure dispositions) and associated objects, he cannot attain *dharma*. To believe the things which are separate, to be one with the self, is the cause of transmigration and to know the separate, (things) as separate-i.e. to do *bhedjnân* (discriminate them as different from the self) is the cause of *dharma*. When even the body cannot be alleviated, due to 'your' desire, then what would you do about modification of anything else?

Sickness in the body comes at its own time; *jiva's* work is only to know. Leave the arrogance of possessing divided sensory knowledge. What is the magnitude of *kevaljnân*? On realizing the importance of the presence of efficacy of *kevaljnân* within his *âtmâ* the importance of divided sensory knowledge is gone/ removed. Senses are opposite to the nature of *âtmâ* that is why *jnân* having concern with senses is always distressing.

Subject of *indriya jnân* changes quickly one after the other. *Upayoga* (application of *jnân*) is one and apertures are five for its application; when it works through one aperture then, at that time it does not work through the other. One king while taking the food used to get the musical instruments played and believed that he is enjoying all subjects of all the five senses together.

Even besides one being fond of beauty, words, praise, the *jnân* knows only one subject of one sense in one time; that is why an ignorant person tries to grab them. On viewing roughly, it appears as if all are known together, but on viewing subtly it is explicitly understood that *kshayopshamik jnân* functions/knows through one sense only in one *samay*. Therefore, the *jnân* which arises/knows by having concern with *nimitta* is not respectable. This is because talking is the activity of *jad* (inanimate matter).

Functioning through divided *jnân* is not your/*âtmâ's* *svabhâv*. Sensory knowledge is dependent hence it is not respectable. Senses are your enemy- they are inanimate and *âtmâ* is animate. Body is a physical matter and tangible, while *âtmâ* is intangible. Body is impure, *âtmâ* is pure. Thus, knowing the fact, one must break relationship with those senses and must keep relationship with one's *âtmâ*. Sensory *jnân* is indirect and hence it is rejectable.

Âtmâ is from eternity to infinity, even besides its nature being to know and see, connecting its relationship with *nimittas* is not the natural form of *jnân*, but rather it is *adharmâ* (unjust). Lesser knowledge is concerned with *nimitta* that is why it is called *ajnân*. It is worth forsaking – it is *adharmâ*; this must be understood very patiently.

Ignorant person wants to do work of the country, society, etc. i.e. wants to do the work of other non-self, but he does not like to serve his own *jnân* and wants to serve/nourish the senses. He follows *adharmâ* with the belief that, if senses are well then it is good. But he cannot do anything of other non-self; he cannot change even a single *parmânu*. The ignorant self is unaware of this.

Bhagwân has seen six *dravyas*. Body is *pudgal* (matter), it modifies due to its own self, but it does not modify by *âtmâ*. Sensory knowledge is indirect, that is why it is worth forsaking. *Âtmâ* substance – is eternal, no one has created it and it is not so that it will merge with anything else.

Nature of *âtmâ* is *jnân* and *ânand*, he does not conjoin his present state with his inherent pure nature and instead he, conjoining it with non-self does *raag* and *dvesh*, modifies in the form of *adharmâ*; hence it is worth forsaking.

GATHA-57

अथेन्द्रियज्ञानं न प्रत्यक्षं भवतीति निश्चिनोति—

Further it is determined that *indriya-jnân* is not *pratyaksha* (direct and independent), i.e. it does not know unaidedly.

परदत्त्वं ते अक्खा णेव सहावो त्ति अप्पणो भणिदा।

उवलद्धं तेहि कथं पच्चक्खं अप्पणो होदि॥57॥

PARADAVVAM TE AKKHÂ ÑEVA SAHÂVO TTI APPAÑO BHANĪDÂ |

UVALADDHAM TEHI KADHAM PACHCHAKKHAM APPAÑO HODI || 57 ||

Meaning of *gâthâ*: Sense organs are foreign substances (non-self), they are not said to be the form of soul nature, how can then whatever is perceived by them be *pratyaksha* (direct knowing) for the soul?

***Tikâ*:** That (*jnân*) which is concerned with the soul only is really *pratyaksha* (direct), whereas the *indriya jnân* arises by getting the aid of these sense-organs, which, owing to having different existence, belongs to the attribute of foreign (non-self) substances and does not belong/touch even a little bit to the attribute of soul substance, therefore, it can never be *pratyaksha* for the soul.

***Bhâvârth*:** That knowledge is *pratyaksha* (direct) which knows directly (unaidedly) by the soul itself. *Indriya jnân* knows through the sense organs which are of foreign substance form. Therefore, it is not *pratyaksha* (direct/independent).

PRAVACHAN

The existence of sense organs is completely separate from *âtmâ*. They do not touch the *âtmavabhâv* at all. *Jnân* which is absolutely concerned with *âtmâ* is really direct *jnân*; i.e. *jnân* which is bowed towards *âtmâ*, that *jnân* is direct (*pratyaksha*), the state of *jnân* which takes the support of *nimitta* is indirect (*paroksha*). That *jnân* which does not act/know by conjoining with senses, mind or *punya-paap*, but rather acts/knows in unison with *âtmâ* only, is *pratyaksha-jnân*. The existence of senses is separate; they are formed from bread, lentils, rice, vegetables, etc. At the time of birth, the body was small, then it grows big by eating bread-lentils-rice, etc.

Existence of body is separate and existence of *âtmâ* is separate-it is separate at present (at this very moment). All five senses are non-self substances. These senses do not touch the inherent nature of *âtmâ*. *Bhagwân âtmâ* (self-god) is filled with its own inherent qualities. There is no *âtmavabhâv* (nature of *âtmâ*) in the senses. This chapter on knowledge reality (*jnân tattva*) is super natural. In this the subject of *dharma* and *adharma* also gets covered. There is no *dharma* in *punya* and *paap* (virtue and vice). Inherent pure nature of *âtmâ* is *jnân*. Engrossing one's *jnân* (*paryây*) into *jnân* (*jnânsvabhâvi âtmâ*/knowing entity) is *dharma*.

Jnân which is concerned with sense organs cannot be *pratyaksha*. Nature of *âtâmâ* does not exist in the senses. The knower only knows. On death, *âtâmâ* leaves this body, thereafter if the body is asked anything will it know anything and will it reply? No. Because the knower has left. If this *jnân paryây* works by taking the support of sense organs, then that *jnân* cannot be direct in any way; that is why it cannot be joyful either.

Ignorant says-one should do the ritual activity, eat pure edible food, drink pure water, but the *jnân* which arises through senses is *paroksha* (indirect), because *svabhâv* is absent in it. Someone says that here they are not being told to drink boiled water and not to eat green vegetables, etc.? But brother! Take a resolve that the *jnân* which works by taking the shelter of inner self nature is true *jnân* and which works with the support of other non-self is false *jnân*.

Existence of senses is non-self, therefore the *jnân* which evolves with their support is worth discarding deciding so is the abdication (*pratyâkhyân*) of *mithyâtva* (false belief). See! Here the method of doing *pratyâkhyân* is discussed. Initially, one must listen to the discourse with patience (explanation about the self) for few days, if he would have understood the truth (true path) in the past, then the annihilation of his transmigration would not have remained undestroyed.

Senses are inanimate (physical matter) which will get changed in a moment. We see fire erupts all of a sudden and people die. Just a moment before, one was having (planning to fulfill) several desires, (but) in the very next moment he leaves for another incarnation (birth). The study of B.A., etc. degrees is false, but the ignorant person does not accept it. Money is not earned by studying, but it is availed due to *punya* (rise of past meritorious deeds).

One becomes a B.A. degree holder due to his past uncovered *jnân*, but in the present, he is having inauspicious dispositions/thoughts, due to that, his *jnân* is not bloomed-not uncovered. Therefore, whatever *jnân* is seen manifested due to uncovering of *punya*/auspicious deeds of the past, here it is not about the past uncovered *jnân* but if he conjoins his present *jnân paryây* with inanimate objects, then that is distressing for him.

AT LEAST LISTEN ONCE TO THE TRUTH THAT WHAT SORROW IS TO THE SENTIENT SELF?

Is affliction of sorrow due to associated circumstances? No, but sorrow is of *vikâri parinati* (impure disposition) owing to forgetting one's blissful nature; without having belief in such a nature which is free from *vikâr* one's sorrow is not eradicated. But the ignorant self wants to change the associated circumstances.

Here it is said that, when the present *jnân paryây* conjoins with present *nimitta*, then its relationship with the eternal *dravya-svabhâv* (inherent pure nature of self-substance) is broken. This way sensory knowledge is rejectable-worth forsaking.

Divided *jnân* is distressing, hence leave its interest. *Âtmâ* by nature is blissful, take interest in it, and get satiated with it on hearing this, ignorant person gets angry. *Âtmâ* is a mass of bliss-develop a liking and love for it. One may be having affection for *dev-guru-shâshtra*, but that is not *dharma*.

Here it is said that, when *jnân paryây* attaches itself with the eternal *dravya svabhâv*, (inherent nature of self-substance) then it is *dharma* and when it attaches itself with *nimitta* (associated instrumental cause) then it is *adharmâ*. If one's *jnân paryây* looks at *Bhagwân* by keeping connection with *nimitta*, then *raag* (attachment) is created. Seeing *Bhagwân* in *Samavasharan* is also sensory knowledge, so it is *heya* (worth forsaking) Wise ones must decide this. Since eternity one has not grasped/realized *dharma* even for a second.

Jnân which arises with the help of *nimitta* can never be *pratyaksha jnân*. Growth of that *jnân* is

divided one, therefore it is distressing. Usually *jivas* do not get the chance to hear the reality (real state of truth), hence they start believing anything (indiscriminately) to be *dharma*. *Tirthankar Dev* says that ‘your’ *âtmâ* is separate from body. But do ‘you’ want to do *dharma* by keeping friendship with the separate ones? Do you want to conjoin with material objects by uniting together? Then note that they will never get united.

Even besides having the uncovered *jnân* of five senses, only the *jnân* of one sense works in one *samay* (time); therefore, decide that *âtmâ* is of knowing nature, by having such inner belief-knowledge and conduct he becomes *kevaljnâni*.

If a student scores highest marks in matriculation, he feels very proud and believes as if he has won which are in the form of the world. But he had reduced the passion (*raag*) in the past life and as a result of that he came here (in this birth) with appreciable uncovered *jnân*, so it is not the result of present birth alone. But reference here is not to that, because he took birth with that uncovered *jnân*, but what is the benefit to self *âtmâ* from it? Therefore, everything else is useless without *jnân*.

PRAVACHAN ON BHÂVÂRTH

Jnân which knows directly by *âtmâ* is *pratyaksha*. Sensory knowledge knows through physical senses, which are in the form of the non-self substances, hence it is not direct. Undivided knowledge is revered. Soul’s inherent pure nature of *jnân* and *ânand* is complete and focusing towards that is beneficial. By focusing on one’s pure nature *jnân* becomes *pratyaksha*, that is why it is respected, and by focusing on the senses *jnân* becomes/remains *paroksha* - and therefore it is distressing.

This chapter is on *jnân*. Work (knowing) which takes place with the help of physical senses is distressing and dependent. The work of knowing which happens with the *nimitta* of senses is *paroksha*, and the *jnân* which happens independently with regards to *âtmâ* is *pratyaksha* - this is explained here.

GATHA-58

अथ परोक्ष प्रत्यक्षलक्षणमुपलक्षयति—

Now, the characteristics of *paroksha* (indirect and dependent) *jnân* and *pratyaksha* (direct and dependent) *jnân* are explained: -

जं परदो विण्णाणं तं तु परोक्खं ति भण्णिदमट्ठेसु।

जदि केवलेण णादं हवदि हि जीवेण पच्चक्खं॥58॥

JAM PARADO VINṆĀṆAM TAM TU PAROKKHAM TI BHAṆIDAMAṬṬHESU |

JADI KEVALEṆA ṆĀDAM HAVADI HI JĪVEṆA PACHCHAKKHAM || 58 ||

Meaning of *gāthā*: That knowledge of substances which takes place through a foreign agency (sense organ) is termed *paroksha jnân*, (but) if the knowing of substances takes place by the soul alone, then that knowledge is called *pratyaksha jnân*.

Tikā: The mind, senses, listening to others' discourses, *kshayopshamik* knowing power, consecrations (*samskârs*) or light, etc. which bear instrumentality (in the evolution of sensory knowledge) are the foreign agencies; the knowledge of concerning substances which takes place through these foreign agencies is known in the form of *paroksha* (indirect/dependent) due to it being evolved through non-self/foreign agency. And the knowledge which arises only through soul itself irrespective of mind, senses, others' discourses, *kshayopshamik* knowing power, consecrations or light, etc. by accepting the soul-nature itself as to be the only cause and which functions/knows by pervading in one *samay* in the conglomeration of all substances and modifications is known as *pratyaksha* (direct/independent).

Here (in this verse) the highest direct knowledge (*mahâpratyaksha jnân*) which is the means/ accomplisher of natural happiness (spiritual bliss) is considered to be worth aspiring and accepting (*upâdeya*). One should understand such meaning.

PRAVACHAN

Jnân which arises with the *nimitta* of five senses and mind, gets divided in two parts. Non-omniscient mundane *jivas* have a little *kshayopsham* (uncovered knowledge), hence it is related with physical senses. *Jnân paryây* which focuses towards senses is *paroksha* (indirect), and *jnân* which arises through physical mind has two parts: - (1) Thoughts based on remembrance of earlier acts, and (2) present thinking, such two parts arise in it. Every physical sense has two parts. *Sparshendriya* - the sense of touch, has two parts-knowing sensual pleasures and knowing of hot, cold, etc. In this way that knowing takes place in a piecemeal manner.

In the case of *rasendriya* (tongue-the sense of taste) knowing of taste and speaking, the act of smelling through two nostrils happens in a piecemeal manner. Similarly, the work of seeing through two eyes gets

divided into two parts. Hearing through two ears gets divided in two parts. So, in that, if one part of one sense stops working the other part does not get affected. This shows that each sense has two parts.

Ātmā is a mass of infinite attributes; concentrated/undivided focus on it gives rise to oneness. Senses are divided into two parts, but ātmā is complete by nature, on having its belief, one realizes oneness with it. All modifications of infinite attributes arise all together, but they are divided in mind and senses.

Raag (attachment) and dvesh (aversion) are of two types. Ātmā is a knowing nature substance; complete *ateendriya jnân* does not have any relativity of division or duality. One who has ascertained *ateendriya jnân* gives up interest in divided knowledge and takes interest in his inherent nature (i. e. he focuses on pure self). One knows in the sequence of *avagraha-ihâ-avây-dhâranâ* (perception-inquisitiveness-judgement-retention) with the *nimitta* of mind, or he remembers which he knew in the past; thus, in this knowing here arise two parts- one of the past and one of the present.

Kshayopsham, samskâr (past impressions coming in one's memory), etc. *jnân* arise with the *nimitta* (instrumental cause) of non-self, hence it is *paroksha*. One's present *paryây* of *jnân* works dividedly by keeping in view, the *nimitta*, and he does indulge in *raag-dvesh*, when this *jnân* too, which is *paroksha* is not respectable, then the thoughts of charity, piety, etc. cannot be venerable. Sentient, general uniform constant nature is eternal. One must focus on that. The state of body is fixed, that is to say, that, at whichever time whatever state is meant to happen it will be, and that cannot be changed. That state of body which is not possible to happen will never happen; hence why should one be impatient? Therefore, one should do the activity of knowing. Neither *Indra* (king of *devs*) nor *Narendra* (king of humans) are capable of changing anyone. They do not have the power to change anyone or anything at any time.

One should see the inherent knowing nature of self. Sentient self is the knower, to see and believe in it is *dharmā*. *Jnân* when focused on the pure self-substance becomes undivided one with it, and if it is focused towards the senses and mind, then that *jnân* gets divided. Memory of the past is divided *jnân*. If one thinks about the present perception (*avagraha*), etc. then mind is the *nimitta* in it, hence that *jnân* of remembrance is *parokshajnân*.

Jnân which arises by bowing towards five senses, the precept of another person becomes *nimitta* in it, therefore that *jnân* is *heya*. *Jnân* which arises due to *nimitta* of hearing the words is not revered.

Power of knowing the substances manifested due to the *nimitta* of *kshayopsham* (subsidence cum annihilation of *karmas*) of *jnânâvaraniya karma* (knowledge obscuring *karma*) is attainment, that too is really not self-substance. Here that attainment has been put into non-self substance. The retention/memory of the substances known in the past is non-self substance. In that retention the *samskâr* (impression of past) is *nimitta*, and light, etc. is also *nimitta*. When *jnân* bows towards this, then it is called *nimitta*.

Knowing nature is 'yours' (of *jiva*) and it works (knows) with the support of non-self, so it is not respected. Brother! Be peaceful, working (knowing) of sentient *jnân-paryây* with so many supports is not your (soul's) nature. Knowing of all subjects of mind, senses, memory, etc. takes place with the support of non-self substances. That is why it is recognized as *paroksha*.

There is no point in arguing with anybody else. Ātmā is pure mass of bliss. Without bowing towards that (self)—it cannot be said that sensory knowledge is worth forsaking. Attainment, memory, etc. is evolved with the *nimitta* of mind, that is why it has been called non-self substance. From the view point of natural (completely bloomed omniscience) *jnân*, this *kshayopsham jnân* is not of the nature of the self because it is divided one.

In *gāthā* 49 of *Samaysâr* it has been said that – if seen from the view of the pure inherent nature of self, the *kshayopshamik bhâv* is also absent in the self. So, from that angle one does not taste the juice even

by the shelter of *bhâvendriya* (psychical senses), therefore *âtmâ* is *aras* (devoid of taste). *Bhâvendriya* (psychical sense) is divided one. Focusing towards non-self is not the nature of self, but to see/focus on one's *svabhâv* is the nature of self. Thus, in the prominence of pure inherent nature the soul remains of one uniform nature.

Âtmâ is *jnânsvabhâvi* (possessed of knowing nature) and this inherent knowing nature is of *âtmâ*. *Jnân* which evolves by listening to the preaching etc. is indirect-*paroksha*. *Gandhar* (principal disciple of omniscient *Bhagwân*) etc., do listen to the discourses but they do not revere indirect *jnân*; that is why *paroksha jnân* is worth forsaking – it is worth leaving. *Jnân* which manifests by accepting one's inherent knowing nature to be the substantial cause is direct-*pratyaksha jnân*.

Jnân which arises without dependence on mind, senses, discourse by others, attainment, past remembrance or light etc. that *jnân* accepts/knows his inherent knowing nature only, to be its cause, i.e. 'I am *jnâyak* (knower) *chaitanya* (sentient) self, it accepts such substantial causality of the self. *Jnân* which takes the support of *nimitta* - is *paroksha*. Although this *jnân* arises from the self itself but its focus goes on *nimitta*. This *jnân* has not arisen due to its natural (independent) modifying nature (*paryây-svabhâv*), but it has arisen itself through some *nimitta*, there its focus goes on non-self. There too, *nimitta* does not make it (*jnân*) dependent; but it itself (*jnân*) becomes dependent.

Kevaljnân is that *jnân* which by accepting the causality of one's inherent nature of *âtmâ*, i.e. by accepting the pure *upâdân* (substantial cause), prevails pervasively in all the *paryây*s of all substances in one *samay*. It pervades in all the *paryây*s of all the *dravyas*, i.e. it knows all the *dravyas*. He knows them in his *jnân-paryây*. This *jnân* being arisen by one's *âtmâ* only is known in the completely *pratyaksha* form (direct knowledge). This *jnân* is the cause of bliss. Complete direct *jnân* is the means of non-sensory bliss (*ateendriya-ânand*) hence it is acceptable.

In this *gâthâ*, *kevaljnân* is said to be the means of inherent natural bliss. *Nimitta*, adamant body, human body, virtue (*punya*), auspicious deeds, *vyavahâr* (conventional conduct) or four types of *jnân* are not the means of bliss. Here it is said that complete *pratyaksha jnân* is the cause of bliss. *Avadhi jnân* (clairvoyance) and *manahparyay jnân* (telepathic knowledge) are partially *pratyaksha*. *Kevaljnân* (omniscience) is the highest completely bloomed *pratyaksha* and its result is bliss. Complete bliss is manifested along with attainment of *kevaljnân*. The inner efficacy, by nature, is of *kevaljnân swaroop* (full of omniscience)-with such a belief and knowledge it becomes the means of bliss. Wherever *vyavahâr*, etc. are said to be the means, there one should understand that (presence of suitable) *nimitta* is made known.

Thoughts of six *dravyas* (substances), nine *tattva* (realities), etc. become *nimitta*, but other thoughts cannot be *nimitta*. One who is interested in other non-self, he cannot be interested in pure self. One who has curiosity to know the truth, he feels happy in hearing about the self. *Jnân* which arises with the focus of *nimitta* is *paroksha*. Here it is not to be proved that—because of *nimitta*, *jnân* occurs, but it is explained here that—your focus goes in other non-self.

Attainment of *jnân*, remembrance, etc. are all dependent; one's own inherent nature of pure self is worth adoring. The means of *ateendriya ânand* is *kevaljnân*. Thus, in the lower stages, if someone wants to arrive at this decision, then one's own nature of pure self becomes the means of bliss; therefore, one should understand that *kevaljnân* is worth accepting/ manifesting.

Ignorant *jiva* is entangled in lifeless outer rituals. He believes that *dharma* is caused by observing compassion, by taking/eating food (supper) before sunset, and by not eating vegetables/greens on second, fifth, eighth day, etc. of the lunar calendar. The means of complete bliss is *kevaljnân*. Thoughts/notions arise in the lower stages but it is not the means of *dharma*. There the *jnân* is *paroksha* but it is not the natural *jnân*.

GATHA-59

अथैतदेव प्रत्यक्षं पारमार्थिकसौख्यत्वेनोपक्षिपति—

Now, this *pratyaksha jnân* itself is the real spiritual happiness/bliss (*parmârthik sukh*)-this is being declared here:

जादं सयं समंतं णाणमणंतत्थवित्थडं विमलं।

रहियं तु ओग्गहादिहिं सुहं ति एगंतिंयं भणिदं॥59॥

JĀDAM SAYAM SAMAMTAM ṆAṆAMAṆAMTATTHAVITTHADAM VIMALAM |

RAHIYAM TU OGGAHĀDIHIM SUHAM TI EGAMTIYAM BHAṆIDAM || 59 ||

Meaning of *gāthā*: The self-born, absolutely pure knowledge, which knows from all *âtmâ-pradeshas* spreads over infinite substances and which is free from the stages of *avagraha* etc. (*indriya jnân*-perceiving sequentially) is solely the real spiritual (non-sensory) happiness/bliss (*parmârthik sukh*), so is said by *sarvajna* (omniscient) *Dev*.

***Tikâ*:** The absolutely direct knowledge (*pratyaksha jnân* i.e. omniscience), owing to its (1) being self-born, (2) knowing from all sides/*âtmâ-pradeshas* as (3) being spread over infinite substances, (4) being fully pure and, (5) being free from *avagraha*, etc. (sensory) *jnân* sequentially knowing stages, is the only real spiritual bliss - this is determined because lack of perturbation alone itself is the characteristic mark of *sukh* (spiritual bliss). This is being explained in details:

The indirect/dependent knowledge (*paroksha jnân*), owing to its having (1) dependence of getting born by non-self (sense organs etc.) (2) not knowing from all *âtmâ-pradeshas* owing to having knowledge obscuring *karma* on other paths of *âtmâ-pradesha*, (3) knowing only a few substances and having desire of knowing other (unknown) substances, (4) knowing incorrectly because of its being impure (knowing doubtfully, perversely, confusedly because of clinging with *karmic* matter), and (5) weariness caused due to knowing the substances sequentially because of having *avagraha* (perception) etc. (scanty knowing power)-is extremely full of perturbation; therefore it is not real spiritual happiness (*parmârthik sukh*).

And this direct independent knowledge (*pratyaksha jnân*) is imperturbable because of (1) from the eternal great general pure nature of *jnân*, it assumes the great developed state, and stays by itself, and arises by itself, that is why it is dependent on the *âtmâ*, (and because it is dependent on the *âtmâ*, it does not have perturbation) (2) it's being pervasive in all *âtmâ-pradeshas* in the wholly direct *jnânopayoga* (actively knowing) form, it is absolute (knowing from all *âtmâ-pradeshas*); hence all the entrance (*âtmâ pradeshas*) are opened (thus, no perturbation is caused due to no entrance/*âtmâ pradeshas* being closed), (3) it having grasped fully in all respects the appearances of all the knowable substances it spreads over infinite substances by remaining pervasive in highly variegated state; therefore, there is no desire of knowing all substances, (and thus no perturbation is caused due to there not having any desire of knowing any

substance), (4) the general expanse of karma, which is the obstructor of all efficacies (from *jnân*) on having exited, that *jnân* is absolutely pure owing to its remaining pervasive in the resplendent nature by perfectly clear light (knowledge), hence it knows correctly (and thus no perturbation is caused due to knowing doubtlessly, etc.) and (5) being devoid of *avagraha* etc. owing to remaining pervasive in *lokâlok* in which all the substance have delivered simultaneously their eternal nature of three time phases (in one *samay*), this *jnân* is free from the weariness of knowing the substance sequentially. In this way (in the light of above mentioned five reasons, *pratyaksha jnân* is unperturbed. Therefore, it is *parmârthik sukh* (real spiritual happiness) in reality.

Bhâvârth: *Kshâyik jnân kevaljnân* (omniscience) is *sukh swaroop* (blissful nature) singularly by itself.

PRAVACHAN

Kevaljnân is explained here. *Kevaljnân* knows simultaneously infinite substances non-sequentially, that is why it is blissful. Its explanation has already been given earlier. But here in the explanation of bliss the means of bliss is *kevaljnân* - this is being discussed. Thinking about *Kevali Bhagwân* is a *vikalp* (notion), but his that *paryây* (modification) has arisen from his *âtmâ's* general inherent nature; that *paryây* is manifested in completely bloomed state of *jnân*; it arises by its own self, but it does not arise due to any *sanhanan* (body having adamantine bones) or due to *raag* (attachment) or due to four types of *jnân* (*matishrut-avadhi-manahparyay*), but rather it arises independently on its own.

Sensory knowledge knows with the *nimitta* of certain *pradeshas* (space points) of *âtmâ*. (Though) the uncovered *jnân* (*kshayopsham*) is found more in all the *pradeshas* of *âtmâ*, but it knows through the specific formation of certain *pradeshas* only. Further it knows dividedly in parts, in that, oneness of *jnân* does not remain. *Kevaljnân* knows from all innumerable space points, and knows infinite substances- knows unlimitedly and is non-sequential, that is to say that, in its knowing there is no sequence of *avagraha-ihâ-avây-dhâranâ*, etc.

In this way, it is ascertained that *pratyakshajnân* is the only absolute bliss, because the only distinguishing feature of bliss is non-perplexity. *Paroksha jnân* even besides its being subdivision of *pramân jnân* (comprehensive knowledge) it takes the support of senses that is why it is worth forsaking.

This chapter is on the tenet of *jnân*. *Âtmâ* is of *jnân svabhâv*, when it works/knows with the support of senses and mind, then it is distressing-worth forsaking. Both the *pratyaksha* (direct) *jnân* and the *paroksha* (indirect) *jnân* are *pramânjnân*. In this, direct *jnân* is worth revering and indirect *jnân* is not worth revering. It is the subject matter of *vyavahâr* - it is true, but it is not worth revering, rather it is worth knowing; in the same way indirect *jnân* is also true *jnân* but it is not worth revering, because it is related to senses and it creates perplexity.

Âtmâ has its own knowing nature (*jnân svabhâv*), if its *paryây* takes shelter of self, then complete *jnân* is manifested. *Ateendriya jnân* arises by facing inward with the focus on inner pure nature; it is the cause of *kevaljnân*. Indirect (*paroksha*) *jnân* does come in between as a division of *pramân jnân*, but it is not worth revering. *Âtmâ* is without a beginning and an end. *Jnân* is its *sâr* (essence); completely bloomed *jnân* which is manifested by taking its support is the cause of non-sensory bliss. Compassion-charity, etc. are not worth revering, neither *nimitta* is worth revering nor that *jnân* which concerns the *nimitta* is worth revering.

This chapter is on *jnân*. The topic of body, compassion, charity is far off from this subject. The disposition of charity and compassion, etc. does arise-this is true but it is worth knowing. The subject of *vyavahâr naya* (conventional point of view) is there, and similarly so is the *jnân* arising with the *nimitta* of senses, but it is not worthy of revering.

This *jnân* is the store house of riches. *Parmeshwar Devâdhidev* (the supreme omniscient God of gods) has manifested the completely bloomed *jnân paryây*, and the revered saints have described its distinguishing feature; what is the treasure in it? It is explained here. *Âtmâ* is a real substance having its inherent nature (*svabhâv*) of *jnân*. If its concern/ relation is with non-self (senses etc.), then *raag-dvesh* are sure to arise. The inclination towards non-self things always gives rise to attachment and aversion because it knows every subject dividedly (sequentially), in parts, one by one, therefore that *jnân* is worth knowing but not worth revering.

Right *jnân* is called *pramân* (comprehensive *jnân*) so what are two divisions in it? If this is asked, then its answer is: - both *pratyaksha* and *paroksha jnân*s are right, but *âtmâ* is *jnân svabhâvi* that *jnân* which is focused towards such self is worth revering and that *jnân* which arise through senses i.e. through the enemy, is *paroksha* (indirect/ dependent), hence it is worth forsaking. Here *indriya-jnân* is described as having the quality of deluding, perplexing and creating doubt. *Jnân* which is focused towards non-self is divided one, hence it is not worth revering, it is said so. Sensory knowledge is dependent, sequential and blemished; hence it is distressing and worth forsaking.

This is now explained in detail—

1. *Jnân* which arise through senses is dependent-and worth forsaking, hence from the realistic view point (*parmârth*), it is not real happiness. The present state of *jnân*, which is concerned with (is dependent on) senses, mind, is perplexity—as a matter of fact it is not the cause of happiness. There is no happiness in wealth, etc. no happiness in senses, and no happiness even in *bhâvendriya* (sensory knowledge), which knows in parts sequentially, meaning it is not *dharma*, because of its being arisen due to non-self, thus its being dependent on non-self it is not blissful.
2. *Paroksha jnân* arises through five senses and mind. When colour/complexion needs to be seen, then it is seen through the *pradeshas* (space points) of the eyes. But the work of seeing is not done through the *pradeshas* of other four senses, for seeing the colour/complexion the work of seeing cannot be done through the *pradeshas* of other four senses. Sensory knowledge does not know through all innumerable space points, therefore that *jnân* being full of perplexity is not blissful. When it focuses through one door, then it cannot focus through another door. Suppose a building has eight doors; then, one can come out through one door only, but not from another door at the same time. Similarly, sensory knowledge does the work of knowing sequentially through only one sense at a time.
3. Sensory knowledge knows/spreads in limited substances only; among them it can know only some substances. The present state of *jnân* knows only a few substances, and the desire of knowing all other those substances which are not known remains; therefore, this *paroksha jnân* is not worth revering. People believe outer rituals/activities to be respectful. There if *raag* is feeble then it is *shubh bhâv* (auspicious thought/disposition), but that is not referred here, what is said here is that *indriya jnân* is full of perplexity and *ateendriyajnân* is free from perplexity.
4. Sensory knowledge due to being blemished is found with doubtfulness, perversity and illusion, therefore it is *heya*, i.e. it is worth leaving.
5. Sensory knowledge arises with *avagraha* (perception of object), *ihâ* (inquisitiveness), *avây* (judgment) and *dhâranâ* (retention). All substances are not known together, they are known sequentially, therefore this *jnân* consists of divisions; hence *paroksha jnân* is full of extreme perplexity, so from the realistic view point (*parmârth*), it is not blissful/not real happiness. The way, at the time of eating a *laddu* (Indian sweet), one is hasty to eat it, is sorrow, but a stupid person believes it to be

happiness. In the same way, at the time of knowing through senses, there is perplexity only, but a stupid person believes it to be happiness. In summer when one feels thirsty, at that time if he gets lime juice (to quench the thirst), there he believes it to be happiness, but during *indriya jnân* perplexity is felt. If someone praises him, then he feels happy and good (listening to it).

As a delirious patient laughs while having fever, and believes himself to be happy, but in reality he is unhappy; similarly, though the intrinsic nature of *âtmâ* is passionless, and serene, but without having its sight (belief) and interest the stupid person feels sorrow due to other non-self things, in seeing the colour/ complexion *ashubh raag* (inauspicious attachment) is caused, which is sorrow, but he does not feel sorrow in it. He believes blowing of cool breeze as enjoyable, but that is inauspicious attachment (*paap-raag*). But due to his *mithyâtva* (false belief), he believes happiness there. He believes, various types of juices/ flavours to be good, and believes happiness to be due to senses. Focus on taste of salty food, spicy food, sweet food, is inauspicious attachment, therefore it is sorrowful.

Paroksha jnân is full of perplexity and is sorrowful; even then believing happiness in it, is disposition of *mithyâtva*. One believes happiness in wearing thin clothes during summer and when cool breeze blowing, however its category is absolutely different from *âtmâ*. That sensory knowledge is not worth revering, but rather only the sentient nature of self- substance is worth revering. Except this, nothing else is worthy of being venerable.

Now *Kevaljnân* which is fully *pratyaksha* (completely manifested direct knowledge) is being explained here. The completely bloomed state of *jnân* which is manifested in *Devâdhivev Parmeshwar* (God of gods-supreme God), that is blissful, and that is being discussed. One who believes this, is a *bhavya jiva* (capable of attaining liberation) and one who does not believe in this is an *abhavya jiva* (incapable of attaining liberation). This will be described ahead.

Âtmâ is a substance. Its intrinsic characteristic nature is *jnân* and the completely bloomed *jnân* manifested by taking its shelter is free from perplexity as it has no desire. Such *ateendriya jnân*, i.e. *kevaljnân* in which no substance is left to be known, is blissful (is full of happiness)-a *bhavya jiva* must have such belief. People say that one should take proper care of his body, etc. But O brother! neither *jnâni* (wise one) nor *ajnâni* (unwise one) can do anything of the state of his body; hence one should decide that the *jnân* which arises with the support/dependency on five physical senses and mind is *heya* (rejectable).

1. One who believes in *Kevali* (omniscient), to him the dispositions of compassion, charity, etc. all become expendable.
2. One who believes in *Kevali*, to him will *paroksha jnân* becomes expendable.
3. One who believes in *Kevali*, to him the will/intention of amassing/acquiring or leaving the associated objects and circumstances does not persist.

KEVALJNÂN IS DEPENDENT ON SELF ÂTMÂ ONLY, HENCE IT IS FULL OF BLISS/HAPPINESS

1. *SVAYAMEVJÂT* (arises by itself) – What 'I' have been doing since eternity and what is still left to be done/accomplished, without knowing this, what is the purpose of this life? As is the *jnân* of *Arihant* the same form of *kevaljnân* will be manifested in this *âtmâ*. The eternal constant entity is called the general entity (*sâmânya*). The substance *âtmâ* is without a beginning and an end (*anâdi-anant*), its attributes are also *anâdi-anant sâmânya* (constant general-without beginning and end); *kevaljnân* has manifested with highest blooming and pervaded on this eternal constant nature. The way *piper longum* has the efficacy general of (100% spiciness) within its every part. On grinding its spiciness keeps on manifesting from 1-2% to 100%, it is its specific (*vishesh*) manifestation which rests (pervades) on its efficacy general in the

from of specific (*vishesh*). In the same way, *kevaljnân* is the completely bloomed *jnân*. Omniscience-all knowingness is the completely manifested state, from where has it originated and on what it rests/ pervades? This is explained here.

Asâmânya-general constant nature exists in *âtmâ* eternally which remains as it is. *Paryây* changes, *kevaljnân* (the *paryây* of *kevaljnân* changes) means *vishesh jnân* (specific modification of *jnân*) changes, that nature is pervaded with the highest bloomed manifestation. Inside exists the *sâmânya* and *keval jnân* exists on its top in *vishesh* form. No contraction or expansion occurs in the inherent (*sâmânya*) nature, but the contraction which was in the *paryây*, its expansion occurs. The expansion of *mati jnân*, etc. *jnâns* takes place but it is not the complete expansion; actually, *kevaljnân* (omniscience) is the complete expansion. *Kevaljnân* means complete *jnân* or completely bloomed or fully expanded *jnân* (*mahâvikâs*). In other words, as much as maximum expansion could have been possible, to that maximum extent it has expanded.

The way moon light is manifested fully on reaching its all sixteen stages of brightness, in the same way completely bloomed state of *jnân* is manifested in this *kevaljnân*; this *kevaljnân* is self-accomplished owing to pervading with its fully bloomed state; and staying itself by itself. It does not stay due to *sanhanan* (adamantine body). It arises by itself hence it is self-dependent on *âtmâ*. *Jnân* arising with *nimitta* of senses is dependent. Ignorant person boasts of his worldly knowledge, or he may know the species and numbers of *jiva* etc. in the name of religion, but all sensory knowledge is sorrowful. Complete *jnân* arises from the self itself. Therefore, it is blissful and self evolved – ‘*svayamevajât*’; such is written in the main *gâthâ*, thus no perplexity is caused to the *jnân* of *Bhagwân*.

1. *SAMANT* – What is *kevaljnân*? What sort is *Bhagwân’s jnân*? This is explained here. Just by being born in a Jain community one does not know/identify *Bhagwân’s* characteristic. The Jain’s omniscient God is the knower of all but not the doer of anyone/nor causing others to do. His *jnân* has become operative in *upayoga* form (attentive consciousness) in all his innumerable space points of *âtmâ*, that is why it is *samant*, means he knows from all his *pradeshas*; therefore, his all space points of *jnân* are opened-none is left to be opened, (as there is no door shut hence there is no perplexity or confusion caused to him). In sensory knowledge only some doors were open. Herein non-sensory knowledge all doors are opened up. *Kevaljnân* knows through all innumerable space points of soul that is why it is free from perplexity and is blissful.

Indirect *jnân* exists, that is true, but it is not worth taking shelter. If someone refuses the existence of indirect *jnân*, senses, etc. then that too is wrong. Senses and sensory knowledge do exist, but it is not venerable. There is a complete absence of one another between *âtmâ* and other non-self substances. *Âtmâ* does not touch the body, mind, speech and material *karmas*, and neither do the body, mind, speech and *karmas* touch the *âtmâ*, because *âtmâ* is a substance completely bereft of non-self substances.

‘Without certain substance I cannot survive’-without such a mis-conjecture the false believer cannot live. (But) “I am the knower of all, *punya-paap* are not mine, I am not even just equal to divided fragmented form of knowledge”, but rather, “I am by nature the bearer of non-sensory *jnân*” – on ascertaining this the beginning of (arising of) non-sensory *jnân* can take place.

On attaining completely pure state, the complete *jnân* which has arisen, it has not arisen due to *sanhanan* (adamantine body) or due to four *jnâns*, but it has arisen by taking the shelter of *âtmâ’s* inherent pure nature. This *paryây* is complete, and it is complete with respect to *kshetra* also. It knows through all its innumerable space points. In lower spiritual stages, he used to know through certain space points only, but on attaining completely bloomed state, he knows through all space points, therefore no perplexity remains there.

2. IT IS PERVASIVE IN INFINITE SUBSTANCES - *Indriya jnân* used to know a few substances only, therefore, there used to remain a desire of knowing many other substances, but on arising of complete

jnân, nothing is left to be known. Omniscience knows all substances therefore it is blissful, free from perplexity. This is not merely about the omniscience of *Arihant Bhagwân*, but it is about the nature of our *jnân* to let it get completely bloomed—manifested—such a state is worth manifesting.

Sensory knowledge takes the support of *nimitta*. The way a blind man requires the support of a stick, so he is dependent on it but a person who can see (by eyes) does not require the support of a stick. Similarly, *indriya-jnân* needs the support of senses, hence it is dependent, but *ateendriya jnân* (non-sensory *jnân*) does not need the support of any other substances that is why it is not dependent. That *jnân* is completely bloomed which swallows/knows directly the *lokâlok* (entire universe). As someone's stomach is big and water for drinking is less; similarly, *kevaljnân* even besides its having known everything, if there would have been infinite times more substances than whatever were in *lokâlok*, *kevaljnân* would know them also—such is the strength of the *parâyâ* of *kevaljnân* of one *samay*. Thus, it is all pervasive, i.e. it knows each and everything of three tenses.

In this universe which is filled with sentient and insentient substances—every *âtmâ* and every *parmânu* (smallest unit of matter) are separate. *Kevaljnân* knows them all, but it does not enter into them, but because everything is known so it is said that *kevaljnân* has spread in *lokâlok* (universe). No substance is left to know, so there is no desire of knowing any substance. Ignorant is not happy anywhere; if he gets five *lakhs* (five hundred thousand) rupees, then he wants to be happy by getting ten *lakhs* (one million) rupees, but this is an illusion. No substance is left out to be known in *kevaljnân* that is why there is no perplexity in it. In the lower stages, perplexity of knowing the unknown substances arises every moment.

Speaking and writing is the modification of insentient matter substance. *Âtmâ* does not do them in three *kaals* (time phases) and in three *lok*—it does not know by identically absorbing in them. In the lower stages, the desire does arise—one is bored of reading, even of reading *shâstras*, but it is a different matter. One who does not correct his understanding and gets stuck in outer knowledge that brings only unhappiness.

As a matter of fact, *pratyaksha* (direct) *jnân* is blissful. The inherent knowing nature of *âtmâ* is eternal. To know, if its *parâyâ* knows with the dependence of senses, then that *paroksha jnân* even its being *pramân* (true), is not worth revering. *Kevaljnân* which swims over the top of general inherent nature of *jnân* is worth accepting; this is being explained here.

Nature of *âtmâ* is to know and see. *Jnân* which arises through senses and mind, that *jnân* is dependent and distressing—it is not the real nature of self. To focus internally on the complete pure nature and engross within it, is *dharma*, and this itself is the activity of the path of liberation (*moksha*). 'You' are *âtmâ*, and *âtmâ*'s constant inherent nature is *jnân* and *ânand*; the completely bloomed *jnân* which is manifested by taking its shelter is the cause of *ânand*.

3. *VIMAL: Jnânâvaraniya karma* is completely destroyed on manifestation of *kevaljnân*. *Ateendriya jnân* is manifested from the eternal inherent nature; its inhibitor obscuring *karma* (in general) has gone away completely. In the lower stages, the *jnân parâyâ* was, in partly uncovered state, i.e. obscuring *karmas* were reduced partially, but were not destroyed completely. On manifestation of omniscience, (*jnânâvaraniya*) *karma* is destroyed completely. Not even a trace of *jnânâvaraniya* is left undestroyed. All *karmas* have gone away; therefore *ateendriyajnân* is venerable.

Âtmâ cannot do the activity of body. That substance which is going to exist, its modification takes place due to its own self. All food stuffs like *roti* (Indian bread), *dâl* (lentils) rice, etc. by staying in their general constant nature modify into specific different states; *âtmâ* is not the doer of these. *Âtmâ* cannot do even a little bit of body-mind-speech. The disposition/thoughts of *punya-paap*, compassion, charity, etc. are *vikâr*; those *vikâr* are not the inherent nature of *âtmâ*.

Now, the manifested part of *jnân* of *âtmâ* is explained. *Âtmâ* is an eternal substance from eternity to infinity, i.e. it has no beginning-no end; therefore, its inherent knowing nature is also from eternity to infinity, its present *paryây* works(knows) with the support of *nimitta* (senses), that *jnân* is dependent. Therefore, one should decide that *ateendriya jnân* is acceptable.

Now, *ateendriya jnân* does not exist in the present *paryây*. On focusing/bowing towards one's *svabhâv* (pure self) that (*ateendriya jnân*) is manifested. This is the wealth of *jnân* – the estate of *jnân*. Conjoining its present incomplete state with senses and mind is like joining with the enemy. *Âtmâ* is a general one uniform substance, its present state is conjoining with *nimitta* that is distressing, and therefore *ateendriya jnân* is blissful

General inherent nature of *âtmâ* is *ateendriya* (non-sensory) if one takes interest in it, *ateendriya jnân* would be called acceptable. *Dharma* means inherent nature of substance. Knowing nature of *âtmâ* is *ateendriya*, its insight (belief)-knowledge-engrossment is the path of liberation (*moksha*); that path of *moksha* is *vyavahâr-kâran* (conventional cause) of *ateendriya jnân*, and the general inherent nature of self is the *nishchay-kâran* (real cause) of *ateendriya jnân*. That *jnân paryây* which conjoins with *raag* without taking the support of his sentient nature is not venerable.

Kevaljnân knows everything clearly, hence it being free from doubt, etc. is free from perplexity. *Kevaljnân* which has been manifested by taking the support of non-sensory, constant nature of *âtmâ*, in that manifestation, the annihilation of *jnânâvaraniya karmas* has taken place. To say that *karma* was obscuring *jnân*-is the statement of *nimitta*, (but) one's own *jnân* is obscured, then the rise of *karma* is said to be *nimitta*. *Âtmâ* is of pure knowing nature, to experience it by ascertaining it is *dharma*. *Karmas* are other non-self substances, they do not obscure *jnân*, but when *âtmâ* itself modifies into its own weaker state, and then *karmas* are said to be obscuring it.

In this way, on attaining *kevaljnân* all *jnânâvaraniya karmas* are destroyed. That is why, He (the omniscient) lives pervading in his glorious nature by virtue of extremely clear light of *jnân*. He knows everything rightly and exactly. There persists no doubt, perversity, or confusion in *kevaljnân*, therefore no perplexity is caused. Hence one who wants to be happy, he must manifest *ateendriya jnân*.

There is no bliss in a man, woman or in worldly matters, and there is no happiness even in the disposition of compassion, charity, etc. and the present state of *jnân paryây* which takes support of senses is also distressing, because *jnân svabhâv* (knowing nature) is one's own; its state which focuses on other non-self is not worth taking shelter. There persists no doubt, etc. in *ateendriya kevaljnân* which is manifested by the shelter of *ateendriya* eternal knowing nature.

4. FREE FROM AVAGRAHA ETC, SEQUENTIAL JNÂN: - *Kevaljnân* knows non-sequentially, so there is no sorrow/anxiety of knowing sequentially. *Kevaljnân paryây* of one *samay* knows the states of past, present and future simultaneously. Which modification (*paryây*) will occur when that is fixed, it occurs in that *samay*. *Kevaljnân* is pervaded in *lokâlok*, i.e. it knows *lokâlok*. It is devoid of *avagraha*, etc. sequentially knowing *jnân* i.e., initially knowing little less, then knowing little more— such sort of sequentially knowing does not occur in *ateendriyajnân*, thus knowing sequentially is absent in *kevaljnân*. That is why *pratyaksha* (direct) *jnân* is free from perplexity.

BY WHAT METHOD IS IT MANIFESTED?

Kevaljnân arises by the shelter of the non-sensory inherent knowing nature of self. Entire *lokâlok* has immersed in *kevaljnân*, i.e. nothing is left to know.

PRAVACHAN ON BHĀVĀRTH

State of *kevaljnân* has reached *jnân*'s completely bloomed state, and *karmas* have annihilated totally. Knowing sequentially has ended in *kevaljnân*; therefore, *kevaljnân* is absolutely full of bliss.

GATHA-60

अथ केवलस्यापि परिणामद्वारेण खेदस्य संभवादकान्तिकसुखत्वं नास्तीति प्रत्याचष्टे –

Now, such sort of view is refuted that even to *kevaljnân* there being the possibility of weariness by way of modification there cannot be only *sukh* alone:

जं केवलं ति णाणं तं सोक्खं परिणमं च सो चेव।

खेदो तस्स ण भणिदो जम्हा घादी खयं जादा॥60॥

JAM KEVALAM TI ÑAÑAM TAM SOKKHAM PARIÑAMAM CHA SO CHEVA |

KHEDO TASSA ÑA BHAÑIDO JAMHÂ GHÂDI KHAYAM JÂDÂ || 60 ||

Meaning of *gâthâ*: That *jnân* alone which is termed as *keval* (omniscience) is the state of happiness (spiritual bliss) itself, the condition/modification is all the same, no trace of weariness is said to be persisting there because all destructive *karmas* (*ghâti karmas*) are annihilated.

***Tikâ*:** Here (in case of *kevaljnân*) (i) what sort of weariness (ii) what sort of modification and (iii) what sort of exclusion (difference) of *kevaljnân* and *sukh* persists due to which *kevaljnân* may not be only *sukh* itself?

1. The abode of weariness is the *ghâti karmas*, but merely not the modification itself. The *ghâti karmas* being the creator of vehement delusion modify the soul towards the knowable objects by causing similar effect to that of intoxicating poisonous thorn- apple, to hold the sense of *tat* (to be that) in *atat* (not to be that), therefore, those *ghâti karmas*, by getting modified towards each substance become the causes of weariness to the exhausting soul. How would then there be weariness in *kevaljnân* when they (*ghâti karmas*) are absent (annihilated)?
2. The *kevaljnân* itself is *parinâm* (modification) because of its modifying itself into infinite forms of knowable appearances forms of all substances in which three divisions of three time phases are made (i.e. *kevaljnân* is an abode of illuminating the variegated-ness of all knowables of three time phases just like a portrayed wall); hence where is another *parinâm* owing to which weariness can arise there?
3. *Kevaljnân*, owing to the absence of all sorts of nature destroying elements and owing to the evolution of unruly uncontrolled infinite power and pervading in the shape of complete *lokâlok* of all the three time phases and always remaining unchanging uniform, is absolutely unquivering/unwavering, thus holding unperturbedness form of happiness characteristic identical with soul, *kevaljnân* itself is *sukh* (real spiritual bliss), therefore, where is the exclusion of *kevaljnân* and *sukh*?

It is therefore worth approbating that *kevaljnân* is singularly *sukh* itself (real happiness).

***Bhâvârth*:** In *kevaljnân* too, the *parinâms* (modifications) continue occurring so exhaustion would

be felt there also and hence sorrow would evolve; how can then *kevaljnân* be singularly *sukh* itself? This doubt is cleared here (in this verse): -

(1) Arising of *parinâm* alone is not the cause of exhaustion or sorrow, but the non-self concerning *parinâm* occurring due to *nimitta* of *ghâti karmas* is definitely the cause of exhaustion or sorrow; *ghâti karmas* are absent in *kevaljnân*, hence there is no exhaustion or sorrow there. (2) *Kevaljnân* itself is of modifying nature, modification is the characteristic of *kevaljnân*, not the conditional title. If *parinâm* would get vanished then *kevaljnân* itself would get vanished. Thus, *parinâm* being the innate nature of *kevaljnân*, no weariness occurs/can occur to *kevaljnân* by *parinâm*. (3) *Kevaljnân* always knowing, immovably all the appearance of all substances of *lokâlok*, is absolutely unquivering-still-unagitated-unperturbed and because of being unperturbed it is blissful and unperturbedness is the characteristic of happiness (real spiritual bliss). Thus, *kevaljnân* and unagitatedness-unperturbedness, owing to their not being separate, they are not separate.

In this way it is proved that *kevaljnân*, owing to (i) the absence of *ghâti karmas* (ii) modifying nature not being any conditional title and (iii) its being unquivering-still-unperturbed, it is *sukh-swaroop*-blissful only.

PRAVACHAN

Now, since *kevaljnân* is a *paryây*, so it changes every *samay*. *Âtmâ* is a substance, its inherent eternal nature is *jnân*, and *kevaljnân* is manifested by taking shelter of that. Duration of that *kevaljnân* is one *samay*. It gets destroyed the next *samay* and a new one arises. To modify this way is not the cause of sorrow.

Kevaljnân has to change every *samay* again and again. Therefore, sorrow would be arising, if someone asks so, then the reply is that-*kevaljnân* knows by differentiating activity of *jnân* and not by notional activity of *raag* (attachment). Nature of *kevaljnân* is *sva-par prakâshak* (to illuminate self and non-self); it knows with differentiation so it is called *vikalp*. The distinctive *sva-par prakâshak* is of the form of (appearance of knowledge shape), but it is absolutely devoid of notional activity of attachment. *Jnân* knows with the distinction of substance-attribute-modifications, this way it is with *vikalp*, yet there is no *raag*.

If someone says that as *jnân* is of distinctive form (*sâkâr*) so it is tangible, then this concept too is wrong (untrue) because all attributes of *âtmâ* are intangible. *Kevali Bhagwân* has the *sva-par prakâshak jnân*, there too the *parinâm* (modification) of *jnân* continues, but it is not distressing. In the lower (non-omniscient) stages as the modification was sequential so it was distressing. But *Kevali Bhagwân's jnân* is with non-sensory bliss (*ateendriya ânand*), hence there is no sorrow in it.

In Vedanta it is said that—"jnân does not change" it is unchangeable—they call knowing an alienated title (*upâdhi*), there is no other non-self substance, and to know *lokâlok* is a big alienated title—they believe so; whereas the believer of such a dogma does not know the knowing nature of self. 'Sat' the existence of substance is with *utpâd* (origination)-*vyay* (annihilation)-*dhruv* (unchanging constant). The former state is annihilated, new state originates and the (inherent nature of) substance itself remains constant and unchanged. (Though) the spiciness and green colour of *lendi piper* continues modifying every moment, yet its (quality of) spiciness and green colour never ends. Similarly, even though *âtmâ's kevaljnân paryây* continues modifying every *samay*, even then no sorrow occurs in *jnân*; therefore, if you (*jiva*) want to be happy, then you ought to focus on your *ateendriya jnân*; because only by focusing on one's inherent nature the path of *moksha* is manifested.

What sort of sorrow (you envisage) in *kevaljnân*? What is the cause/result of sorrow? What sort of difference (you envisage) between *kevaljnân* and *ânand*? Due to what *kevaljnân* would not prove to be singularly blissful? On manifestation of *kevaljnân* bliss gets manifested along with it. If someone says that-

kevaljnân is manifested but bliss is not manifested, then such concept is not true. Bliss is manifested (along with *kevaljnân*) and it too continues modifying/changing its state every *samay*.

1. *Ghâti karmas* (obscuring *karmas*) do not cause distress to *jiva*, but when *jiva* himself feels distressed, then the *karmas* are said to be *nimitta*. It is the statement of *vyavahâr naya* that *ghâti karmas* are the abode of distress. "Self-dependent is *nishchay* (real) and non-self dependent if *vyavahâr* (unreal or conventional)". Ignorant person says that—by removing/destroying *ghâti karmas kevaljnân* will be manifested, and for removing/destroying the *ghâti karmas* he should do penance. But this is not the correct way, because in the state of *shubh raag* (auspicious attachments) also the bondage of *ghâti karmas* takes place. Inherent nature of *âtmâ* is pure *jnân*; on having its insight and steadiness in it, the state of *veetraagtâ* (passionless-ness) and *kevaljnân* is manifested, and *karmas* are automatically get removed/ destroyed.

It is the statement of *vyavahâr*—that *ghâti karmas* are an abode of sorrow, but in reality, it is not so. *Ghâti karmas* are not the abode of sorrow, but when *jiva* himself creates sorrow then, *ghâti karmas* are said to be *nimitta*. If sorrow might be caused due to *karma* then you (*jiva*) would not need to do anything. In the *poojâ* (worship) also it is sung-

"*Karma bechare kaun, bhool meri adhikâyi*"

Meaning: Does *karma* think to give pain to *jiva*; no, but it is my own blunder-mistake

When *âtmâ* weakens the state of *jnân*, *darshan*, *ânand* and *virya* (spiritual power), then *ghâti karma* (obscuring *karma*) is said to be *nimitta*. The one who has moved away from his natural state, to make him understand his unnatural state, he is explained by way of *vyavahâr*. In *gâthâ* 45 of *Pravachansâr* it has been said that—even besides there being the rise of *dravya-moha karma* (deluding *karmic* matter), if the *jiva* with the strength of his inherent nature does not modify into the states of *mithyâtva* and *raag-dvesh*, then new bondage of physical *karmas* does not take place; when this *jiva* forgets his own nature then, *karmas* are said to be *nimitta* there, and if he remains steady (equanimous) in his pure nature then *karmas* are removed/destroyed. Therefore, one should know from which stand point (*naya*) it has been stated. To say that *ghâti karmas* cause harm to this *jiva* is the statement of *vyavahâr naya*, because *ghâti karmas* are non-self substances, it does not even touch this *jiva*.

Moreover, just modification alone does not become the cause of sorrow, because *Siddhas* have modification but they do not have sorrow. Further only *ghâti karmas* are not the only cause of sorrow, and simply having modification is also not the cause of sorrow, but rather, when he (*jiva*) himself does *raag-dvesh* and *ajnân* (knowing with false belief) then there can be the cause of sorrow and *karmas* would be called instrumental (*nimitta*). *Ghâti karmas* are *jad* (insentient) matter particles; *karmas* do not know that "they are *karmas* in this world". All modifications of *karmas* happen according to *krambaddh* (sequence bound order). If there would be oneness with one's own pure inherent nature then there would be no cause of bondage of *karmas*. **As describes the *vyavahâr naya* (conventional stand point)-believing it to be exactly so is *mithyâtva* (perverse belief).**

When one conjoins in the *nimitta* of *ghâti karma* then-it is termed to have done *ghât* (destruction) and if he does not conjoin in that, then it is said to have done progress of self.

Nimitta* highlights the *naimittik (instrumental cause indicates the effect-produced).

When *jiva* himself is going to modify on its own, then another substance is said to be *nimitta*, but ignorant *jiva* does not accept/agree with this. He accepts and agrees with the notions like not to eat green vegetables, to do *sâmâyik* (equanimity), to build temples, or to do auspicious deeds. But no *dharma* (piety) is possible without knowing the *âtmâ*. Without knowing the inherent nature of the sentient self, it is not possible to attain the true benefit/right path of liberation.

There are two types of *ghâti karmas* (obscuring *karmas*):-

1. *Bhāvghāti* (psychical obscuring): These are the non-tangible impure dispositions (modification of passions) of the mundane *jīva*, which are the causes of faults/ blemishes.
2. *Dravyaghāti* (the obscuring karmic matter): This is the tangible state of *karma* and whatever is the fruition power of *karma*, it is the potential energy (*bhāvghāti* power) of *dravya karma*; these both are not the cause of fresh bondage of *karma*, but when *ātmā*, himself creates/ modifies into blemished dispositions then *dravya ghāti karma* is said to be *nimitta*. *Ghāti karma* is the product of *mahāmoha* (great delusion)-this is said from the view of *vyavahār-naya* (conventional point of view).

VYAVAHĀR NAYA DESCRIBES BY INTERMIXING SELF SUBSTANCE-NON-SELF SUBSTANCE, AND THEIR ATTRIBUTES/MODIFICATIONS AND THEIR CAUSE AND EFFECT RELATIONSHIP ETC. INTO ONE ANOTHER-THEREFORE TO BELIEVE IT AS IT IS, IS SAID TO BE MITHYĀTVA (FALSE BELIEF)

If due to arising of *karma*, *mithyātva* has to be done, if this were so then, the cycle of transmigration would never come to an end. *Jīva* himself forgets his knowing and blissful nature then at that time the *karmas* are said to be *nimitta*. Ignorant self creates the delusion of believing the nature of substances to be really what they are not.

The way, one who has drunk *dhaturā* (thorn-apple/a narcotic) to him white thing appears yellow; in the same way, due to *nimitta* of *ghāti karmas*, the ignorant *jīva* holds the sense of 'tat' (to be that itself) in 'atat' (not to be that itself). He believes the nature of substance to be otherwise than what it really is and holds a sense of happiness in auspicious and inauspicious dispositions/deeds which are distressing and that is the cause of *mithyātva* (false belief).

It is the independent activity of *ātmā* either to focus towards non-living substances or to focus towards inherent pure knowing nature of self. What is a substance? And what kind of nature it possesses? One who has not yet ascertained firmly about this, to him it is said that *ghāti karma* causes to hold the sense of *tat* in *atat*, which is the statement of *vyavahār naya*. *Naya* is a part of *jnân*. Whether that part of *jnân* shows other non-self things or shows blemishes or shows the pure inherent nature of self? First one should know this.

VYAVAHĀR NAYA FIGURATIVELY INDICATES THE EFFECT/WORK IN THE CAUSE.

Āchārya notifies about *nimitta* and explains *anekānt* (confluence of pluralism/opposites):-

Work is done by self and it is not be done by non-self, this is *anekānt*. The illumination of two mutually opposite traits/efficacies, in a substance, which imparts/proves substance-ness to it, is *anekānt*. A substance is (exists) by its own self and not by other non-self-this is *anekānt*.

To say that sometimes *vikâr* (blemish) is done by *jīva* and sometimes *vikâr* is caused by *karma*-this is not *anekānt*. *Jīva* is powerful, but not *karma*. When does the *nimittatâ* (causality) of *nimitta* (causative), remain so? When *nimitta* remains neutral as *nimitta*. But if the work of *upâdân* (substantial cause) would be done by *nimitta* (instrumental cause), then it no more remains a *nimitta*. On taking the shelter of *ghāti karmas*, the *ātmā*, itself, modifies into different forms of modifications, which is the cause of sorrow.

Here *kevaljnân* has been defined. *Kevaljnân* is non-sensory completely bloomed state of knowledge, and it is the cause of happiness. The inherent nature of *ātmā* is knowledge and happiness-one who ascertains this, the beginning of *dharma* takes place in him. *Kevaljnân* is the cause of infinite bliss-it is *upâdeya* (acceptable). This means that-body, mind, speech, auspicious and inauspicious dispositions/deeds are not worth accepting. Interest in the present uncovered *jnân* is not beneficial, but the inner *ateन्द्रiya jnân svabhâv* (non-sensory pure knowing nature) of self is beneficial. **The inherent nature of *jnân* is 'tat-swaroop' (to be that itself) but leaving that, and by holding the sense of believing attachment, etc. to be beneficial, this *jīva* indulges in false belief (*mithyātva*)**

1. When *âtmâ* feels distressed, in that feeling *ghâti karma* is *nimitta*. *Âtmâ*'s inherent nature is blissful, but not taking its shelter one who conjoins with/focuses on (rise of) *karma* then he feels sorrow. Just changing the of state/modification only is not unhappiness, because *kevaljnân* also modifies/changes every *samay*; in the second *samay*, another arises, (but) even besides it's modifying every *samay*, that is not the cause of unhappiness, but one's focussing on obscuring *karmas* and feeling of *raag-dvesh*, is the cause of unhappiness.

Focusing on *jad karmas* (insentient matter particles) is the cause of arising of extreme delusion, but the *jad karmas* are not the cause of arising of delusion. Ignorant *jiva* leaves his own pure nature and focuses on non-self; when he himself is ensnared by delusion then the rise of *karmas* is called *nimitta*. He forgets his inherent pure nature of *jnân* and *ânand* and takes care of non-self. The way, a person who is intoxicated by drinking *dhatûrâ*; to him a white things appears yellow, in the same way, ignorant is ensnared by *moha* (delusion).

Disposition of focusing on *karmas* causes *raag-dvesh*. Here *jneya* (knowable) means *raag-dvesh*. Nature of *âtmâ* is *jnân*, one who does not focus on it and modifies into auspicious or inauspicious state and believes them to be beneficial, that is why he continues modifying in the form of *mithyâtva* state.

What does it mean that, *âtmâ* does not modify in the form of *jnân* but modifies in the form of *jneya*? Nature of *âtmâ* is *jnân*, so he should modify into knowing form by focusing on it, but instead of that he creates delusion by believing the auspicious dispositions of compassion-charity, etc. to be beneficial. By focusing on one's inherent knowing nature of *jnân*, one who modifies into the state of *jnân* (knowing form only)-that modification is of the form of *dharma* of *samyak darshan-jnân-châritra*. But instead of doing this, one does the dispositions of compassion-charity, etc. which are just *jneya* (knowables) of *jnân*. Whereas the (conventional) vows, *bhakti*, incantation, etc. is not the true nature of *âtmâ*, even then they modify as *jneya* of *jnân/âtmâ*, (thus) he modifies into false belief form (disposition of *mithyâtva*).

This chapter is on *jnân tattva*, *jnân* is *bhâvroop* (of sensibility form)-*jnân* is an entity, one who focuses within it, he realizes himself to be of pure *jnân* form, then falsity goes away. Due to not focusing on one's pure knowing nature of self, he modifies into compassion-charity, etc. form, then at that time he modifies into false form. He does not have the sight/vision of his inherent pure nature.

"I am a knower-seer"—due to not having such a sight/vision, the sense of inclination towards *karmas-mithyâtva* (misbelief) causes him to modify in the form of compassion charity, vows etc. Auspicious and inauspicious dispositions are not the nature of *âtmâ*. *Jnân* and *ânand* of *âtmâ* are *tat swaroop*-to be the same; (but due to) not having interest in it, he focuses his attention on *raag* (passions). He does not make *raag* as knowable in *jnân*, but the disposition of *mithyâtva* causes him to modify into *raag* form.

Word '*jnânatva*' means the knowingness nature of *jnân*. *Jnânatva* is the quintessence of *âtmâ*, when one will have interest in such *jnân*, then he will know the attachment-aversion of compassion, charity, etc. as *jneya* (knowable) and the present modification of the attribute of *jnân* conjoined and became one with the eternal general *tattva* (entity), i.e. *jnân* has modified into *jneya* form-this is *samyak darshan-jnân-châritra*. Instead of this the ignorant self, with such false belief that "he can take care of other non-selves, and he can feel and show compassion upon other *jivas*" modifies into the form of auspicious or inauspicious modifications, but the true believer with true belief modifies into knowing form of *jnân*. On occurrence of *samyakbhâv* (disposition of true belief) the modification of knowing form begins.

This knowing-seeing general form of disposition is *mysva* (the self). On focusing on its *samyak darshan-jnân-châritra* is attained-one who does not do so and instead has oneness in the dispositions of compassion-charity which are *atat-swaroop* (not to be that self/of non-self form), the false belief he creates is '*tat-*

buddhi' (sense of to be that self) in them. Due to this one does not give rise to the *dravyadrishti*, i.e. attain the vision of eternal self-substance/focus on the self-*dravya*, and instead focuses on *karma*. Therefore, it is said that *karma* creates such dispositions of the self. In the past, since infinity, this *jiva* could not understand-how *dharma* occurs in one *samay*? If 'I' will do this ritual (some pious activity) then *dharma* will occur; in this way, the ignorant self indulges in the disposition of *mithyâtva*.

The dispositions of *punya* and *paap* are the *âsrav tattva* (influx of *karmas*). Body, mind, speech is *ajiva tattva* (non-living substance). *Âtmâ* is a *jnânyak tattva* (knower reality). *Shubh raag* (auspicious attachment) of mildness of *raag* is *âsrav tattva* (influx of *karma*), but the ignorant self does not take any interest in the self *âtmâ* possessed of knowing reality (*jnân tattva*), and instead modifies into *raag* form believing *âsrav* (influx of *karmas*) to be beneficial. Whereas attachment-aversion is not a *tattva*/part of *âtmâ*. He believes that the activity of *punya-paap* and *nimitta* is done by him. This is the nature of *mithyâtva*-false form of *sansâr* (mundane existence).

Ghâti (obscuring) *karmas* of *kevali Bhagwân* are destroyed, so he has no sorrow. "This thing appears to be good; this thing does not appear to be good, this work can be done by me and this cannot be done by me"-modifying in this way an ignorant feels dejected. Hence *raag-dvesh* are the cause of dejection. Nature of *âtmâ* is *jnân*, if he takes interest in it, then no dejection is caused.

Ghâti karmas are the cause of unhappiness; this is said from the view of *nimitta* because insentient substances are not the cause of unhappiness. Moreover, wherever *ghâti karmas* are said to be the creator of *mahâmoha* (dire delusion), there one should understand that *ghâti karmas* are not the creator of delusion. In reality (when) he himself creates delusion, then *ghâti karmas* are said to be *nimitta*, and *ghâti karmas* become the cause of dejection; and there too he himself being inclined towards *jneyas* feels dejected then *ghâti karmas* become *nimitta*.

Bhagwân is free from *ghâti karmas*; changing of state of *karmas* is the action of *pudgal* (matter). *Kevali Bhagwân* does not have the *nimitta* of *ghâti karma*, like wise his instrumentally caused state of effect no more remains blemished, therefore he does not feel dejected. As his *ghâti karmas* are destroyed, so he does not feel dejected-this is the statement of (or it is said so from the angle of) *nimitta* and *vyavahâr naya*.

The meaning of every *gâthâ* should be understood/construed in five ways:-

1. *Shabdârth* : meaning of the words of *gâthâ* should be drawn
2. *Âgamârth*: which *Âgam* (scriptures) explains what?
3. *Nayârth*: from which *naya* (substantial or conventional) point of view it is said.
4. *Matârth*: what do other non-Jain philosophies say about this?
5. *Bhâvârth*: what is its quintessence?

In this way, *gâthâ* should be understood in five ways.

1. First etymology meaning of words should be understood.
2. *Âgam* says that the state of 'your' sorrow is caused by yourself.
3. *Ghâti karmas* are non-self substances they are not the cause of unhappiness. This is what *nayârth* says.
4. God gives unhappiness or *âtmâ* is unchanging pure- so say other non-Jain religions, which is false.
5. Leave the focus of non-self (*par*) and take interest in the self (*sva*) and take its shelter. This is the gist (*bhâvârth*). In this way one should construe the meaning in five ways.

Kevaljân modifies completely every *samay* therefore there is no distress in it.

(2) Past, present, future - such are three divisions of all substances of three time phases. *Kevaljnân* is the source/abode of illuminating the variegated-ness of appearance of all knowables of all substances. Just like a portrayed wall, everything has been portrayed in *kevaljnân*. Thus, *kevaljnân*, owing to self-modifying into infinite forms, is itself a *parinâm* (modification). *Kevaljnân* is not some other substance. The way *Kevali-Bhagwân* does not have *raag-dvesh* at all, in the same way He does not have a lesser state of knowledge, i.e. he does not have non-omniscient state of *jnân*.

Every *samay* his modification arises in completely bloomed state, hence there is no dejection. To change (modify) every *samay* is its nature. 'Utpâd-vyay-dhrauvya-yuktam-sat' and 'sat dravya lakshanam, i.e. *sat-dravya* has three-fold qualities to remain eternally of the same form (*sadrush*) by its attributes and not to remain of the same form (*visadrush*) by modifying every *samay* in the form of *utpâd-vyay* (origination-annihilation), such is the nature of *dravya* (substance).

Where completely bloomed pure state arises, there, the dispositions of *raag*, etc. does not arise; therefore dejection/sorrow is not caused there. *Kevaljnân* knows all substances, and it does not modify against, or due to *jneyas*, therefore *kevaljnân* itself is happiness.

(3) *Kevaljnân* is free from all sorts of obstacles. Efficacy/spiritual power which was in *âtmâ*, it has been manifested completely, no obstacles are in it. It pervades in the shape of entire *lokâlok* of all the three time phases and remains completely bloomed, unchangingly uniform and absolute unquivering state.

Kevaljnân is not un-modifying in every respect, but it does not modify from one *jneya* to another *jneya*. *Sarvajna* (omniscient) knows the appearances of knowables of all the three time phases and continuously modifies as it is.

This *kevaljnân* is undivided from the *âtmâ*, therefore holding the characteristic of *sukh*, which is non-perplexity, *keval-jnân* itself has been called *sukh* (true infinite bliss). *Jnân* and *sukh* (bliss) both are separate attributes. *Jnân* does not turn into bliss form. But along with the manifestation of omniscience (*kevaljnân*) the non-sensory bliss is also manifested together, that is why bliss is said to be present in *kevaljnân*. In this way, where is separateness in *kevaljnân* and *sukh* (spiritual bliss)? i.e. there is no division between them.

Kevaljnân is only absolute bliss - this should be accepted by all means. *Arihant* and *Siddha* have absolute bliss - this should be concurred with happiness - by deciding so, the interest in *nimitta*, *punya-paap* and current *paryây* is forsaken, and interest in *ateendriya* knowing nature of *âtmâ* is created.

Here *kevaljnân* is said to be worth approbating. Here the word *sarvathâ* (in every respect) has been used, its meaning is that *kevaljnân* is praiseworthy/plausible and nothing else is praiseworthy/plausible - this is *ekânt* (one sided view) only. *Kevaljnân* is the completely bloomed state of modification; hence bliss (*ânand*) is manifested along with it; in this way it is worth approbating/ revering.

Leaving his interest in *punya-paap* and creating his interest in eternal general nature of self - the ascertainment of *kevaljnân* along with partial experience of spiritual bliss is evolved. Initially one who does not correct his understanding he cannot attain steadiness either. Without the ground of *samyak-darshan*, the conduct of self-absorption (*châritra*) does not manifest.

Here it is said that *kevaljnân* is absolute joy, it is worth approbating in every respect. But the four *jnâns* - *matijnân*, *shrutijnân*, *avadhijnân*, *manahparyayjnân* are not worth approbating, because all these four *jnâns* are incomplete modifications of *jnân*. The characteristic inherent nature of *âtmâ* is *jnân*, the effort of focusing one's present *jnân paryây* towards pure self continues, and in this, the act of ascertainment of complete nature of self is evolved. *Nimitta*, lesser *jnân*, attachment-aversion, all are worth knowing,

but they are not worth taking shelter; this is the true pious activity of *dharma*. Hence the *jiva* who focuses on his non-sensory eternally pure nature, he has approbated *kevaljnân*.

Âtmâ is a substance. It never happens that-the substance is existing but its inherent nature is absent; it's (*âtmâ's*) inherent nature is *jnân*. Ignorant *jiva* instead of focusing his *jnân paryây* on his inherent knowing nature focuses on *nimitta* and *punya-paap* dispositions, but this is delusion. Whose *jnân paryây* does not bow towards the self *âtmâ* of which it is, and instead bows towards *nimitta*, *punya-paap*, then he has not approbated/praised *kevaljnân*, but he has approbated/praised *nimitta*, attachment-aversion, this belief is *mithyâtva* (misbelief).

Jnân-paryây is specific modification of *âtmâ*; if it does not bow towards that of which it is a part, and approbates lesser *jnân*, *nimitta*, *raag-dvesh*, and incomplete *jnân*, then it is the disposition of *mithyâtva*. When one's *jnân-paryây* will be focused on his *ateendriya jnân svabhâv* then *kevaljnân* will be manifested and in this way *kevaljnân* is approbated. What is the nature of *dharma*? This is being explained in a rare sublime method in sequence bound verses/*gâthâs*.

PRAVACHAN ON BHÂVÂRTH

Kevaljnân is a state-state does not remain without a change. Any change/modification will be tiresome and it will cause sorrow. Hence how can *kevaljnân* be absolutely blissful? Such sort of a doubt is cleared here.

1. To modify, to alter the state, or arising of another disposition, is not the cause of unhappiness, but getting attached with the *nimitta* of *ghâti karmas* is unhappy. There is no time difference between *nimitta* (cause) and *naimittik* (effect). When one himself does *vikâr* (blemishes), then the presence of concerned substance is said to be *nimitta*. *Jnân* is *jiva's* nature, one does not focus on that nature of self, but focuses on non-self, and it is (cause of) sorrow. Therefore, the state keeps on changing and thoughts/*jnân* also keep on changing, but that is not the cause of sorrow, but focusing on non-self is the cause of sorrow.

Inherent nature of *âtmâ* is *jnân* and *ânand*. This knowing nature is without beginning or end-thus one's turning/modifying with having focus on his knowing nature is not the cause of sorrow. But instead of this, one's focus on non-self and remaining stuck in auspicious and inauspicious thoughts/dispositions is tiredness, and it is the cause of sorrow.

Desire of eating-drinking is a sinful longing/passion, and compassion-charity are virtuous longing/passion, one who gets stuck in them and modifies, that is the cause of sorrow, and staying in the pure nature of self *âtmâ* is the cause of bliss.

Sentient blissful nature of *âtmâ* is without a beginning and an end, keeping one's sight focused on that, whatever change of state or modification in the state occurs, it is the cause of *ânand*. But instead of that he modifies by getting stuck in *punya-paap* so it is the cause of sorrow.

Desire of earning arises-desire of earning interest arises; it is the cause of sorrow. If joy be present in non-self objects, then why does he refuse? So, if there be *sukh* in eating three *laddus*, then in eating six *laddus* the joy should be doubled, but does it happen so? The self *bhagwân âtmâ* is an embodiment of undivided blissful nature, he does not focus on it, but he focuses on attachment-aversion and gets stuck there, that is the cause of sorrow. Omniscient supreme Lord knows the three *kaals* and three *lok*, even then no *raag-dvesh* arises in him and *ghâti karmas* as *nimitta* are also not there. That is why no tiredness is caused to him.

Modification is the nature of *kevaljnân* that is why no tiredness is caused to *kevaljnân* by modification. Further the state of *jnân* of *âtmâ* has attained its completely bloomed state by the support of the inner pure nature. The nature of that *kevaljnân* is to modify.

The way *parmânus* (smallest unit of matter particles) remaining permanent in an ornament of gold, continue modifying their state, in the same way, the *jnân* of three *kaals* (omniscience) of *parmâtâmâ* is of modifying nature by itself-it is not a *upâdhi* (imposed condition). Sugar also modifies-even though the *paryây* of sugar is pure, yet it continues changing its state every moment, as it is its nature. *Âtmâ's* completely bloomed state is of *kevaljnân*, and it too modifies.

The way, *lendi-piper* even after its manifestation of cent percent spiciness and greenish colour continues changing every *samay*, but its spiciness does not reduce; similarly, *kevaljnân* changes completely every *samay*, but there is no *upâdhi* (imposed condition of obscuring *karma*) for reduction in its state. If modification would be destroyed, then *kevaljnân* would also be destroyed, but it never happens so.

The way, either one state of childhood, youth, or old age of a person does exist, if neither of these states would exist, then that substance (human) would be destroyed. In the same way omniscience would not be changing every *samay*-such is not the *âtmâ* of omniscient (*kevaljnâni*). In this way, to change every *samay* being the natural characteristic of *kevaljnân*, so no dejection can be caused to *kevaljnân* due to modification.

2. The omniscient *Parmâtâmâ*—knows all substances of all the three tenses, past present and future. *Bhagwân* is the knower of three *lok*, but not the doer of anything-such a decision is arrived at, when one focuses on his inherent nature of self.

Q: If everything is known in *kevaljnân*—then nothing would remain in the hands of the doer?

A: Brother! There are such knowers in this universe those who know three *kaals* and three *lok*- one who accepts the existence of such omniscient, then his sight/focus turns on the nature of self. *Trikâlvettâ*, (the knower of three tenses) knows the three *kaals* (past, present, future); *jnân* knows that this substance was in the past, i.e. there has been the knower of the substance of the past but not the doer or creator of that substance.

Substance existed in the past, exists in the present and will exist in the future as well-on knowing such, the greatness of the '*trikâlvettâ*' in our lesser *jnân-paryây* is accepted, then one's sight/vision is focused on his inherent nature of pure self. Thus, without one's sight being focused on his pure nature of self, the greatness of *kevaljnân* is not realized. One's nature is to become (*sarvajna*)-when one arrives at such a decision in his lesser *jnân paryây*, that itself is *purushârth* (effort), and that itself is *samyak darshan-jnân-châritra*.

Atma's nature is to know. The unique specific state of self which is manifested by taking the support/shelter of one's general inherent nature, it is wholly developed form of *jnân*. As is the potentially existent power within the self, it's getting manifested in *paryây* in accordance with the same potential form, that is the nature of *kevaljnân* - by ascertaining this way, one who bows/focuses towards his power/efficacy of omniscience, that is *samyak darshan* (right belief). *Kevaljnâni* experiences bliss but has no sorrow. In this way *kevaljnân* is absolutely blissful, that is why it is commendable.

3. *Kevaljnân* knows the entire appearances of all knowables of three time phases of all substances absolutely, unquivering and unsteadily without any vibrations. Attribute of *jnân* is eternal, without a beginning and an end, and the completely bloomed state which has been manifested with its support is totally unwavering, steady, undisturbed (serene) and unperturbed; there is no disturbance/agitation and it is blissful. He is fully blissful (*sukhi*) owing to being unperturbed because the absence of perturbed-ness is the characteristic of *sukh*.

In this way, omniscience and unperturbedness have inter-relationship with each other, and that is why *kevaljnân* and bliss are not separate. *Kevaljnân* modifies every *samay* even then there is no distress in it. *Kevaljnân* is unquivering, steady, unperturbed, that is why *kevaljnân* is only bliss.

GATHA-61

अथ पुनरपि केवलस्य सुखस्वरूपतां निरूपयन्नुपसंहरति-

Now it is concluded by ascertaining again that *kevaljnân* is blissful: -

गाणं अत्थंतगयं लोयालोएसु वित्थडा दिट्ठी॥

णट्टमणिट्टं सव्वं इट्टं पुण जं तु तं लद्धं॥61॥

ÑĀÑAM ATTHAMTAGAYAM LOYĀLOESU VITTHADĀ DIṬṬHĪ |

ṄAṬṬHAMANIṬṬHAM SAVVAM IṬṬHAM PUṄA JAM TU TAM LADDHAM || 61 ||

Meaning of *gāthā*: *Kevaljnân* (omniscience) reaches the limit/verge/end of substances and *keval darshan* (omni-perception/vision) extends over the *lokâlok* (physical universe and non-physical universe). In *kevali* (omniscient), all that is undesirable has been destroyed and whatever is desirable has been achieved. (Therefore, *kevaljnân* is *sukh swaroop*).

Tikâ: The cause of happiness is the absence of destroyer/obscurer of one's inherent nature. Soul's nature is *darshan* (perceiving) and *jnân* (knowing). In omniscient state their destroying agency is absent, *darshan* being extensive over *lok âlok* and *jnân* having reached the verge/end of substances, they (*darshan-jnân*) are evolved/ bloomed fully un-obstructively (independently without any goad or prod). Therefore, such form of *sukh* (bliss), the cause of which is the absence of nature's destroying factor, is the *swaroop* of *kevaljnân* (characteristic of omniscience) from indivisibility point of view.

(The blissfulness of *kevaljnân* is explained by another manner): - *keval* means *kevaljnân* is bliss itself, because all undesirable aspects are destroyed and all desirable aspects are achieved. In the state of *keval* (omniscient state), ignorance (delusion, etc.) gets completely destroyed which was the means of sorrow, contrary to the attainment of bliss and the complete knowledge (omniscience) the means of bliss is originated. Hence *keval* is *sukh* only. This is enough, what more to say.

PRAVACHAN

In the *kevaljnân* of *Bhagwân* the highest cherished status has been manifested. *Kevaljnân* is desirable (*ishhta*) and ignorance, attachment-hatred are undesirable (*anishta*), which have been destroyed in Him. Any of the non-self substance (*par*) or *karma* is *anishta*, not undesirable. *Karma* is insentient. Complete *jnân paryây* is cherishable, (but) besides this nothing else is cherishable.

The five supreme souls (*panch parmesthis*) are said to be cherishable conventionally from the view point of *vyavahâr*. Ignorance, attachment, hatred which are undesirable have been destroyed, hence omniscient *Bhagwân* is possessed of the highest cherished status. *Bhagwân* is *param-ishhta* (supreme cherishable) omniscient God (*dev*) from the view point of *vyavahâr*. *Âtmâ's kevaljnân paryây* is desirable. In omniscient *Bhagwân*, the undesirable *ajnân* and *raag-dvesh* (dispositions) have been annihilated (*vyay*),

kevaljnân has originated (*utpâd*) and *jiva* has remained *dhruv* (constant). In the decision of *kevaljnân* lies the decision of our knowing nature of pure self-and this itself is *purushârth* (effort). *Kevaljnân* means *moksha tattva* (reality of liberation). *Kevaljnâni* (embodiment omniscient) has attained *bhâvmoksha* (passionless disposition of *moksha*), and the disembodied *Siddha Bhagwân* has attained *dravya moksha* (free from all *karmas*) therefore in the decision of *moksha tattva* (principle of *moksha*) the decision of *Arihant* and *Siddha* is covered.

Kevaljnân knows all the three *kaals* and three *lok* in one *samay*. On hearing this, someone asks- if whatever state of whichever substance of the world is going to happen in whatever way it is destined to happen, then what would remain for us to do? Thus, an ignorant remains confused and says that whatever state of whichever substance, at whichever time, is meant to manifest, the same will be manifested and there will be no change in that, then what effort (*purushârth*) is left for us to do?

A: Whatever is meant to happen it will happen this is decided by *jnân*. "I am an embodiment of *jnân*". One who ascertains/decides this, he just remains the knower of non-self.

Now, if knower knew the *Kevali*, but His *jnân* remained with Him, so what entered in the knower from that? "I am the knower and not the changer" – to decide thus, is the true effort-in deciding so, the belief that when *nimitta* is met with, then work is done, goes away. *Paryây* of *jad* (inanimate object) occurs *krambaddh* (sequentially), my (*jiva's*) *paryây* occur sequentially-what kind is one's such a *dravya*? My (*jiva's*) *dravya* is of knowing nature-to decide thus, is the effort of *samyak-darshan*, and steadiness in it is *châritra* (conduct).

Kevaljnân has reached the end/verge of all substances, and *kevaldarshan* is extended over *lokâlok* (universe and beyond universe). In *Kevali Bhagwân*, all undesirables, i.e. ignorance and *raag-dvesh*, has been destroyed, and all desirables, i.e. completely bloomed *jnân* has been attained, that is why *kevaljnân* is itself blissful. Nature of *âtmâ* is to know and see, but on emergence of a specific state in the non-self substances, the ignorant believes that it has emerged by him and thus fosters his delusion.

Cause of non-sensory spiritual bliss is the absence of nature destroying factor. Nature of *âtmâ* is *jnân* and *darshan*. *Punya-paap*, compassion-charity is not its nature. To take this body near *Bhagwân*- is not *âtmâ's* nature, but its nature is only to know and see, *svabhâv* means nature of self.

TO KNOW THE NON-SELF THINGS AND RAAG-DVESH IS VYAVAHÂR, AND TO KNOW THE SELF IS NISHCHAY

The state of body, mind and speech is caused by *pudgals* (physical matter). Nature of *jiva* is only to know. To move, walk, talk all that happens by non-self, nature of self is not to do them. The insentient physical matter and their non-self substances do modify distinctly every moment. To know them is the nature of *jiva*, but one's nature is not to do them. *Roti* (Indian bread) can be made out of flour-dough but not out of sand—all ladies know this from the very beginning; even then when the bread modifies into a round and thin distinct form, then she feels proud that it is done by her.

This body is of moving nature (region changing nature) *dharmâstikây* and *adharmâstikây dravyas* are not of moving nature. But the nature of *parmânus* of the body are of moving nature. It is their nature. So, during their movement (region changing activity), one must remain their knower from *vyavahâr*. Instead of this, if one believes that "because I am present there so this body moves"—this is his delusion. *Pradeshas* (space points) of *âkâsh* (space) are eternally fixed-and are stationary wherever they are situated. The nature of body is to move, but at the time of its movement, the belief that body is moving because of the presence of *âtmâ*-is *mithyâtva* (false).

Roti will be made from flour-such is general knowledge. But the moment *roti* is made one (cook) believes that '*roti* is made by him'. Similarly, a potter knows that pot will be made from clay, but not from

anything else-such is general knowledge, so he thinks of bringing the clay. Now, besides when the pot is made from clay, the ignorant potter believes that- he has made the pot. This is his arrogance and wrong belief.

I am (*jiva*) is the knower and the state of other non-self substances are due to their own self. When a heavy pole of iron is not lifted up by a single person, then an ignorant person says that if ten people would try together then it is lifted. Whereas there is complete absence of one another among those ten people; therefore, to say that ten people did this work jointly together, is not true. If that pole is not lifted up by one person, then it is not lifted by another also. But when that pole is lifted up by its own self, then at that time the other substance is said to be the *nimitta*.

Usually it appears that—this stick is lifted up with the support of two fingers, but when it is not lifted up by one finger then it is not lifted up by another finger also. Both works maintaining their separate identity and both have not become one. Hence the stick has not been lifted by anyone of them, but rather it has been lifted up by its own self-it should be known as such.

During this very time nature of the pole is of getting lifted up, so it is lifted up. The *pradesh* of *dharma dravya*, etc. do not lift it up, when the time of the pole is to get lifted up then it gets lifted. Hence no substance has support of another.

When the pole does not lift up with the support of one person, then it is not lifted up with the support of ten persons either; because the strength of ten persons has not become combined into one, then what did these ten persons do? One person did not lift it even a little bit, i.e. it is not lifted even a little bit by one person. His doing the work of lifting or leaving it is not the nature of *âtmâ*.

Inherent nature of *âtmâ* is to know and see, but an ignorant *jiva (ajnâni)* believes that because he was there so this work is done. But whatever happens there, instead of knowing that he believes that-the work happens because of him. Whereas *jiva* himself is neither the creator of that work nor the shelter provider of it, but he is merely a knower and seer-to believe such is *dharma*. There is not even a bit of *dharma* in compassion-charity, vows-penance, because these *vibhâv* (impure dispositions) are perverse-opposite to soul's true nature i.e. *punya* and *paap* both are opposite to the nature of *âtmâ* and non-self substances are separate from *âtmâ*.

Nature of *âtmâ* is to know and see. To decide/ realize this by focusing on one's pure nature is *samyakdarshan*. There is no entry of one substance into another. There is absence of one *pariyây* into another *pariyây*. What can it do of that which is absent? Due to delusion the ignorant thinks that this event has happened due to this specific reason (by another substance), but he does not believe that, he is, by nature, the knower and seer.

There is no obscurity of nature in *kevaljnân* that is why *kevaljnân* is blissful. Nature of *âtmâ* is *jnân* and *darshan*. In the *keval* state there is no obscurity of perception (*darshan*) and knowledge (*jnân*), because *darshan* is pervaded in *lokâlok* and *jnân* reaches the limit/end of substances.

Every substance is separate and the *dravya-guna-pariyây* (substance-attribute-modification) of each substance is also separate. In this way, perception (*darshan*) and knowledge (*jnân*) are developed/ expanded independently. The way a rose bud has the power/ability to bloom as a flower; similarly, the soul's efficacy of *kevaljnân* has bloomed completely.

By focusing on the pure nature of self, *kevaljnân* is manifested; but *kevaljnân* is not manifested by focusing on external rituals. Ignorant *jiva* believes *châritra* (true conduct) to be distressing. He says that-*châritra* is just like cracking the chick peas of iron by the teeth of wax, and believes it to be distressing. But *châritra* gives peace. By remaining knower-seer within the pure nature of self, if *ateendriya-ânand* (non-

sensory bliss) is realized, then it is *châritra*; even then if he believes it to be sorrowful, then it is a mistake in understanding the reality of *samvar* (stoppage of *karma*) and *nirjarâ* (shedding of *karmas*).

To believe that “the change of state of *jad* (inanimate objects) is caused by me”-is a fallacy in understanding the *jiva-ajiva tattvas*. In this way he has fallacy about all the nine *tattvas* (nine principles-*jiva, ajiva, âsrav, bandh, punya, paap, samvar, nirjarâ, and moksha*). *Kevaljnân* is *moksha tattva* and it is blissful-arriving at such a decision is the decision of *moksha tattva*. Such a decision is arrived at by taking the shelter of one’s own nature; this is the decision of *jiva tattva*. By focusing on one’s eternal pure nature the decision of *samvar* and *nirjarâ tattvas* is arrived at. *Âsrav* (impure dispositions causing influx of *karma*) and *bandh* (staying in impure dispositions causing bondage of *karma*) are distressing, moving away from them is the decision of *âsrav* and *bandh tattvas*. And *ajiva* is knowable-being the knower of *ajîva* (non-living matter) is the decision of *ajiva tattva*. Thus, the decision about nine *tattvas* is arrived at.

Kevaljnân and *kevaldarshan* are manifested completely. *Jnân* which was existent potentially in the absolute pure nature of *âtâmâ* has now been manifested in the *parâyâ* also; therefore there the cause is the absence of the obscurity of pure nature. On manifestation of complete *jnân* (omniscience) *sukh* (bliss), whose characteristic is non-perplexity, arises. Though *jnân* and *sukh* are separate attributes-but from the indivisibility point of view *kevaljnân* itself is *sukh*. It is not so that the *Kevalis* are blissful as they can see/know *lokâlok*, but they are blissful because they know themselves completely as there is no obstruction in it.

There is no incompleteness and oppositeness in *kevaljnân* and the completely bloomed state has been manifested, hence it is blissful. Here the blissfulness of *Kevali* is explained in another way. *Kevaljnân* is bliss itself as all that is undesirable has been destroyed, and everything that is desirable has been attained. The perverse *jnân* and incomplete *jnân*, which were opposite to the attainment of *sukh* and instrument of sorrow, have been totally destroyed and *kevaljnân* -the instrument of *sukh* has arisen.

Kevaljnân is the instrument of bliss, hence *kevaljnân* itself is *sukh*; incompleteness and perversity have left it, and complete *jnân* has been manifested, that is why it is blissful. *Kevali Bhagwân* has complete *jnân*, so there is *ânand*. The cause of *ânand* is not the senses, neither *punya-paap*, nor incomplete *jnân* are the cause of *ânand*; but complete *jnân* is the cause of *ânand* (bliss), and the cause of complete *jnân* is the knowing nature of self; thus, have belief in the eternal knowing nature of self. The body be fit, the time be the fourth era, and omniscient’s divine ‘OM’ sound (*divyadhwani*) be available then *kevaljnân* is manifested-it is not so. But rather believing, knowing and focusing on his pure knowing nature of self is *samyak-darshan-jnân-châritra* and by instrumentality of that, *kevaljnân* is manifested.

Q: ‘You’ (*KânjiSwami*) say that *kevaljnân* is the cause of *ânand*, but where do we have *kevaljnân* at present? Get us to do *dharma*.

A: In the decision of *kevaljnân dharma* is evolved. There one’s getting focused on his pure nature that itself is *dharma*. Ignorant believes that getting water on feeling thirsty is desirable. But this is not being referred here, even *dev-guru-shâstra* have not been said to be desirable here. But the unblemished state of purity which is manifested by taking shelter of one’s pure nature is said to be desirable, and *raag-dvesh* are said to be undesirable. Thoughts of benediction/devotion, of *dev-guru-shâstra* are not the cause of *kevaljnân* and not the instrument of bliss either. *Vyavahâr* does come, but it is not the instrument of *kevaljnân*, rather it is the cause of obstruction.

The way one must ask the *jâti* (caste) of a person before drinking water from a home, similarly, one must first ascertain/decide on the nature of self-substance, and then he can evolve as *dharma*. One starts doing *dharma* without first understanding it, and believes that *dharma* is evolved by following vows and

penance. But first ask what is the nature of your pure self? Who are you? He starts practicing *dharma* without asking/understanding (what is *dharma*)? He has not decided about the nature of the knower and seer itself.

Raag does not come/evolve on 'my' calling, 'I' am only the knower without such a decision *dharma* does not evolve, the way, before drinking water one must ask whose house it is? In the same way, what is *âtma*? What is to be manifested? Whose destruction is to be done? What is to be destroyed? From where *kevaljnân* would be brought? *Jnân-svabhâv* (pure knowing nature) of self is filled within, *jnân* and *ânand* will be manifested from that; and all that is undesirable will be destroyed. In fact, *ânand* is in *jnân* itself.

POWER OF UNDERSTANDING DOES NOT EXIST IN NON-SELF OR IN PASSION (RAAG), BUT IT EXISTS IN JNÂN

The son of a rich man lost rupees ten *lakhs* (one million) in gambling. Then his friend goes and tells the father of that boy that 'your son has lost rupees ten *lakhs* and if you do not pay this amount then you might not see the face of your son as he will commit suicide'. Then his father reconciles himself with understanding, that the wealth of twenty-five *lakhs* is of his son alone and if it is reduced then also it is his wealth lost. How does it matter to him?

See, the situation has not changed. But he resolves that the twenty-five *lakhs* were of his son only and if he has lost rupees ten *lakhs* then that loss is of his son. The father thinks that he is going to survive for maximum two years, and whatever wealth is there it is his son's only. In this way the father resolves the problem by thought of non-self view. If resolution can be achieved by thought of non-self, then can he not resolve by thought of inner self?

WHATEVER STATE OF WHICHEVER SUBSTANCE IS DUE/MEANT TO ARISE, THE SAME ONE WILL ARISE, AND NO ONE IS CAPABLE OF CHANGING. I AM ONLY THE KNOWER AND SEER.

When one makes such a decision, then resolution is arrived at.

Kevali Bhagwân has attained complete resolution. *Jnân* resolves, but *raag* or *punya* (auspicious deeds) does not give resolution, and *jad* (insentient things) also cannot give resolution, only *jnân* can give resolution.

GATHA— 62

अथ केवलिनामेव पारमार्थिकसुखमिति श्रद्धापयति—

Now, this belief is affirmed that only *kevalis* (omniscients) possess the *paramârthik sukha* (real supreme bliss):-

णो सहहंति सोक्खं सुहेसु परमं ति विगघादिणं।

सुणिदूण ते अभव्वा भव्वा वा तं पडिच्छंति॥62॥

ṄO SADDAHANTI SOKKHAM SUHESU PARAMAM TI VIGAGHĀDIṄAM |

SUNIDŪṄA TE ABHAVVĀ BHAVVĀ VĀ TAM PADICHCHANTI || 62 ||

Meaning of gāthā: “The *sukha* of those whose *ghāti karmas* are annihilated is the best/highest of all” - on hearing this statement, those who do not believe in it, they are *abhavya jivas* (souls incapable of attaining liberation) and those who believe in it/accept it they are *bhavya jivas* (souls capable of attaining liberation).

Tikā: In this universe, the *jivas* ensnared in *mohaniya* etc. *karmic* matter do have *sukhābhās* (seemingly so called happiness) which is the cause of destruction of nature and the cause of perturbedness and calling that *sukhābhās* (so called *sukha*) to be *sukha* (real happiness), is the false conventional tradition; and *kevali-Bhagwān*, whose *ghāti karmas* are annihilated, possesses *paramârthik sukha* (true spiritual bliss), due to the absence of nature destroying factor and having unperturbedness and owing to the presence of aforesaid cause and characteristic of *sukha*-this is worth believing. Those who do not have such belief, they, living far off from *moksha sukha* (bliss of liberation) are the *abhavyas* (incapable souls) who look and feel abundance of water in a mirage, and those who immediately accept/believe this statement they are the *āsanna-bhavyas* (capable souls who will attain self-realization and liberation shortly)-the fittest persons of *shiv-shri* [(*moksha* Lakshmi) i.e. wealth of liberation] and those who will accept/believe in near future they are *door bhavyas* (capable souls likely to realize the self in far off future).

Bhāvārth: Only *Kevali Bhagwan* (omniscient Lord) possesses the true spiritual bliss (*paramârthiksukha*)-on hearing this statement those who never accept-respect-believe this they never attain *moksha* and those who listen to above statement, accept/believe it by heart, only they attain *moksha*. Those who accept/believe this in present, they are *āsanna-bhavyas* and those who will believe in future they are *door bhavyas* (far off future).

PRAVACHAN

Now, the belief is affirmed that only *Kevalis* have *paramârthik* (supreme) *sukha* (bliss). Nature of *âtmā* is *jnān*. He who's complete *jnān* is manifested from its potential efficacy, he experiences complete spiritual bliss. Here the talk is from the view point of complete *ānand*, importance is of that only. Ignorant *jiva*,

believes happiness to be in the non-self objects, but it is not real happiness, it is sorrow.

In this *lok* (universe), the *jivas* who are ensnared in the web of *mohaniya*, etc. *karmas*, are having the four *ghāti* (obscuring) *karmas* as instrumental cause (*nimitta*). The knowing (*jnân*) and seeing (*darshan*) nature of *âtmâ* is obscured in the present *paryây* (modification), because they have inclination (focus) towards *karmas*, and the four *ghāti* *karmas* are *nimitta* in it, and *naimittik* (effect/impure disposition) is one's own *paryây*; because of that perturbation is caused, it is not happiness, but it seems to be happiness.

Happiness appears to be in (pleasant) words, colour, taste, smell, but that is *raag* (attachment) and that itself is perturbation. Calling happiness (*sukh*) to the seemingly so-called happiness (*sukhâbhâs*) is the false customary tradition. Conventionally from the view point *vyavahâr* it is said that a wealthy person and a king, etc. are happy. One who is ridden with *moha* (delusion) experiences perturbation when he gets *laddu* (sweet), tasty food-*dâl-bhât* (lentils-rice) possesses the wealth of one million Rupees, gets honour, prestige and distinguishable position.

There are no two divisions of good or bad in *jneyas* (knowable), but ignorant divides them into two divisions and experiences perplexity, which is sorrow-and *adharmâ* (impiety). He-the ignorant believes favourable circumstances, money, house, etc. to be good and does *raag* in them; therefore, he destroys his nature of knowing and seeing. This house, wife, son, cool air, etc. are favourable conjecture thus is perturbation, yet calling it to be happiness is the false customary tradition of ignorant people.

People have false belief that—rich people are happy and they have all favourable circumstances. They get to sit in cars and horse carriages, at the time of meals they have good food, get comfortable bed to sleep on, and get to hear words of praise by people viz 'you have given lot of donation' on hearing such words, the ignorant fool feels happy. People also believe him to be happy. Having wealth worth crores (millions), having good relatives friends, etc. favourable circumstances, then what else one requires to be? But brother! There is complete absence of happiness and it is a storage of unhappiness.

This is comfortable—in such fanciful thoughts one's *jnân* and *darshan* nature is destroyed. *Jiva* who is not on the path of *paramârth* (truth) believes himself to be happy in favourable circumstances. Someone says that 'first happiness is a disease free body'—if body is healthy then it does not matter wherever he is—what sorrow is there? He believes happiness to be in a healthy body like of a bull, whereas it is false (apparently so called) happiness, but the worldly people call him to be very happy and that *jiva* also believes himself to be so.

He believes happiness to be in-obedient sons and daughters-in-law, and having good income. But there is sorrow-perplexity; our relatives are happy, their earning is in millions of rupees, they come and go by cars and aeroplanes; what cannot a rich person do? In this way an ignorant person (*ajnâni*) believes happiness in them, but he experiences perplexity; in reality there is not even a bit of happiness in it.

In *gâthâ* 61 it has been said that nature of *âtmâ* is *jnân* and *darshan*; the duty of *âtmâ* is only to know and see. Someone says—"I like this substance much"—this is a sort of perturbation but *jiva* has formed this bad habit of calling it *sukh*.

Q. Getting sweet fruit juice or chilled ice water to drink, when one is feeling thirsty, then certainly happiness is felt?

A. No, *âtmâ* instead of drinking the nectar of pure sentient bliss of self, by remaining just a knower and seer, experiences immense unhappiness by way of destroying his own pure nature.

Omniscient *Bhagwân* is absolutely happy as He has no perturbation—despite this if someone believes that *Kevali* takes food, then he does not understand (the characteristics of) *Kevali*. Whose *ghāti karmas* have been destroyed, such a *Kevali Bhagwân* does not have the *nimitta* of *karmas*. His pure nature is not

destroyed as *Bhagwân* does not have any perturbation. Only His complete state of knowing and seeing has been manifested, which can never be destroyed, and He is happy due to unperturbedness. *Kevali Bhagwân*, the Jain *Parmeshwar*, because of non-sensory spiritual bliss possesses the characteristic of unperturbedness, even besides this one who believes that *Arihant* takes food and drinks water, he does not believe the omniscient *Bhagwân*.

The disposition of compassion-charity is perturbation-these assist in *dharma*-the believer of such concept does not believe in *Kevali*. One who believes that the *raag* of compassion, charity, etc. will provide happiness-does not believe in *Kevali*. One, who believes that *Kevali* feels hunger and thirst, does not accept the completely manifested state of bliss of *Kevali*; he does not know what sort of complete *jnân* and *ânand* is manifested from the eternal pure nature of self. The omniscient *Bhagwân* does not take food or drink water.

One, who believes *dharma* to be in compassion and charity, believes joy to be in *raag* (attachments/passions) that is why he does not have conviction of complete bliss of *Kevali Bhagwân* who is completely free from *raag*. Also, he does not have belief that his characteristic nature of self is blissful, devoid of *raag*. One who believes that *Kevali Bhagwân* takes food and water, and believes *dharma* to be in compassion, he does not believe in the *parmârthik sukh* (real self-evolved complete) happiness of *Bhagwân*.

One who believes *ânand* (bliss) in *Kevali* and believes *Kevali* to be eating and drinking water, then he did not believe in the joy of *Kevali*, and one who believes *dharma* to be evolving by *raag* in the lower stages, he does not accept *ânand*. In the lower stage the conviction of one's *svabhâv*-inherent nature, devoid of *raag*, is found. Such *jiva* does have conviction of complete *ânand* in the completely manifested state. *Arihantdev* has infinitesimal presence of *asâtâ* (unfavourable circumstance); therefore, it is not capable to give rise to hunger or thirst. One who believes that *Bhagwân* has hunger and thirst he is *abhavya*. He is very far from the *sukh* of *moksha*.

Âtmâ is an idol of *jnân* and *ânand*, with its support those who have manifested completely bloomed state they attain/experience complete (infinite) bliss; even then if someone believes that they are not happy, then he is *abhavya*. In the lower stages, along with *âtmajnân* (self-realization of pure self), partial unperturbedness is manifested-such *jiva* do have conviction/faith of the omniscient *Bhagwân*, who is absolutely free from perturbation.

The one who does not believe *ânand* (infinite bliss) in *Kevali Bhagwân* he is *abhavya*-thus says *Shri KundKund Âchârya*. There, the self is having emphasis of true effort in the present-that is why he has said so, that you are not aware of the *moksha tattva* and even not aware of the true belief of *dev-tattva* (the supreme omniscient *Bhagwân*). *Âchâryadev* says that- his effort has arisen to this order; and who are you to deny the blissful state of the *Kevali*? In this way he has been called an ignorant person- one without sense.

One who has experienced his inherent knowing nature; devoid of *raag* he has ascertained belief in *Bhagwân*. The omniscient Lord *Bhagwân* has attained the state of unperturbedness and His rise of *punya* (auspicious *karmas*) is also of supreme quality, hence he does not have such rise of *asâtâ*, due to which he feels the discomfort of hunger, thirst—such is the cause and effect relationship. *Bhagwân* gets hungry, he feels pain and for that medicine is brought for him-one who believes so does not understand the true nature of omniscient Lord.

Complete *jnân* has manifested in *Kevali Bhagwân* and all *jneyas* are known in His *jnân*, he does not have (even a little) perturbation. By birth itself *Tirthankar Bhagwân* has supreme *audârik-sharir* (unique body of flesh and blood). By birth itself *Tirthankar Bhagwân* does not have any kind of excretions from the

body. In the non-omniscient state also, though he feels hunger-thirst and eats food but does not have any excretion. In the omniscient state *Bhagwân* does not have the activity of eating or excretion, even then to believe him to be taking food and excreting and getting diseased is completely against His omniscient nature.

Here, first the blow is given to the cause of *asâtâ* (discomfort). One who has bonded *sâtâ* (auspicious) *karmas* in the past do not feel hunger and *raag* as they are *mahâpurush* (great men). Those who have churned to manifest the pure nature of self and have given a blow to *raag*, would have *asâtâ*-is not possible.

One who believes that, *Parmâtmâ* gets hungry, and gets diseased—he does not know the nature/characteristic of *Arihant*. Those who are far away from drinking the elixir of nectar, they see water bodies in a mirage. In other words, they are feeling happy by experiencing *raag*, but they do not drink the true nectar (of passionless-ness).

Kevali Bhagwân is completely happy; those who accept this are *bhavyas* (capable of attaining *moksha*). One who accepts this instantly, i.e. if he accepts that *Bhagwân* is happy—he is a *bhavya*. Those who have manifested complete *veetaraag-vijnântâ* (the state of passionless science) they do not have any obscurity in their pure nature. On listening these words that-‘omniscient *Bhagwân* is completely happy’, he who agrees immediately and says ‘yes’-is *bhavya* and the one who disagrees is *abhavya*.

Though four *aghâti karmas* (non-obscuring *karmas*) are still present in *Arihant Bhagwân*, therefore some (negligible) obstructions are caused. Nevertheless, his pure nature of knowing and seeing completely has been manifested, therefore He has no perturbation. One who does not ascertain/believe in the completely bloomed state is a *doorvarti* (far away from *moksha*) and one who listens to these words accepts immediately is the nearest eligible *jiva* (*âsann bhavya jiva*) of the wealth of *moksha*, i.e. he is entitled to attain *moksha* soon.

BY WHICH METHOD ONE SHOULD ACCEPT THAT-OMNISCIENT BHAGWÂN ENJOYS SUPREME BLISS?

‘I’ am not the dispositions of compassion-charity, etc. ‘I’ am an embodiment of *jnân* - he who ascertains/accepts this and the *jiva* having attained complete *jnân* (omniscience) does not experience sorrow—one who accepts this immediately is an *âsanna-bhavya*. One who will accept this later (after many births) he is *door-bhavya*; in this way he will attain *moksha* shortly and such *jivas* are eligible for the wealth of *moksha*.

Omniscient is an idol of supreme bliss; it never happens that-he had to go to preach other *jivas* or He had to take food. Those who do not accept this in the present but will accept it in the far-off future are – *door bhavya*. On who listened to this but did not accept it, he is a person without sense. He who does not recognize such omniscient Lord, to whom the divine knowledge (omniscience) and divine bliss are manifested, he does not know the pure inherent nature of *âtmâ*.

Kevaljnân knows three *kaals* and three *lok* in one *samay*, without any obstruction—if ‘you’ have not ascertained this then (take it for granted that) you are an *abhavya*—this is what KundKund *Âchârya* has said, so you must accept this right now. “*Jnân* and *ânand* is my (*âtmâ*’s) nature” in accepting this right now the acceptance of both *sâdhya-sâdhak* (accomplishable-accomplisher) is covered.

One who believes *dharma* to be in *vyavahâr* (observing of rituals and vows) does not have belief in *Kevali*. He who believes joy to be in *raag*, he does not believe joy to be in the passionless nature of self. The observance of compassion-charity-vows-penance, which is *shubh-raag* (auspicious attachments), is termed *vyavahâr*, but it is distressing/sorrowful. Hence, he who believes the sorrowful state to be joyful state is *abhavya*. *Kevaljnân paryây* is complete and in front of it is the entire *lokâlok* in the form of complete *jneya* of one *samay*—one who does not believe in the omniscient’s revelation he is *abhavya*.

Jivas of the seventh *narak* (hell) have heaps of obstructions/unfavourable circumstances too many distressing conditions. They do not get food or water and are diseased from birth itself, even then they can attain *dharma–samyak-darshan*; because purity has no correlation with the external associated conditions which may be either less favourable or more unfavourable circumstances; because even besides one's having heap of *punya* (favourable circumstances), he may not realize the self-soul. He may be having enough, earning more than ten/twenty thousand Rupees, and may be having everything favourable due to *punya*, but he-the ignorant self (*ajnâni jiva*) does not know—who is the God inside? What would he know about it? i.e. he believes *punya* to be supreme lord, and does not know what purity is.

WHOSE LORDSHIP OF INNER SELF LORD HAS AWAKENED-TO SUCH JNÂNIS (ENLIGHTENED SELVES) EVEN BESIDES THEIR HAVING EXTERNALLY VERY LESS DESIRABLE CONDITIONS NO WRETCHEDNESS IS FELT; BECAUSE HAVING MONEY, FAMILY, SON, ETC. IS NOT A TRAIT/PROPERTY AND HAVING ADVERSE CIRCUMSTANCES IS NOT LACK OF TRAIT/PROPERTY. LESS OR MORE ASSOCIATED THINGS/ CIRCUMSTANCES OR EXTERNAL CONDITIONS MET WITH ACCORDING TO ONE'S OWN PUNYA OR PAAP ARE NOT IN 'MY' NATURE OF SELF; 'MY NATURE IS JNÂN'-ONE WHO DOES NOT HAVE SUCH A BELIEF, HE DOES NOT UNDERSTAND OMNISCIENT LORD (KEVALI-BHAGWÂN) EITHER.

Nature of *âtmâ* is *jnân–darshan*. Agreeable or disagreeable associated things/circumstances are not in *jnân*. Your (knowing) nature itself is in fact your knowable (*jneya*-the object of your *jnân*). Outside substances and *raag* are *jneya* (knowable) from the view point of *vyavahâr*. After having understood and realised this, *kevaljnân* is manifested, and in that *kevaljnân* entire *lokâlok* becomes knowable (*jneya*) in one *samay*. Body is also a part of *jneyas*. *Jnân paryây* has manifested into its completely bloomed state, and all *jneyas* appear/are known in it.

The four non-obscuring *karmas* are also *jneya* of *jnân*. How each non-obscuring *karma* will modify at every *samay* is known in His *jnân's/jneya* of *jnân*. In this way the entire *lokâlok* is known as *jneya* in one *samay*. All substances are knowable by nature (*jneyaroop*), instead of that if someone believes that *kevali* eats food and drinks water at a specified time-then in that state, *jnân*, instead of remaining undivided would get divided, *jneya* also would not remain undivided, whereas for omniscient *Bhagwân* such type of divided/fragmented state does not occur in his *nimitta* (knowables). And in his *jnân* also, such a division does not arise. First eating one morsel of food and then eating the second is clearly division, one who does not understand this, he is a non-believer of the undivided nature and is an *abhavya*.

PRAVACHAN ON BHÂVÂRTH

“Only *Kevali Bhagwân* possesses the real *sukh*” (infinite non-sensory bliss) after listening to such words, those who do not accept this, they never attain *moksha*. Those who listen to the above statement, accept it by heart (from within) and believe in it, only they attain *moksha*.

Here, whatever is said, it is said from within, this is not said merely for a sect. In other words, if someone just says that our *Bhagwân* do not take food or water, but alongside he says that *svabhâv* (nature of self) is manifested by the support of *raag* (passion), or by getting favourable external associated circumstances—one who believes so, does not understand (the characteristics of) *Kevali Bhagwân*; he speaks by keeping in heart the opinion of the worldly people, but he does not speak by keeping in view the *jnân* of enlightened self-*jnâni*.

Bhagwân is *sukhi* (happy); one who accepts this, he attains/manifests *moksha*. One who accepts this right now he is an *âsanna-bhavya* (one who will attain *moksha* shortly), and one who will accept this later on, in future, he is *door-bhavya* (one who will attain *moksha* later on in future).

GATHA-63

अथ परोक्षज्ञानिनामपारमार्थिकमिन्द्रियसुखं विचारयति—

Now, the *apârmâarthik indriyasukh* (false-so called happiness/sensory pleasures) of the *jivas* having *parokshajnân* (indirect-dependent knowledge) is being discussed:

मणुआसुरामरिंदा अहिहुदा इन्दिएहिं सहजेहिं ।
असहंता तं दुक्खं रमंति विसएसु रम्मेषु ॥63॥

MAṆUĀSURĀMARINDĀ AHIDDUDĀ INDIEHIN SAHAJEHIM |

ASAHANTĀ TAM DUKKHAM RAMANTI VISAESU RAMMESU || 63 ||

Meaning of *gāthā*: *Manushendra* (*chakravarti/king of kings*), *Asurendra* (Lord of demons), and *Surendra* (Lord of heavenly gods) harassed by senses that are innately born with them, being unable to bear the pain caused by senses, indulge/dally themselves with the charming objects of senses.

***Tikā*:** These Lords (of men, demons, gods), due to the absence of *pratyakshajnân* (direct knowledge), take refuge of *parokshajnân* (indirect dependent knowledge) to have amity with its (*parokshajnân*'s) physical form of senses by self-interest itself. To those *jivas*, who have amity with the senses, the *kaal-agni* (the fire of final destruction) has made them a morsel in the form of a very intense infatuation (*moha*), which has arisen to them; therefore, just like a heated iron ball (which absorbs water very fast), they feel intense thirst (for dallying) (but) being unable to bear the intensity of that pain, the liking for indulging in the attractive objects of senses arises similar to retaliation/treatment of disease. Hence the senses, being like a disease and the objects (of senses) being like retaliation/treatment of disease, the embodied non-omniscient beings do not have the *pârmâarthiksukh* (true spiritual bliss).

PRAVACHAN

Now, those who have *paroksha* (indirect) *jnân* and *indriya sukha* (sensory happiness), their happiness is false, as they are afflicted with sorrow. If someone sitting in the car goes to collect the money he has lent and receives money back, then there also he suffers from sorrow of *raag* (attachment). Earning takes place in his shop and there he feels pleasure, that too is sorrow. One remains vigilant about all the work in his shop that no person does mischief in the shop but if he does not pay attention about religious duty then he is certainly unhappy.

Now, we ponder over the *apârmâarthik indriyasukh* (false so-called sensory happiness) of *paroksha* (indirect) *jnân* holders. *Āchārya* says that the sensory happiness of *parokshajnân* holders is not real happiness. It is not a bit of happiness even for a small period, or for a moment/one *samay*, but it is assuredly sorrow. The holder of *paroksha jnân* seeks the things (suitable for sensory *sukha*); therefore, he does not have even

an iota of happiness.

Indra of manushya (chakravarti), asurendra–indra of asura, surendra–indra of dev, are afflicted by their inherent senses, hence they have inherent perplexity; due to being perplexed, they indulge in sensual pleasures, therefore they are not happy even a little bit.

One who does not take refuge and befriend one's knowing nature of self, he takes refuge of senses and befriends them. The nature of *âtmâ* is sentient, all knowing, and blissful. But because of taking the support of *raag* (passion) and senses, the ignorant self does not have *pratyaksha* (direct) *jnân*, due to which he takes the support of *paroksha jnân*; he takes shelter of *jnân paryây* of one *samay*.

Indirect *jnân* looks at the senses, therefore, its friendship acts towards the objects of senses. Taking shelter of incomplete indirect *jnân* is the abode of befriending the senses-by nature, its (*parokshajnân's*) friendship prevails with the senses. This talk is about *mithyâdrishti* (false believer). *Âtmâ* is of non-sensory nature, he-the misbeliever does not take its shelter, and in *parokshajnân*, he has attraction towards physical senses, which is delusion.

If one takes the shelter of incomplete *jnân paryây*, then its contrivance are the physical insentient senses, therefore it befriends with physical insentient senses, but does not befriend the *âtmâ*. *Ateendriya* (non-sensory) *jnân* is the cause of bliss-on deciding thus he may bow towards his *âtmâ*.

Shelter of *ateendriya jnân* is the eternal self *âtmâ*; if one decides to be so then he can befriend the *âtmâ*. Taking internally, if he takes the shelter of complete *jnân* and *ânand svabhâv* of self, then he can befriend the pure nature. *Ateendriya jnân* is *kevaljnân*, and it comes from within the *âtmâ*-on taking the shelter of such eternal pure knowing nature of self then friendship can occur. Those who take the shelter of *parokshajnân*, their focus/attention goes towards the senses. The instrumental contrivance (*nimitta sâdhan*) of *parokshajnân* is the senses. In the incomplete state of *jnân*, the friendship of senses prevails. His time passes away in *mithyâtva* (erroneous belief).

One who is interested in *parokshajnân* and in physical senses he is swallowed by *mithyâtva*. The *jivas* who have friendship with senses are made morsels and swallowed by a misbelief-disposition of *mithyâtva*. The *mahâmoha* (intense delusion) has arisen-is the state of *mithyâtva*. The *mithyâtva* form of fire has made the sentient nature of self, its morsel.

If the support of the pure nature of *jnân* and *ânand* is taken, then interest of pure nature will be there and *svakaal* (pure self-time/one's own pure modification) of the *svabhâv* (pure nature) will keep the *jiva* alive. *Chaitanya* is filled with knowing and bliss, and *pratyakshjnân* (direct knowing) comes from that. If the focus is on the fundamental, natural pure nature then-*samyak darshan* arises and the friendship of senses does not remain. If friendship of senses arises then *kaal* (death) will make a morsel of him and swallow him.

Thus, two categories (of *jivas*) are posed here:

1) The *pratyakshajnân* has come from the inner *dhruv* (eternal) self. On deciding so, the interest of nature of self is created, then *mithyâtva* does not swallow him, and he experiences a fraction of the complete *ateendriya svabhâv* (non-sensory nature) of self.

2) Opposite to this, one who is interested in *parokshajnân* he is swallowed by *mithyâtva*.

Those ignorant *jivas* who forget the pleasure of *svabhâv* suffer from an unquenchable great thirst, and due to that attachment/liking of the pleasure of objects of senses arises in them. The way, a severely heated ball of iron, becomes intensely thirsty for water, in other words it soaks water immediately. In the same way, ignorant *jiva* has not experienced the taste of nectar of pure nature of self, and so he is suffering

from an intense thirst of desires, then, at that time, he does not take the shelter of his store house, whose nature is filled with pure nectar, but due to taking the shelter of *paryāy* (modification) of one *samay*, the ominous *mithyātva* has made him a morsel and swallowed him. In other words, he (the ignorant *jiva*) is suffering from intense thirst of devouring words, touch, taste, smell, colour. Contrary to this, one who takes the shelter of pure nature of self he realizes/manifests an extreme pleasure of self-substance.

Because of not taking the shelter of the store house of infinite attributes (of self-soul), he has interest of (the objects of) senses. He believes *ātmā* to be only as much as *mithyātva*. To him, it appears that if smell be of such (specific) kind, touch be of such kind, and colour be of such kind, then it is good/pleasant. Thus, he has infinite desires/thirst. Due to that, he is unable to bear the vehemence of sorrow. Just like a remedial measure for an ailment, the liking/attachment in the pleasurable objects of senses is created. Hence, he searches the treatment of his sorrow (in those objects). ‘Let me eat, let me hear praiseworthy words about the self etc.’ - such type of liking/attachment towards the objects of senses is created to him.

Because of taking shelter of indirect *jnân*, and having a desire of the objects of senses, *mithyātva* has swallowed him. There intense desire/thirst arises in him, and for its remedy the liking/attachment in the pleasurable objects of senses is created in him. He wants to listen praiseworthy words about the self; there mentally he wants to hear his name.

He is interested in non-self-substance/self-praise - such as “my name is printed”. Since his interest is in indirect *jnân*-so his focus has gone on *nimitta* and he has liking of the objects of senses (but) there is no store house of *jnân* at all. Such is his belief hence it is false (*mithyâ*). *Jnâni* (true believer) does not focus on indirect *jnân*.

Q: Someone may ask “does *samyakdrishti* not eat or drink”?

A: *Jnâni* (true believer) does not do any activity of non-self. He does not have interest in the sensory pleasures, he is not interested in searching the objects of senses, he is not interested in physical senses, he does not take the shelter of indirect *jnân*, and, therefore he has the shelter of pure self. Due to this, *mithyātva* has not made him a morsel and swallowed him, therefore an intense desire does not arise in him and he has the pleasure of his *svabhâv* (pure nature of self); whereas intense desires arise in the ignorant person, due to which he wants to see an image of a particular colour/complexion, wants to smell a particular fragrance, hear some particular words-such desires arise.

One who takes the shelter of indirect *jnân* is unhappy, so he treats himself just like a patient; so, the senses are like an illness and the objects of senses are like the remedies of that sickness, and as such the non-omniscient mundane *jivas* do not experience *pârmârthik sukh* (supreme happiness). Millionaire may be moving in cars, may be eating alphonso mangoes, even then he is unhappy, because the objects of senses are not the instruments of happiness, but rather they are just like the remedies of unhappiness.

The self is filled with complete *jnân* and *ânand* in one *samay*. *Ātmā* does not take its shelter, but because he takes the shelter of sensory knowledge (*indriya jnân*) so he takes interest in the senses, whereby he becomes a morsel of *mithyātva*. Intense desire arises in him, and on creation of an intense desire he, for curing the sorrows so arisen, leans/focuses towards the objects of touch, taste, smell, colour.

Therefore: -

- 1) Don’t take shelter of indirect *jnân*, meaning take shelter of one’s own *svabhâv* (nature of pure self).
- 2) Don’t take interest in, or focus on senses – but take interest in, or focus on one’s own *svabhâv*. Due to which-
- 3) You would not be a morsel of *mithyātva*, and by focusing on *svabhâv* one instantly attains *samyakdarshan* (self-realization).
- 4) As desires do not arise, the pleasure of *svabhâv* is manifested.
- 5) Do not have liking/attachment of pleasurable objects of senses (sensual pleasures) but focus on/

engross in *svabhâv* and have liking affection for the same.

During thirst if one gets a glass of sweet lime juice, then that is the treatment of that disease, but there is no happiness in it, and that is why the non-omniscient, mundane, *jivas* do not have supreme bliss. One, who takes the shelter of modification of one *samay*, is having modificational sight (*paryây buddhi*). His focus/sight goes towards the senses and the objects of sensory pleasures. Even if one takes the shelter of *jnân-paryây*, then also his focus will go towards senses, but his focus will not go towards his *svabhâv*.

Thus, he got deluded, because his complete *svabhâv* (nature) did not remain in his focus/ sight, therefore he felt discontentment and unhappiness. He thinks that though he has got fifty thousand Rupees, but later on if that sum gets spent then? What if his son or he himself falls sick and ten thousand rupees on each are spent? Thus, he gets worried. He thinks that if he is afflicted by some major disease then he will have to spend money just like flood of water, then what to do? In this way intense desire arises in him. Now if he turns back and thinks that-*paroksha* (indirect) *jnân* is dependent. Complete *jnân* and *ânand-svabhâv* (within the self) is present. Now, if he takes its support with due interest in it, then bliss will be realized- (but) due to not believing so, the circle of desires continues encircling.

One's focus/interest is on non-self substance, because of which he wants to blend the self with non-self, whereas those non-self substances would not stay by 'your' keeping them with 'you'. Instead of this the *âtmâ*, which is an embodiment of bliss and store house of *jnân*, on getting engrossed in it, *kevaljnân* is manifested. But he (the ignorant) does not believe in it, and thinks that if 'I' could get so many belongings then it will be beneficial to 'me'. In this way he keeps tossing into the sea of intense desires, and he does not see-focus/look at where exists bliss/true happiness. The way a patient is treated; in the same way the possessor of sensory knowledge gets treated- because he is unhappy.

GATHA-64

अथ यावदिन्द्रियाणि तावत्स्वभावादेव दुःखमेवं वितर्कयति—

Now, it is concluded logically that as long as the senses are attached to their objects, misery exists naturally there:

जेसिं विसएसु रदी तेसिं दुक्खं वियाण सब्भावं।

जइ तं ण हि सब्भावं वावारो णत्थि विसयत्थं॥64॥

JESIM VESAESU RADĪ TESIM DUKKHAM VIYĀṆA SABBHĀVAM |

JAI TAM ṆA HI SABBHAVAM VĀVĀRO ṆATTHI VISAYATTHAM | | 64 | |

Meaning of *gāthā*: (O! *bhavyajiva*!) Know that misery is natural to those who have a liking in the objects of senses (i.e. who are attached to the objects of senses); if that misery be not natural, there would not be any attempt for the objects of senses.

***Tikā*:** Those *jivas* whose reproachable/wretched senses are active, their misery is not due to any *upādhi* (imposed additional condition/external agency) but is definitely natural, because their liking is seen in objects of senses. As an elephant is seen running towards a female elephant for physical contact-coition, a fish towards flesh-piece attached to a hook for taking its taste, a black bee towards closing lotus flower for its smell, a moth towards a flame of lamp for its colour, and a deer towards a hunter's melodious sound of music are seen running. Similarly, they being overpowered by the affliction of senses, though the objects of senses are perishable/are transitory, yet they are seen running towards those objects.

And if it is not accepted that their affliction is natural then as someone whose influenza/ague fever is cured is not seen treating for creating sweat of the body, and someone whose typhus fever has cured is not seen bringing down the heat of body by *kanji* (*margosa* leaves' boiled water), and someone whose eye's pain has gone is not seen applying conch shell (*collyrium*) powder to the eyes, and someone whose ear ache has gone is not seen pouring goat's urine in the ear, and someone whose wound has recovered is not seen putting ointment—similarly they should not be seen indulging/dallying in the objects of senses, but they are seen indulging in the objects of senses. From this discussion it is proved that those whose senses are active - such possessors of *parokshajnân* do have natural miseries.

***Bhāvārth*:** *Parokshajnân* (indirect knowing) do have miseries by nature itself, because they have liking in the objects of senses; at times, they, due to the fire (vehemency) of unbearable desire jump into the transitory objects of senses do not care to end their lives. If they do not have misery by nature itself then they should not have liking in the objects of senses. The person whose typhus is cured why would he have liking for external cooling treatment? From this discussion it is proved that the miseries of *parokshajnân* are but natural.

PRAVACHAN

(O *bhavyajiva!*) Know that-those who have a liking/interest in touch, taste, smell and colour, are unhappy. This discussion is about the ignorant self. For the *sâdhak* (treading on the path of liberation) the *ateendriya* (non-sensory) *jnân* is of primary importance, so his limited sensory *jnân* is ignored here. Those who are interested in prestige, in flowers-garlands, in mangoes, know, that their sorrow is natural, meaning they are naturally sorrowful. When he is sitting in his shop and attending to clients, selling goods to them, even then knows that he is unhappy.

When a person is taking a meal and eating mangoes, even then he knows that he is unhappy, because those whose senses are alive, but sentient self is not alive they are naturally unhappy. If they would not be engrossed in sorrow, then they would not be seen running for the objects of sensory pleasures. He goes to his/work-place in a car, has no time, and even forgets to eat; all such persons are unhappy.

The Ignorant does not want to keep his knowing nature alive, but wants to keep the senses alive, therefore he is unhappy. The censurable senses of the ignorant are alive, that is to say, that he by taking shelter of senses, he wants to keep them fit, because one never gives pain to them with whom he has friendship. So ignorant wants to keep the senses alive. He believes that if his eyes would be well/fit, then he will be able to know/learn, if ears would be well/fit then he will be able to hear. Therefore, he wants to keep the senses alive, because their focus goes towards non-self objects.

The associated circumstances are not the cause of sorrow. An Ignorant person wants to spend five thousand rupees on his family (but) there he is feeling unhappy. He desires to spend rupees one hundred thousand on a wedding with the belief that his sister or daughter will be happy—he creates such desires in him; he has passion/liking for the objects of sensory pleasures, passion is alive therefore he is unhappy. But there also he is not unhappy due to associated circumstances. Because of not having the shelter of pure nature of self, the ignorant self (*ajnâni*) runs towards objects of senses/sensory pleasure.

For catching a male elephant, a cunning female elephant is brought before him. That male elephant goes to touch her, he is already sorrowful in his dispositions, so he wants to have a remedy for his sorrow. Similarly, dough is fixed on a sharp iron hook for catching a fish, the fish comes to eat it and due to that the fish is caught. Fish craves for taking its taste and swiftly leaps on it.

When a mango is available and one wants to eat it, if he is not unhappy, then why would he try to eat it? During sunset, when the lotus is about to close, at that time, the black bee, who can cut a hole through wood, does not cut through the lotus, as it is being overpowered by the intense desire of its smell, so it is feeling unhappy. When the candle is lit, the moth, due to attraction of the colour of the flame, goes towards it, and it gets burnt/dies.

In the same way, a deer is seen running towards the melodious sound of *veena* (flute), played by the hunter, and the hunter kills the deer. Just like these examples, the avoidance which cannot be possible without the shelter of pure nature of self-the ignorant self runs towards such objects of sensory pleasures.

Running towards the objects of senses, indicates that ignorant *jiva* is unhappy. After stating this *Âchârya* further says that focus on *paryây* is *abhootârtha* (untrue), and the *âtmâ* which is a sentient idol of *jnân* and *ânand* is *bhootârtha* (true). One, who takes the shelter of *paryây* of one *samay*, is naturally unhappy. He is seen running after the objects of senses/sensory pleasures.

When the food stuffs and fair complexion, etc. are destroyed, then touch, taste, etc. are destroyed, and prestige, etc. also does not stay forever/gets destroyed. Even then the ignorant self is seen running after them, but he does not run after the indestructible *âtmâ*, and sets his mind towards objects of senses.

Peace does not arise from the *paryây* of one *samay*; therefore, it is not worthwhile to have sensory

desires. It is not proper to run after non-self objects. But the ignorant self does not know this. In this way, unhappiness is natural to the ignorant selves, if it is not accepted so, then-the way, if malarial fever of a person is cured fully, then, he is not seen trying to find ways to perspire. If he is not unhappy, he need not take the treatment further. But those who are seen taking treatment, then they are assuredly unhappy. If an ignorant *jiva* is not unhappy then he should not lean towards the objects of sensory pleasures.

Jnân which inclines towards the objects of senses is sorrowful. Nature of *âtmâ* is bliss and if one's *jnân paryây* inclines towards it then it is also blissful. But leaving it, the *jnân-paryây* which inclines towards the objects of sensory pleasures is distress; even then, since eternity, ignorant believes it to be joyful.

Here along with the chapter on *jnân*, *ânand* is also to be described. Therefore, the present *jnân-paryây*, owing to its not taking the shelter of *ateendriya* (non-sensory) knowing nature of self, it is inclined towards the senses, and that is sorrowful. If this is not accepted, then how would, such type of indulgence in the objects of senses, be seen?

As a person suffering from a cold-fever covers himself with a quilt, and when it is reduced, then he does not use a quilt and when fever is reduced then band of cold milk or water is not applied any further. As long as he was suffering from fever he was treating it, similarly, as long as sadness is experienced in the inclination towards the senses, until then one inclines towards sensory pleasures.

He, whose eye's pain has gone, he does not treat his eye by applying medicated powder (*churna*), and he who does not have ear ache is not seen putting urine of a billy (male goat) in his ear. He does not put medicine in the ear whose ache is gone. In this way one continues treatment till he feels pain. None applies bandage on a wound after it has been healed.

Thus, if the five-sensed being would not be unhappy then his indulgence in their objects should not be seen; therefore, whose senses are alive he is unhappy, because, *âtmâ* is of knowing and blissful nature (*jnân* and *ânand*). Those who are not aware of this, they take the shelter of present *paryây* (modification). Their senses are alive-they take shelter of *paroksha jnân* (indirect) *jnân*.

Jnâni does have *paroksha jnân*, but he does not take its shelter, because his primary shelter is of *ateendriya jnânsvabhâv* (non-sensory knowing nature of self). The ignorant selves absolutely take the shelter of indirect *jnân* hence they are unhappy. Ignorant believes happiness to be in substances like money, *roti* (Indian bread), eating-drinking, he takes shelter of the present *paryây* and forgets the eternal pure nature, hence he is unhappy. *Âtmâ* has the efficacy to attain/manifest *kevaljnân* (omniscience)-*ajnâni* (ignorant self) does not believe in this, but tries to grab non-self-substances.

PRAVACHANON BHÂVÂRTH

Samyakdrishti, who is living in this world, maybe enjoying the sensual pleasure of ninety-six thousand wives, but he does not have inner interest in the pleasure of senses, because he is interested in realizing the pure nature of self. He does not take shelter of indirect *jnân*-and does not have any liking in the senses-and have no interest in *raag* (passion). In *paroksha jnân*, one's focus goes on other non-self objects, hence he is unhappy. He, many times due to unbearable sorrow of intense desires he takes risk at the cost of his life.

Male elephant dies in hankering after a female elephant, a black bee dies in hankering after the aroma of lotus, fish dies in hankering after the food, moth dies in hankering after the colour of a flame, and deer dies in hankering after the music. The way a black bee is capable of cutting the wood, but due to his desire for the aroma (smell) it does not come out from the closed lotus. In the same way, *âtmâ* is the knower and seer, and possesses the strength to break the ensnarement of *raag-dvesh* (attachment-aversion)-he is ready to manifest *kevaljnân*, but he does not do so, and remains puzzled. For the sake of his

worldly prestige, he can swallow poison to commit suicide, can fling himself from the top of a hill, in this way he is unhappy.

As long as a favourable condition is seen due to rise of *punya* (auspicious *karma*), till then he feels good. But whenever unsuitable condition arises, then he does not feel good. Even besides having money, prestige, family, one commits suicide. One who has an indirect *jnân* is suffering. He does not look at the absolute nature of self, but looks at its one part.

If a great loss occurs in business and the lender refuses to waive off the loan, then he thinks how will he show his face to anybody? How can he chew coal in the mouth in which he has chewed betel leaves? Meaning one who has lived a prestigious life up till now, how will he bear disrepute? Believing so, he commits suicide.

Now it can be concluded that having love in the non-self is the real unhappiness. If they are not naturally unhappy-then they should not have a liking in the objects of senses. One whose unhappiness of external fever has ended, why would he have a liking in the external treatment of cooling aids? He who takes the shelter of *paroksha jnân paryây* only, has interest in the senses, and wants to do external remedy, (so) he is sorrowful. If he has good earning, and his wife, etc. are favourable, then ignorant believes himself to be happy, but all this is unhappiness only. If *paryây* takes the shelter of *paryây* then that too is unhappiness—it is *adharma*; taking shelter of *svabhâv* (pure nature of self) is happiness and *dharma*.

GATHA-65

अथ मुक्तात्मसुखप्रसिद्धये शरीरस्य सुखसाधनतां प्रतिहन्ति-

Now, for determining/ proving happiness of liberated soul the belief that body is the means of happiness is refuted. *Siddha Bhagwân*-disembodied omniscient supreme souls do have happiness even without body-for explaining this clearly, it is concluded that even in the embodied mundane state body is not the means of happiness of sensory pleasure :-

पप्या इद्रे विसए फासेहिं समस्सिदे सहावेण।

परिणममाणो अप्पा सयमेव सुहं ण हवदि देहो॥65॥

PAPPÂ IṬṬHE VISAE FÂSEHIM SAMASSIDE SAHÂVEṆA |

PARIṆAMAMÂṄO APPÂ SAYAMEVA SUHAM ṄA HAVADI DEHO ||65||

Meaning of gâthâ: (In the embodied mundane state also) to obtain the desired objects of senses having the qualities of touch, etc. it is not the body but the very soul itself that modifies into happiness form by its own nature.

Tikâ: (*Āchāryas* say) it does not appear to us that even in the embodied state the body can really be the means of happiness to the soul; because at that time also, someone, as if he having drunk (intoxicating) wine, being overpowered by vehement infatuation (*moha*) realizes that 'this (object of sense) is desirable to us'-due to such sort of false realization through senses running towards their objects, whose highest purity of power (of knowing-seeing) has been stopped; in such a condition also, this very soul itself, modifying into his own *jnân-darshan-viryā-svabhāv* (knowledge-perception-spiritual energy form of nature) which is the real-true cause, attains happiness (feels happiness) and the body owing to its being non-soul/inanimate substance, not becoming the real-true cause of the state of happiness, does not attain even a little trace of happiness.

Bhâvârth: In the embodied state also, this *âtmâ* itself modifies into the state of happiness but not the body; hence even in the embodied state the real-true cause of happiness is the soul itself, i.e. the real cause of sensory pleasure (*indriya sukha*) is the soul's impure (modifying) nature. Modified into impure nature form, this soul itself becomes of *indriya sukha* form. In it the body is not the cause, because owing to the state of happiness and the body being totally separate there is, in fact, not even a little cause and effect relationship between happiness and body.

PRAVACHAN

Now, for highlighting the manifestation of *sukha* of disembodied liberated *âtmâ*, it is rebutted that body is the instrument of joy. In other words, *Siddha Bhagwân* (liberated *âtmâ*) has bliss even without having a physical body. To explain this clearly, it is affirmed that in the state of *sansâr* (mundane existence) also, physical body is not the instrument of joy (sensory pleasure).

Someone asks “as *Siddhas* do not have senses, then what happiness would they be having?” They are replied that - the mundane/embodied *jiva* does not have the joy of senses but has only imaginary joy.

Though touch, etc. senses have got their desirable objects, but *âtmâ* itself has modified into impure nature form. *Âtmâ* itself modifies into the form of joy. All *jivas* have got the objects of senses, but if they take the shelter of the pure nature of self - then they do not imagine about imaginary joy. *Âtmâ*, by itself, modifies into joyful form, but body does not modify into joyful form. Ignorant believes happiness while modifying in the lower state of *jnân-darshan-virya* (knowledge, belief, energy/ effort).

To this *âtmâ*, physical body is not the instrument of joy, even in the mundane state. People believe that-if body is fine (happy) then all is fine, but this is not true, because it is not seen/realized by us that body be the instrument of joy. Having a disease-free body, he imagines being happy, therefore body is not the instrument of joy.

Body may be disease free even then it creates grief-he drinks wine-has such intense *moha* (delusion). He believes that - certain types of words, colour, taste and sensual pleasures are good for him. He enjoys his impure state of perturbation through the senses which are pursuing physical pleasures, whereas he really does not experience touch, taste, smell, and colour. No one experiences the taste of mango.

Someone says that if there is no happiness in eating a mango, then why does *jiva* not eat black cumin with *roti*?

O! Brother! At the time of tasting mango juice *jiva* modifies in the form of impure dispositions. *Dharmijiva*'s sight/focus is not on the liking of sensual pleasures, his intrinsic nature is desirable. *Raag-dvesh* (attachment – hatred) are undesirable and objects of senses are *jneya* (knowable). Even then ignorant self imagines them to be good or bad so, his progress of seeing-knowing and of putting right effort (*virya*) has stopped.

Paryâysvabhâv (modifying nature) has turned impure. *Jnân, darshan* and *virya* should grow in the *paryây*, but instead of that they are decreasing. It is heard that “many people earn from your money” (loaned to them). The borrower earns from ‘your’ money taken on interest; this way money begets money. On hearing such words he feels very happy. Or if money is borrowed from a miser, then fight takes place- such is the belief of an ignorant. The drinker of intoxicating wine becomes mad. Similarly, a king leaves his entire kingdom for the sake of his attachment with a woman. In this way he experiences undesirable state of modification.

One with such a body, modifying into his nature of *jnân-darshan* and *virya*, which is the real cause of happiness, this *âtmâ* by itself realizes the state of joy, meaning he imagines to have become happy. The way *Siddha parmâtmâ* (supreme *âtmâ*), too, who is without physical body, is blissful by his own intrinsic pure nature, in the same way, *jiva* in the lower stage, modifying in the form of *jnân-darshan* and *virya* is happy due to his own desirable state of modification, but he is not happy due to his physical body. Here the discussion is about worldly happiness. To have lot of money and prestigious life-with such sort of imagination he modifies by himself. He feels happy i.e. this thing is desirable, and this thing undesirable, this prestige is desirable-in this way he feels and believes happiness in it. In different situations *jiva*, himself, imagines some things to be good or bad. As the body is insentient so it cannot be the real cause of the state of happiness, therefore it does not feel/attain even a little happiness.

In different situations *jiva*, himself, imagines some things to be good or bad. As the body is insentient, so it cannot be the real cause of the state of happiness, therefore it does not feel/attain even a little happiness.

Due to the *paryâydrishti* (having sight/focus on *paryây*) he himself modifies into impure disposition form. There his *jnân, darshan* and *virya* has stopped, meaning his power of manifestation has been obscured. In this state, body does not do anything. Ignorant imagines himself to be happy.

On being hungry if he gets to eat, *puri* (Indian bread), *ras* (mango juice) and vegetable curry of bitter gourd, then what sort of happiness would be there? He believes that certain food stuff is good-and gets stuck there. He imagines himself to be happy. If *jnân paryây* of *âtmâ* takes shelter of the eternal pure nature, then *dharma* is evolved, but he takes shelter of the present paryay and imagines happiness to be in non-self objects.

He may have 105°Fahrenheit fever, but if he gets the news that his son is coming from abroad after many years, and has come back with millions of rupees, then he gets happy. He imagines that he will get millions of Rupees. He is so excited that his focus from his 105°F fever is diverted.

Listen! One who has imagined suitability in *paroksha* (indirect) *jnân*, then, even when his body is diseased, he believes happiness by imagining suitability to be there. He forgets everything at the time of earning money. He, whose body is fit and fine and is sleeping after taking a meal, and at that time if he gets the news of his son's death, then he feels very unhappy. Oh! Suddenly 'my' son has died. See! Here his body was fit and fine, but he himself has modified into undesirable form of imagination. Body does not modify into any form of imagination, but he himself has perverse belief.

Body is insentient and it is not the real cause of *sukh*. Body is insentient (*achetan*), it is called to be sentient (*sachetan*) only due to the *nimitta* (presence) of *jiva*, but body is insentient only. It has been called sentient from the view point of *vyavahâr*, but from the realistic (*nishchay*) point of view it is insentient only. The sentient *jiva* is *nimitta*, i.e. by laying allegation (*upchâr*) on *nimitta*, body is said to be sentient (*sachetan*-living). But as a matter of fact, body is insentient (*achetan*).

When *jiva* is alive, i.e. it is associated with the body, even then body is insentient (*achetan*) only. It is not the real cause of the state of happiness. That is why body does not attain the state of happiness. Body is not in fact the real cause of *sukh*. Ignorant *jiva* modifies into imagined form of happiness, so the body is said to be the conventional cause of happiness.

The living fire, living vegetables/plants—it is said so from the view of *vyavahâr*. Due to the *nimitta* of *jiva*, it is said that blood is of *jiva*, whereas blood is insentient. One does not suffer because of the trembling of the body, but he suffers from imagining otherwise, because body does not modify into joyous form. But when he himself modifies in imagining form, then body is said to be the *nimitta* and if he himself modifies into blissful form of *âtmâ*, then the body is not said to be *nimitta* at all.

Thus, one who does not recognize with *shraddha* and *jnân*, then from where will he attain the reality right *châritra*? From the view point of *sanyog* (conjunction) body and *âtmâ* are together it is said so. But from the view of *nishchay* (reality), they are separate. In the state of *sidhhas*, they are separated, because they are separate, so they get separated.

If one's body is showing high blood pressure then he imagines it to be sorrowful, whereas body is not suffering from sorrow. He himself imagines things to be good or bad and experiences sorrow, whereas body does not feel so.

Someone, while having 105°F fever feels happy to imagine the earnings of his son. And when one's body is healthy but his son is rebellious, disobedient, then he, imagining hatred against him feels sorry. In the shop, due to purchase of certain products there be good earning, then he imagines himself to be happy. And if he gets the news that the products purchased belongs to some thieves then he feels unhappy by imagining otherwise.

On the death of his wife, one thinks that now he would need to earn only for himself and he is relieved of the tension (of earning for two people). While another person thinks that when his wife was living, she

used to make good food for him. Now nobody is there to take care of him. In this way he keeps on thinking.

He thinks because of other non-self things, but those substances are neither good nor bad. But he himself imagines them to be good or bad, but his imagination is not due to those substances. If his imagination/ thoughts would have been due to the substances known, then *Kevali-Bhagwân* should also have imagination/ thinking. Hence, thought/ imagination is not caused due to non-self substances, but if he himself creates them, then they arise. In this way, ignorant *jiva* thinks/ imagines himself, to be so.

A youth killed his brother for some reason. Later on, he repented about it and committed suicide; in the same way, an ignorant *jiva* himself imagines-he creates such imagination that his body was well and fit, then it is said to be the *nimitta*. If he does not make the *nimitta*, then it is not called *nimitta*. If in *vikâr* (impure disposition), he does not make it the *nimitta*, then it is merely knowable of *jnân*.

PRAVACHAN ON BHÂVÂRTH

In the embodied state also, *âtmâ* itself modifies into sensory pleasure form-not the body. Therefore, in the embodied state, to him, also, the cause of happiness is his (*âtmâ*) only. In other words, the real cause of sensory pleasure also is the impure nature of *âtmâ*, because he (*âtmâ*) himself imagines so.

In this way, it is the *âtmâ* itself while modifying into impure nature, experiences/turns into the form of sensory happiness on its own. In that, body is not the cause, because, joyful disposition and body both are completely separate. Due to this, there is, in reality, no cause and effect relationship between *sukh* and body. Body is said conventionally to be the cause of joy from *vyavahâr* that is just for the sake of speaking. In reality body is not the cause of happiness.

GATHA-66

अथैतदेव दृढयति-

Now this concept is being reinforced: -

एगंतेण हि देहो सुहं ण देहिस्स कुणदि सग्गे वा।

विसयवसेण दु सोक्खं दुक्खं वा हवदि सयमादा॥66॥

EGAMTEṆA HI DEHO SUHAM ṆA DEHISSA KUṆADI SAGGE VĀ |

VISAYAVASEṆA DU SOKKHAM DUKKHAM VĀ HAVADI SAYAMĀDĀ ||66||

Meaning of *gāthā*: From the view of *ekānt* (singularly) or as a rule, even in heaven the body does not give any happiness to the soul (*ātmā*). And due to being a slave to the senses, soul (*ātmā*) by himself modifies as *sukh* (joy) or *dukh* (suffering) form.

Tika: Here the principle is – even if the illuminated body of *vaiykriya* (type of body of *devs*) is attained, despite that, body cannot give any happiness; so, soul (*ātmā*) by himself modifies into *sukh* or *dukh*, because of his dependence on the favourable and unfavourable objects of senses (sensual pleasures).

Bhāvārth: Body does not give happiness or sorrow. The best *vaiykriya* body of *devas* is not the cause of happiness and the body of *nārki*s is not the cause of suffering. *Ātmā* by himself modifies into notional joyous and suffering forms due to being dependent on favourable and unfavourable objects of senses.

PRAVACHAN

Here it has not been said that body is partially the reason for happiness, partially not the reason for happiness. As a rule, *ekānt* (singularly) body is not the reason for happiness. When *jiva* lowers his *kashāyas* (passions) he gets a life in *swarg*. There, by himself, he experiences attachments and hatred and imagines himself to be happy. But body is not the reason for joy or sorrow. *Jiva* who is subservient to the senses, by his own self, imagines himself. But body is not the reason for joy or sorrow. Body could be getting crushed in a crusher, even then body is not the reason for sorrow, and neither is it the reason for the joy of *swarg* (where *devs* are). *Ātmā* on his own imagines himself to be happy or sorrowful. So 'FAVOURABLE CIRCUMSTANCES ARE NOT THE REASON FOR JOY AND UNFAVOURABLE CIRCUMSTANCES ARE NOT THE REASON FOR SORROW'.

This is the principle. *Jiva* may get a *vaiykriya* (type of body which can change form) body, due to previous *punya* (meritorious deeds), even then, that is not the reason for joy. Similarly, getting money etc is also not the reason for joy. Here the principle is that outer circumstances are not the reason for joy. *Ātmā* on his own, imagines certain substance to be beneficial. Due to this, he dwells upon it and imagines himself to be happy. But non beneficial things like disease or poverty, are not the reason for unhappiness. The thought that this is not beneficial to self is the reason for unhappiness.

Nature of *âtmâ* is *sat* (exists) or one that is permanent, with *jnân* (knowing) and *ânand* (joy). Ignorant *jiva* forgets that and in his thoughts and imagines non self substances to be either beneficial or non beneficial. But outer circumstances are not the reason for joy or unhappiness. Despite this *jiva* believes that the son will continue his lineage. He forgets the indivisible, pure nature of joy, and thinks that being childless is non beneficial.

Being poor and needy are not the reason for unhappiness. But when *jiva* forgets pure nature of *jnân* of self, and believes that disease is non beneficial to self, that is the reason for unhappiness. If disease were the reason for unhappiness, then unhappiness should be in proportion to the disease, but that is not so.

Body is not the reason for dharma, but pure nature of *jnân* and joy is the reason for dharma. *Âtmâ* forgets his own nature and modifies as happiness and unhappiness. He is pure nature of *jnân* and joy, but he has forgotten that, and he imagines circumstances and associations to be beneficial or non-beneficial. That is the reason for sorrow. If *jiva* gets a beautiful body, he gets good son-daughters, then he imagines those to be beneficial. This imaginary happiness is also not due to non self, because if money were the reason for happiness, then whenever *jiva* has money he should be happy.

Jiva may be wearing a ring worth Rupees twenty-five thousand, and a thief mugs him and takes it away. At that time he feels that it would have been better had he not worn the ring. First, he believed that wearing the ring makes him distinguished, and then he believes that not wearing it would have made him happy. In this way he imagines everything. But the ring is neither the reason for joy or sorrow. *Jiva* believes that if the body is healthy then it is very good. But this is untrue. Because, even if the body is healthy but if his son dies then he will imagine himself to be unhappy.

Nature of imagination of *jiva* is sorrowful. Hence *jiva* must change his focus. He should focus on the pure nature of joy, which is the *âtmâ*. Non self substance is not the reason of joy or sorrow. But it is the thoughts of *jiva* which give unhappiness. When *âtmâ* is without that, then it is the reason for joy. When *jîvâ* understands and believes this, then he is happy. If the son is good, then *jiva* believes it to be good, and if he is not good then he thinks that he would have been better off without a son. In this way, imagining and thinking of *jiva* is sorrow. So *jiva* must shift his focus and believe that outer, non-self substances are not the reason for joy or sorrow. But his own thoughts are the reason for sorrow. *Jiva* must bring the focus that his nature is without thoughts and with pure joy.

Whichever circumstances *jiva* believes to be the reason for happiness, he tries to get them, and whichever he believes to be the reason for sorrow, he wants to remove them. In this way ignorant *jiva* tries this uselessly. In reality it is the thoughts which give sorrow. So *jiva* must change that.

Jiva must focus on the fact that the present circumstances are sorrowful, but even then in the inner pure nature, there is happiness. None of the outer substances can make a *jiva* happy or unhappy. *Jiva* tries to earn money, even through black marketing, because he believes that to be the reason for happiness. But that thought is the reason for sorrow. In this *âtmâ* experiences good-bad and becomes dependent. Due to his dependency he is unhappy. So *jiva* should focus on the pure nature of joy which is *âtmâ*.

PRAVACHAN ON BHÂVÂRTH

Body does not make the *jiva* either joyful or sad. *Devas* (those who are born in *devlok*) have *vaiykriya* (which can change form) bodies. Due to *punya* in earlier life, they have the favourable circumstances of *swarg* (*devlok*). The way camphor tablets disintegrate, in the same way, when *âtmâ* leaves the body of *devs*, the body disintegrates. *Dev* can give numerous forms to his body, but that body is not the reason for happiness. Similarly, presence of *indrâni* (female *devi*) etc also cannot be the reason for joy.

Jiva who eats meat and drinks alcohol goes to *narak* (lower world/hell). Minimum life span in *narak*

is of ten thousand years. But there too the body is not the reason for sorrow. Reason for sorrow is the belief that the circumstances are not conducive, and attachments and pain towards it. *Ātmā*, by himself, leaves his pure nature and forgets it. Mistake is his own, and the one who gets fruits of that mistake is also the self. No arising of karma can make the *jīva* dependent. When *jīva* forgets the eternal sentient pure self and gets engrossed in imagination, then that is the reason for joy and sorrow.

GATHA-67

अथात्मनः स्वयमेव सुखपरिणामशक्तियोगित्वाद्विषयाणामकिञ्चित्करत्वं द्योतयति-

Now, the *âtmâ* itself being possessed of the power of *sukh parinâm* (modifying into happiness form), the meaninglessness of the objects of senses is shown: -

तिमिरहरा जइ दिट्ठी जणस्स दीवेण गत्थि कायव्वं।

तह सोक्खं सयमादा विसया किं तत्थ कुव्वंति॥67॥

TIMIRAHARÂ JAI DIṬṬHĪ JANASSA DĪVENA ṆATHI KÂYAVVAM |

TAHA SOKKHAM SAYAMÂDÂ VISAYÂ KIM TATTHA KUVVANTI ||67||

Meaning of *gâthâ*: If the eye sight of embodied being be the remover of darkness, then there is no purpose of lamp, i.e. lamp cannot do anything; similarly, where the *âtmâ* itself modifies in the form of happiness, what can the objects of senses do there? i.e. the ineffectuality of the objects is highlighted here.

***Tikâ*:** As the eyes of some of the animals (owl, cat, etc.) possess the power of removing the darkness (of night), so they do not have any concern with the lamp-light, etc. which have the nature of destroying the darkness (i.e., for them lamp-light does not do anything); similarly although the ignorant/unwise embodied beings, by such thought that the objects are the means of happiness-take the shelter of objects in vain, nevertheless in the embodied mundane state or in the disembodied liberated state what the objects can do of this *âtmâ* who modifies in happiness form of its own?

***Bhâvârth*:** This *âtmâ*, in mundane state or in liberated state, modifies in happiness form on its own, the objects are *akinchitkar* (meaningless) in that, i.e. they-the objects cannot do anything. But the ignorant-unwise embodied beings considering the objects to be the cause of happiness take their shelter/refuge in vain.

PRAVACHAN

If the eyesight of an animal destroys the darkness, then it does not need the lamp (light). The way an owl and other night wandering animals do not need a lamp, in the same way, when this *âtmâ*, itself, modifies into passion (*raag*) form, then what can the objects of senses do there? Here, the body and the objects of senses both have been discarded, because they are not the cause of happiness. Ignorant *jiva*, himself, imagines happiness to be in them. The way imagination of joy and sorrow is not in the associated circumstances, in the same way it is not in pure nature of self (*âtmâ*)-imagination is only in the present *paryây* (modification).

Owl, snake, etc. nocturnal animals do not need light, they can see in the darkness. They can see the things in the darkness where they are and take it. If a thief has thrown his loot in a lake, then the police catches him just by following his footprints; he does not need a lamp for that.

Just as the light of lamp does not do anything, similarly the quintessence of *âtmâ* is *jnânânand-chidânand* (replete with knowledge and joy-sentience with bliss). *Jiva* forgetting such nature himself becomes dependent on other non-self things, and believes that the objects of senses are the instrument of happiness. One keeps in his home all kinds of medicines ready, keeps all kinds of food ready for eating. Mango juice, beauty of wife, garland of flowers, prestige, felicitation letter, etc. whatever objects are there -the ignorant person believes them to be the instrument of happiness.

To know that mango is sweet is one thing, but to believe it to be nice is illusion; because some *jiva* can die while eating a mango and someone can survive even after eating some bitter food. Therefore, to say that sweet things are good and bitter things are bad, is not correct. A sick child was caused to drink sweet lime juice and he died, now in this case what should be called good or bad?

Good or bad is not in the nature of substances and the imagination of good or bad is also not in the eternal pure nature of *âtmâ*. But ignorant *jiva* leaving his pure nature aside imagines good or bad in the *parâyâ*. On one hand he says that he can live without *roti*/food but he cannot live without opium, and someone may say that he cannot live without a healthy body-such sort of many mistakes/perversities he commits. No such fault/perversity exists in the pure nature of self *âtmâ* nor it exists in the associated circumstances also, but ignorant *jiva* commits mistake/perversity in the present state (*parâyâ*).

Ignorance is no defence. Ignorant *jiva* believes the objects of senses to be the instrument of happiness and keeps false understanding in vain. When an important post is to be sent, a postage seal is affixed on it and at the time of sealing the post master must remain present. If the postmaster does not know this rule and he does not remain present, then he himself is held responsible for it. Therefore, ignorance is no defence. In the same way, if someone says that he is not aware that the objects of senses are not the instrument of joy, and consequently if he imagines happiness to be in a beautiful wife, son and wealth etc. then he will definitely be unhappy. Thus, ignorance is no defence.

Ignorant says that as and when *nimitta* (auxiliary cause) comes, then *raag* (attachments) is caused. Initially he had not heard the words of praise for himself, then no *raag* is caused, but when he heard the words of praise then he had *raag* there. In this way, the ignorant holds false imagination that happiness is caused by *nimitta*. He in fact forgets his eternal knowing nature of self, and creates *raag* (gets attached) and believes objects of senses to be the instrument of happiness. He keeps false understanding in vain that these touch, taste, smell, and colours are the instrument of senses.

The modification of insentient matter occurs due to insentient matter itself, even then ignorant *jiva* believes unhappiness due to them. A person having a bulky fat body may be seen having poor understanding/intellect. If body and *âtmâ* were one, then the expansion of knowledge should be according to the size of the body. But it never happens so, because body and *âtmâ* both are separate substances, therefore there is no happiness in the body.

Ignorant *jiva* has formed a wrong habit. He does not know his own *âtmâ* and focuses towards the objects of senses. He does not know that he is a sentient blissful self, but he tries to know the non-self matters. If some other person's name be the same name as that of his son, and the other person dies. Then due to delusion of name, he believes that his own son has died and grieves. But the moment he knows that the dead person is not his son, and then he imagines himself to be happy.

Someone earned a profit of five hundred thousand Rupees in his shop abroad, and then he (being unaware of it) does not imagine himself (happy) about it. But as and when he gets its news by telegram or on phone that, he has made a profit of five *laks* rupees then he imagines happiness about it; whereas in reality at that time that thing is not the cause of joy or sorrow, only his imagination/thought is the cause of joy or sorrow.

Without understanding the rules/vested interest of the worldly people one cannot get peace. Father may work very hard for the son, even then the son says that-‘my father has too much attachment’. When would it be said that-attachment has been left? Substance is lying separate, but one who leaves its interest and fondness for it, then he would be said to have left attachment with it. Ignorant person imagines/ desires to keep other people happy to remain congenial; but other *jivas* may or may not remain congenial towards him that is not under his control.

If someone cannot chew *roti*, then he powder it and eats it with curd, then the ignorant person imagines himself happy in it. Being poor or wealthy, being childless or with a son, neither are the cause of joy or sorrow, but this *jiva* forgetting his own self imagines happiness-sorrow (in those conditions). In this way, if he will be having correct understanding then he will be happy. First his delusion must go, then he will understand correctly, then partial *ânand* (joy) will arise, and on attaining complete steadiness in the self, complete *ânand* (spiritual bliss) will arise.

In the mundane state some certain things, and in the *Siddha* state the entire *lokâlok*, are not the cause of joy or sorrow. But *jiva* itself modifies in the blissful state, on his own. In the state of *sansâr*, or in the state of *Siddha*, he modifies in the form of happiness by himself. In ignorant state he imagines/thinks, and in the free-state he himself modifies in the passionless-blissful state.

Kevaljnân arises from the *jnân* of *âtmâ*. *Lokâlok* is known in it, but *lokâlok* is not the cause of happiness; similarly, in the lower (non-omniscient) state also, what can the objects of senses do? Calling *nimitta* or *vishay* (objects of senses), means one and the same thing. What can external things do?

Associated circumstances are not the cause of sorrow, therefore trying to remove associated circumstances will not wear off sorrow. Opposite of this is the pure knowing nature *âtmâ* devoid of any associations-having such understanding can remove sorrow. If *jiva* imagines thus, then outer means/ instruments are called *nimitta*, but because they are *nimitta* so there is happiness—it is not so. The *jiva* himself possesses his nature of *jnân* and *ânand*, and opposite to this is the perverse imagination/thought which is sorrowful.

PRAVACHAN ON BHÂVÂRTH

Family, friends and objects of senses are not *sansâr* (transmigration). But forgetting the pure nature of self and imagining oneself with *raag-dvesh* is *sansâr*. If wife, son, house, body, prestige, clothes, jewellery, etc. would have been *sansâr*, then on death, they all should attain liberation, because these things do not accompany after death. But this does not happen so, ‘these things are mine and I am of them’ -he carries such a belief with him, that is *sansâr*.

When a *jiva* does *vikâr* (state of impure dispositions), then he modifies in sorrowful form and when he does *avikâri* state of pure passionless dispositions, then he modifies in blissful form. The objects of touch, taste, smell, colour, are ineffectual (*akinchitkar*), i.e. they do not do anything to him, but ignorant takes their support. If he earns a thousand Rupees he feels good, whereas it is his attachment full of sorrow, but all this is the delusion of the ignorant.

Now the subject of indirect *jnân* is explained. In indirect *jnân*, one’s focus goes on senses and on the object of senses. Therefore, leaving the focus of senses and their objects, and focusing on one’s own eternal nature is the *sâdhan* (instrument). Ignorant believes that- storing food grains for two years is good. He stores it and if it gets stolen, then at that time he imagines that his goods have been stolen! But if those were his goods, then they would not have separated from him. Ignorant believing the objects of senses to be the cause of happiness, feels extremely perturbed. But he does not search for real happiness.

GATHA-68

अथात्मनः सुखस्वभावत्वं दृष्टान्तेन दृढयति—

Now, the nature of happiness of *âtmâ* is being affirmed by illustrating through examples: -

सयमेव जहादिच्चो तेजो उण्हो य देवदा णभसि।

सिद्धो वि तहा णाणं सुहं च लोगे तहा देवो॥68॥

SAYAMEVA JAHÂDICHCHO TEJO UᅇHO YA DEVADÂ ᅇABHASI |

SIDDHO VI TAHÂ ᅇĀᅇAN SUHAM CHA LOGE TAHÂ DEVO ||68||

Meaning of *gâthâ*: Just as the sun by itself is lustrous (*tej*) and hot (*ushna*) and is a *dev* (celestial being)-god of sky, so similarly the disembodied liberated soul (*Siddha Bhagwân*) is also by himself *jnân* (knowledge) and *sukh* (bliss) and divinity - the supreme God of the universe (*lok*)

***Tikâ*:** Just as a sun in the sky irrespective of having any other causality (1) illuminating on its own with extreme brilliance by nature being possessed of fully developed light is lustrous (2) like an iron ball sometimes modifies into hot form, the sun owing to always holding the hot modification is hot and (3) by nature being under the control of continued rise of *devgati nâm-karma* the sun is *dev*; similarly, *bhagwân âtmâ* (the self) in this universe, irrespective of having any other causality (i) being capable in illuminating *sva* (self)-*par* (non-self) on its own, possessed of true infinite power being identical with innate self-realization, in *jnân* (knowledge), (ii) the final liberation (*moksha*) evolving by complete self-absorption/engrossment in soul and owing to perfect steadiness in the state of unperturbed-ness prevalent by that (*moksha*) is *saukhya* (real spiritual happiness/bliss) and (iii) those (capable souls) to whom the attainment of *âtmâ-tattva* (self-realization) is very near, in the mind form of stone pillar of such intellectual persons, whose glorious divine hymn is carved, he being the holder of such divine characteristics is *dev* (supreme *Bhagwân*). Hence let this soul be free from objects which appear to be the means of happiness.

***Bhâvârth*:** *Siddha Bhagwân* (disembodied omniscient Lord) without any dependence of external causality, on his own is *sva-par prakâshak jnânroop* (self and non-self illuminating embodiment of knowledge). He is possessed by infinite spiritual bliss and is divinity form which is beyond thought. Like *Siddha Bhagwân* all mundane beings are possessing the same nature, therefore the *jivas* aspiring true happiness should give up the disposition of dependence (taking the support) of objects of senses and must evolve/modify into an independent supreme blissful nature form.

PRAVACHAN

The sun in the sky is bright and hot by itself; it does not need any other fire. People believe it to be a *dev*, but it is just an earthen star, and the *Jyotishi Dev* (stellar celestial *dev*) dwells in it. World believes the sun to be a *dev* (god) – this is an example. Similarly, in this world the complete *parmâtmâ*, to whom has been manifested complete joy, he himself is *jnân*, *sukh* and *dev* (knowledge, happiness and omniscient

God). Nature of pure *jnân* and *ânand* is present in the *âtmâ*- he himself is a *dev*, but since eternity, one does not know this fact. Due to this, an ignorant imagines happiness in the pampering of senses. That is the cause of transmigration.

Âtmâ is of blissful nature. This is ascertained by an example. It has been ascertained that the characteristic of *âtmâ* is *jnân*. Dispositions of *punya* or *paap*-are not the nature of *âtmâ*. As is the eternal pure knowing nature, in the same way is the eternal blissful nature of *âtmâ*. *Âtmâ* is filled with complete bliss. This is explained through the example of the sun. As *âtmâ* is identical one with its knowing nature, therefore *âtmâ* is *jnân*.

As the sun is in the sky, by itself, without any relatedness of any other causation, i.e. the sun is by itself, it does not need any other reason. What is the nature of sun?

- 1) It is extremely bright by nature. So, owing to having fully manifested form of light, it is *tej* (lustrous). It is a substance without any other causation, and its nature is *tej*.
 - 2) The way a ball of iron, sometimes modifies into very hot state. In the same way the sun always holding warmth modifies into hot state. This description is made from the view of the rays of the sun.
 - 3) Owing to being under the nature of continued rise of *dev-gati nâm-karma*, it is a *dev*. This is the talk of the *dev* sitting inside the *suryavimân* (celestial plane of the sun). Because, the rise of *dev-gati nâm-karma* does not belong to the earthen star of the sun, so here it should be understood that the statement is made entirely in general sense. This is an example, similarly: -
1. The *âtmâ* of *Siddha* has modified in the state of *kevaljnân* (omniscience) without any other causation of this *lok* (universe). In the same way, nature of *âtmâ* is to manifest its illuminative nature. Body, mind, speech, are not the cause of *dharma* (passionless-ness). The way no one has made/created the sun, it exists, exists and exists, by itself; in the same way, no one has made/created the *âtmâ*, it exists, exists, and exists by itself. That *âtmâ* is capable of illuminating both the self and the non-self.

Nature of *âtmâ* is to know the self and non-self. The way he knows the self, in the same way he knows the body, mind, and speech also. In this way when he knows the pure nature of self, separate from the passion of attachment, then *dharma* is evolved. Nature of *âtmâ* is to illuminate the self and non-self. But it is not his nature to do anything in non-self or to do *punya* and *paap*. One should know the self, that he is an embodiment of pure *jnân* and *ânand* and should know *punya-paap*, as non-self, he does not do the disposition of charity-compassion, he neither removes it nor believes it to be his own – only knows it. Thus, the nature of *âtmâ* is to know self and non-self.

The way nature of sun is brilliant and it (sun) is in the sky, without any other causation, in the same way, in this *lok*, the *âtmâ* illuminating the self and non-self, is the glittering sentient sun-owing to its being identical with natural experience of infinitely powerful self, it is *jnân*. *Âtmâ* of *Siddha* is full of pure *jnân*. The *parâyâ* (modification) of *Arihant* and *Siddha* is identical with itself, but it is not identical with *punya-paap* (good–bad dispositions). It does not have sameness with body, non-self substances and attachment-hatred. This *âtmâ* has relationship of sameness with *jnân-prakâsh* (the light of *jnân*), but it does not have relationship of oneness with the disposition of compassion-charity, lust, anger, etc.

This *âtmâ* has no concern with any other causation, and no so-called god has made/created *âtmâ*. It is identical with its knowing nature of *jnân*. This chapter is on knowledge reality (*jnân-tattva*). *Jnân tattva* is the illuminator of self and non-self. To differentiate between auspicious and inauspicious (*shubh* and *ashubh*) dispositions is not its nature. These good and bad dispositions will be explained later.

Âtmâ is not identical with the state of little knowledge (ignorance). *Kshayopsham* (*jnân* evolved on

destruction cum subsidence of *karmas*), may be more or less, but that is not the nature of *âtmâ*. It is to be identical with completely bloomed *kevaljnân* - such knowing nature of *âtmâ* is eternal-from eternity to infinity. Due to absolute oneness with it, *âtmâ* is *jnân* only. *Punya-paap* are *vikâr* (impure dispositions), and *âtmâ* is not identical with *vikâr*. Even then knowing the self to be identical with *vikâr* is the state of ignorance.

The way sunlight has no connection with the blot of darkness, similarly sentience has no connection with the attachment-aversion form of darkness. But it is connected with the efficacy of knowing of the self and non-self, because it is one and the same. *Âtmâ* has not become identical with the activity of body and with *punya-paap* dispositions (good or bad deeds), but it is identical with *jnân*-having such a belief and experience is *dharma*. Sentient sun-identically equal to the *jnânsurya* (knowing nature sun) the self and non-self illuminating sun is identical one with the experience of *jnân*. *Siddha Bhagwân* is well placed in the state of unperturbedness that is why he is full of bliss.

2. Now *ânand* (joy) is explained: - *Âtmâ* does not get contented/gratified with body, mind, speech and sensory objects. One may be having crores (millions) of rupees, or may be having the throne of *Indra* (king of *devs*), even then there is no contentment in it. Along with *jnân*, *âtmâ* is blissful (*ânand swaroop*), completely final (purest) state arising from it is *moksha*.

How does *âtmâ* attain *moksha*?

The *punya-paap* dispositions occurring in the (state of) *âtmâ* are full of discontentment by nature. The thoughts/dispositions of compassion, charity, vows, pilgrimage which arise in the self have discontentment nature, no contentment evolves from it. *Âtmâ* is eternally full of *jnân-ânand* nature; by its shelter complete salvation form of *moksha* is attained. Here the discussion is about the self-contentment/satisfaction, or of the joy of *âtmâ*.

People after taking a meal say that they are feeling satisfied, but just after six hours they eat a meal again. Therefore, there is no satisfaction in money, prestige or food. From *nishchay* (real) view point "I am unrestrained, untouched" and from *vyavahâr* (conventional) view point "I am restrained with *karmas*"-having such a division in mind and getting stuck in *raag* is not contentment. Even the thought/notion that-*âtmâ* is pure, is discontentment, and it is not the *dharma* of *âtmâ*. *Siddha Bhagwân* has attained *moksha* by having complete self-contentment. Therefore, one should have contentment with the true belief of *âtmâ*, then *samyak-darshan* and *samyakjnân* will be attained, and if he will further develop contentment then the state of *moksha* will be attained.

Ignorant *jiva* pounces on the objects of senses, pounces on the favourable objects, but there is no contentment in them-whether call it contentment, or call it *dharma*, or call it *samyak darshan-jnân-châritra*, they all are one and the same. *Âtmâ* is fully filled with complete *jnân* and *ânand*, by concentrating on it, *âtmâ*, contentment (*âtmâ-trupti*) is evolved.

There is no real contentment/satisfaction in eating a mango. There is no satisfaction in earning two-five lakh (hundred thousand) rupees. Similarly, there is no self-satisfaction in compassion, charity etc. because it is *âsrav-* (the disposition of influx of *karmas*), and *âtmâ* cannot get satisfaction from influx of *karma*. But *âtmâ* is an embodiment of *jnân* and *ânand*, and on concentrating on it, the state of *moksha* is attained. As *Siddha Bhagwân* is in the completely self-absorbed state, that is why He is *sukhi* (happy).

The state of *moksha* prevails unperturbedly. The *Siddha* (supreme God) are steady in the state of bliss; in the same way, the non-sensory eternal, unchanging nature of this *âtmâ* is the subject of a true believer. *Ânand* (bliss) which is manifested on leaving the extroverted sight, that is in fact the *moksha-mârg* (path to *moksha*) and getting manifested the state of complete *ânand* is *moksha*. In this way, *jnân*

and *ânand* both are the distinctive adjectives (attributes) of *âtmâ*. One who has accepted the divineness of his *jnân svabhâv* (nature of *jnân*); in his heart the hymn/benediction of *dev* (omniscient God) is engraved.

Now, *dev* is explained here. As the sun is a stellar god, in the same way, *Siddha Bhagwân* is God; similarly, this *âtmâ* is also a god with divine efficacy who will attain the completely manifested state (modification) shortly. *Samyakdrishti*, *Gandhars*, *Âchâryas* etc. will attain the complete accomplished state very shortly, and their transmigration will end forever. In the mind form of stone pillar of such *jnâni* (enlightened) *jivas* the hymn of extreme brilliance has got engraved as if on a stone pillar.

Bhagwân knows the three *kaals* (past, present, future) and three *lok* (upper, middle, lower), *pratyaksha* (directly). *Jnân* and *ânand* which was within, in the form of efficacy has been manifested completely-this kind of hymn of *Bhagwân* is engraved in the mind of wise people (*jnânis*). *Bhagwân* knows three *kaals* and three *lok*. *Jnâni* says that-whatever *Bhagwân* has seen only that will happen. Improbable never happens, and that which is destined to happen it will never change, then why should one get impatient?

Q: TO HEAR THIS, SOMEONE ASKS- IF THE PARYÂY WHICH IS FIXED WHERE, IN WHICH TIME IT WILL ARISE, AND THE SAME ARISES, THEN WHERE DOES EFFORT (PURUSHÂRTH) REMAIN IN THIS?

A: When one decided about *krambaddha paryây* (sequential modifications), then in his vision the state of omniscience has also been decided, and that itself is *purushârth* (true effort). But the ignorant person does not accept this. Omniscient *Bhagwân* sees/knows all the future *paryây*s (modifications), and those *paryây*s modifications do not go ahead or move back-he who has decided thus he attains such divine efficacy within him, that his own nature is omniscience; in this way on ascertaining omniscience he remains the knower and seer, and on attaining further purity, the remaining impurity gets destroyed and he attains *kevaljnân*.

Gandhar, etc. *samyakdrishtis* have ascertained this in their (psychic) mind and heart. See! In the hearts and minds of learned men like *gandhar dev*, etc. the character of the hymn of divinity, of the nature of pure *âtmâ*, as if chiselled on stone, is explained here. To move away from *dravyaindriya* (physical senses) *bhâvindriya* (psychic senses) and their subjects, and bowing towards one's *atindriya-svabhâv* (non-sensory nature) is called the benediction/hymn of *Bhagwân* (omniscient Lord).

Dharmijiva (a true believer) does not appreciate the associated circumstances, does not appreciate *punya-paap*, and does not praise the incomplete *paryây* (i.e. partly pure *paryây*) also, but he engrosses in the inner pure knowing nature of self. To get engrossed/absorbed within the self is the hymn/benediction. Those who have attained the completely bloomed state they know the three *kaals* and *lok* in one *samay*.

In this way, the *jnân* which decides his pure knowing nature gets separated from *raag* and *nimitta*. Those who believe in concentrating on *punya-paap*, or who believe benefit in compassion, charity, etc. they cannot ascertain the omniscient's meaning, he cannot ascertain that there is the existence of *Siddhas* and *Arihants* in this world.

The omniscient *Bhagwân* has become free from *raag*-similarly 'my' *âtmâ* also by nature is free from *raag*-without deciding this, it cannot be said that- the benediction of omniscient Lord is engraved within. *Âtmâ* of *Siddha* is free from *vibhâv* (impure disposition) and *vyavahâr* (conventionality), it has remained only a pure nature of *jnân* and *ânand*-such is the characteristic of *devs*-one who ascertains thus he believes his *jnân* to be in the form of *raag*.

My nature is to know completely. Complete *parmâtmâ* has become free from *raag*. Completeness of insight (belief), knowledge and engrossment within is there-one who decides so, gets free from *raag* and engrosses himself in his eternal nature-this itself is *purushârth* (true effort). This *âtmâ* is full of *jnân* and *ânand*. Ascertainment of *âtmâ* is not possible without taking the shelter of complete pure nature and

without being free of *raag*. The ascertainment of completely liberated *Bhagwân* is etched in the heart of a *samyakdrishti*.

Someone says that-if omniscient knows everything, then where does our *purushârth* (effort) remain? One who says so does not have the ascertainment of/belief in the omniscient *Bhagwân*, and *kevaljnân* is there in this universe-such type of hymn/benediction has not been etched in him. To be engrossed in one's own omniscience nature is *nishchaystuti* (absolute benediction) and (auspicious) thoughts which arise of making hymn is the *vyavahârstuti* (conventional benediction). Whatever has been etched in *jnân* never changes.

BASE OF DHARMA IS OMNISCIENT-Who is such an omniscient? Ignorant does not know this. Omniscient knows the state of past, present, future, all at once, in one *samay*. Whoever's whatever state, wherever, is meant to happen the same happens-on deciding so, "his nature is omniscient and is of knowing-one who decides so is a Jain. The way one who writes the word 'sugar' on a sack, but fills inside with absinthe (powder of a bitter plant), but the absinthe does not turn into sugar; similarly, by assuming the identity of a Jain from outside one does not become a true Jain.

In this way, a true believer (*dharmiâtmâ*) has ascertained the belief of the omniscient. Complete divine efficacy has manifested in *Siddha Bhagwân*, hence he is a *dev* (supreme God). Similarly, this *âtmâ* too is possessed of divine efficacies. *Bhagwân* has attained the completely bloomed state and has destroyed the incomplete state— from where has this happened? It has manifested from the inner (efficacious) nature. On who decides that from *nishchay* (realistic point of view)-his *âtmâ* is *dev*-then from *vyavahâr* (conventional point of view) the *Siddha Bhagwân* is *dev*.

He who wants to do the work of other non-self, or wants to do *dharma* by following *vyavahâr* (conventional rituals) he does not have even faith of the *sarvajna*, he does not know the Jain *dharma*. He who has manifested omniscience in one *samay*, and by conquering *raag-dvesh*, has attained the state of omniscience-He is God of gods (*devâdhidev*). In his *jnân*, the three *lok* have been engraved; similarly, "I am the knower, I have not to do any change in the other non-self, and no change is to be done in the *parâyâ* also";-one who decides thus-the omniscient Lord has been engraved in him. To whom, if *ânand* (bliss) is not experienced/not manifested with *jnân*, he is not called *dev*.

This *âtmâ*, by nature, is full of knowledge and bliss-the decider of this has the belief of omniscient *dev*. He whose vision/insight is focused on his *svabhâv* (pure nature of self) has the belief of *kevaljnân*. Hence 'let go and leave the inclination towards *punya-paap* dispositions and fruits thereof and now turn/move completely towards the pure *âtmâ*.'

So, let this *âtmâ* say good bye to the objects of senses creating illusion of being the means of happiness. Wife, son, pulses/lentils-rice, house, etc. are met with due to rise of past *punyas*, but they are not the instrument of joy. Ignorant believe that they are the instrument of happiness to him. Therefore, now one must say good- bye to those objects of senses. My *âtmâ's* nature is *jnân* and *ânand*. The inclination towards *punya* and *paap* itself is the subject of senses, therefore it must be stopped.

Tendency towards compassion-charity and their fruits needs to be stopped. Nature of my *âtmâ* is *jnân* and *ânand*-in this sight/belief, *svabhâv* (characteristic nature) has been taken, let its modification be completed. Having such an understanding is the *kriyâ* (activity), but contrary to this, *âtmâ* is incapable to do the activity of even one particle. But he does have the full power (efficacy) to know the other non-self substances. *Âtmâ* cannot do anything of the son, only body, etc. the state of inanimate, modifies into inanimate form.

The soul has full power/ability to illuminate the non-self substances in non-self form, but do not

have the power/ability to do anything of the non-self. *Âtmâ* can know the universe, but it (*âtmâ*) does not have such strength due to which the body moves or speech comes out. But the ignorant person believes just opposite of this, he does not know the *jnântattva* (knowledge reality).

Bhagwân says that one's tendency of attachment towards the objects of senses must stop and it must turn completely towards the *âtmâ*! Whatever *raag*, etc. still arise they are the subject of his *jnân*, but they are not the subject of his contemplation. *Âtmâ* is full of *jnân* and *ânand*, one must decide thus and manifest the completely bloomed state-this is the only way to become *Siddha Bhagwân*.

Q: SOMEONE ASKS-WHERE IS THE REFERENCE TO CHAUVIÂHÂR (not having food/drinks in the night) OR EKÂSHAN (taking meals once a day), IN THIS?

A: *Âtmâ* cannot take or leave non-self-substance, but ignorant self believes just opposite of this. To believe that *âtmâ* can take or leave the non-self-substance is gross ignorance and hypocrisy. *Bhagwân-âtmâ*, potentially, he himself is of god form full of *jnân* and *ânand*, whereas ignorant selves believe sun to be god (*dev*), and *jnânîs* believe his *âtmâ* to be god. True *dev* is-he who manifests complete *kevaljnân* and *ânand*. One who accepts this percept is a *jnânî* (realizer of self-soul), and he has ascertained the omniscient.

Any *paryây* which is meant to arise in which ever (fixed) time, in sequence bound order of modifications, the same will arise-no one is capable to change it in any way. In this way, whoever has accepted the pure nature of *jnân* or *dharma*, only he has ascertained/belief in omniscience, and in a short period he is going to become omniscient. One should have such ascertainment/belief that he has not to do anything outside-as he is, by nature, full of *jnân* and *ânand*. *Raag* (passions) is worth knowing but not worth doing-one who has accepted this unilaterally in his *jnân*, he has accepted the nature of omniscient *kevali-Bhagwân*.

PRAVACHAN ON BHÂVÂRTH

Siddha Bhagwân knows three *kaals* and three *loks* in *sva-par-prakâshak* form of illuminating self and non-self together; there is no external reason in his knowing, thus because he is possessed of infinite blissful form of *âtmâ*, and he is having incomprehensible form of divinity. *Gandhar* (chieftains of the congregation of monks) eulogizes him, internally and externally. The nature of all mundane *jivas* is just like *Siddha Bhagwân*, so it is said:-

*Chetanroop anoop, amoort, siddha samân sadâ pad mero,
Moha mahâtam âtam ang kiyou, par sang mahâtam gherou |
Jnân kalâ upji ab mohi, kaho guna nâtak âgam kairo,
Jâsu prasâd sadhey shiv mârag, vegi mitei bhav vâs baserou | |*

In "*SamaysârNâtâk*" it is said that *Siddha Bhagwân* has manifested the completely bloomed *paryây* and exactly similar is the characteristic nature of all *jivas*. Whose aim is to attain *ânand* (pure joy) let such *jivas*, leaving the support of *punya* and *paap*, and fruits thereof, modify with independent supreme blissful state. The way sweetness is filled in *chanâ* (gram), it gets manifested when parched, in the same way joy is filled in the *âtmâ*; it gets manifested (when taken its shelter).

In this way the chapter on *ânand* is completed.

GATHA-69

अथेन्द्रियसुखस्वरूपविचारमुपक्रममाणस्तत्साधनस्वरूपमुपन्यस्यति-

Now, here the sub-chapter on *shubh parinâm* (auspicious thoughts/dispositions) begins:

देवदजदिगुरूपूजासु चैव दाणम्मि वा सुसीलेसु।

उववासादिसु रत्तो सुहोवओगप्पगो अप्पा॥69॥

DEVADAJADIGURÛPJÂSU CHEVA DÂÑAMMI VA SUSÎLESU |

UVAVÂSÂDISU RATTO SUHOVAOGAPPAGO APPÂ | |69| |

Further considering about the nature of *indriya sukh* (sensory pleasure), the differentia of the means (*sâdhan*) of that (*shubhopayogaa*) is being described here: -

Meaning of *gâthâ*: *Jiva* (soul) devoted to worshipping supreme God (omniscient Lord), ascetic and preceptor monk, offering donation (of food, medicines, books, *jnân*, etc.), observing good moral conduct and fasts etc. is of the form of auspicious conduct.

***Tikâ*:** When this *jiva* (soul) quits/crosses the inauspicious ground of *dvesh* (aversion) form being the means of suffering and *raag* (passion) form of sensual objects and accepts the loving religious attachment of worshipping *dev-guru-yati*, offering gifts (*daan*), observing virtuous conduct and fasts, etc. then he is said to be situated in the auspicious ground/base which is the means of *indriya-sukh*.

***Bhâvârth*:** The (supreme Gods who) are free from all flaws, demerits and short comings are worshipful Lords-*Devs*. Those who are observer of *bhedâbhed ratnatraya* (divided-undivided forms of triple jewels-right belief, right knowledge, right conduct) and initiate *jina-dikshâ* (true monkhood) to other capable souls (*bhavyajivas*) aspirants of that *ratnatraya*, are *guru* (chief ascetic); those who are devoted to realize the pure self-nature (*shuddhâtâmâ svaroop*) by conquering the senses are *yati* (preceptor monks). Having affection in the worship of such *dev-guru-yati* or their idols, and serving food, etc. the four kinds of aspirants *muni-âryikâ-shrâvak-shrâvikâ*, in the vows of virtuous conduct as specified in the *shâstras*, on ethics and in observing fasts, etc. penance, is *dharmânurâg* (liking for passionless religion). That *jiva* (soul) who crosses/forsakes the inauspicious thought activity of form of aversion and attachment for sensual objects; he is *shubhopayogi* (having auspicious thought activity).

PRAVACHAN

Now begins the chapter on auspicious disposition (modification). Initially, by having the thoughts related to the nature of sensory joy, the differentia of instrument of sensory joy, i.e. *shubhopayoga* is explained. Why has this chapter been put here? This chapter is about the knowledge reality (*jnân tattva*). Nature of *âtâmâ* is *jnân*. *Dharma* is attained by the instrument of the inner knowing nature of self, and auspicious psychic activity is not the instrument of *jnân tattva*, but it is the instrument of sensory joy-this

is explained here. Liberation is attained by the inner instrument of sentient nature *âtâmâ*. *Shubhopayoga* (auspicious thought activity) is not the instrument of attaining of *jnân tattva*, or completely bloomed *paryây*. In the incomplete state of a *sâdhak* auspicious thoughts/dispositions do arise. But they are the instrument of sensory joy related with (physical senses), but not the means of non-sensory bliss (*ateendriya-sukh*). That is why this chapter has been put here.

One who remains engrossed in worshipping *dev* (true omniscient god), *guru* (true preceptor) and *yati* (*sâdhu*/ascetic), donation, meritorious activities, or in observing fasts, etc. has *shubhopayoga*. Thoughts/dispositions of *poojâ*, compassion, chastity is auspicious, and these are the instruments of sensory pleasures. When this *jiva* transgresses the malicious dispositions which are the instrument of sorrow and also the inauspicious thoughts of sensual desires, i.e. when he does not have (*ashubhopayoga*), then he does the *poojâ* of true *dev*, *guru* and *sâdhu*.

He who gives alms (serves food respectfully) to *guru*, follows strict unbroken celibacy and keeps a religious feeling with love for *dharma*, in observing fasts, etc.-all this is his auspicious disposition, but it is not the means/instrument of *moksha*. The *nishchay* (real passionless state of) charity, compassion, chastity, fasts, penances, etc. are the means of *moksha*, i.e. abstinence/negation of desire is the real instrument of *tapa dharma* (true passionless penance).

Shubh raag (auspicious attachment) is the associated accompanying disposition (*sanyogibhâv*) hence it acquires associated circumstances, but does not acquire *dharma* (passionless-ness). Here *dharmânuraag* (attachment to *dharma*) is said to be the means of bondage of *punya*. *Shubhopayoga* is the instrument of sensual pleasures, but it is not the instrument of non-sensory joy. Here the meaning of *dharmânuraag* is to be understood as *punya*. *Poojâ* of *dev-guru-yati-sâdhu*, charity, chastity, fasting, all are auspicious dispositions/thoughts. Great vows and *pratimâs* (small vows) are included in *sheel* (chastity).

Jnân with *ânand* exist inevitably in the sentient blissful self-god. But the cause of this *ânand* is not *shubhopayoga*. *Jiva* with auspicious thought activity is said to be situated in *shubhopayoga*, which is the means of sensory pleasure.

PRAVACHAN ON BHÂVÂRTH

The disposition/desire of doing *poojâ* of *dev*, *guru* and *yati-sâdhu* is auspicious-(but) it is not *dharma* (passionless piety). He who is without eighteen faults is *dev*. This is not the talk of them who believe *dev* with eighteen faults of thirst, hunger, *moha* (delusion), etc. but the auspicious attachment of worshipping true *dev*, who is free from eighteen faults, does arise to a true believer (*dharmijiva*), but that *punya* also is bondage. Under the predominance of *ateendriya ânand* (non-sensory bliss), (although) *shubh raag* does arise in the fourth, fifth and sixth stages of evolution (*gunasthâns*), but it is not predominant. *Dharmijivas* (who have attachment for *dharma*) aim at their pure sentient blissful nature. They have the predominance of the means of their sentient nature, free from *raag*.

Samyakdrishti does not stay in *shubhbhâv* (auspicious disposition/activity), but knows it, the focus of a true believer (*dharmâtâmâ*) is not on *shubhopayoga*, but he believes pure the sentient nature to be an instrument of joy. Auspicious attachment is not the instrument of non-sensory happiness; therefore, he believes sensory pleasures and auspicious attachment to be rejectable, i.e. he does not have such interest-that he should get pleasure of (object of) senses.

Guru (true monk/preceptor) is the worshipper of *bhedâbhed ratnatraya* (divided-undivided three jewels) of right belief-knowledge-conduct, they are called worshipper of *bhed ratnatraya* (conventional right belief-knowledge-conduct) from *vyavahâr* point of view. *Âtmâ* is an undivided idol of bliss-he who has such an insight (belief), knowledge and engrossment in it, he is said to be a *ârâdhak* (worshipper). In the

midst of his worship, auspicious attachment regarding *dev-guru-shāstra* does arise, therefore from the view of *vyavahār*, they are said to be the *ârâdhak* of *bhedratnatraya*. In this way, they are said to be the worshipper of both *bhedâbhed ratnatraya*. But in reality, they are the worshippers of *abhed-ratnatraya*, but not the worshippers of *bhed-ratnatraya*. Attachment of the belief of *dev-guru-shāstra*, knowledge of scriptures, and modifications of great vows do arise, hence, they are said to be their worshipper.

Those monks, who for the purpose of aforesaid *ârâdhanâ* initiate other capable souls (*bhavyajivas*) into *jñ dikshâ*, they are preceptor *guru*, and those monks who have conquered the senses, by remaining engrossed/stable in the non-sensory joy and are always inclined towards the pure nature of *âtmâ* are *yati* (ascetic). *Shubhopayoga* (psychic thought activity) is caused in the worship (*poojâ*) of such *dev-guru-yati*, or their idol, hence (due to that) sensory pleasure is availed of. One's *sansâr* (transmigration) is not destroyed by alms (serving food respectfully) to a *muni*, but he gets sensory happiness. Psychic activity which comes on giving alms to a *muni* is *shubhopayoga*, it is not the instrument of *dharma*, but rather it is the instrument of sensory happiness. It is not the instrument of the spiritual bliss/joy of pure nature of self.

It is true that *shubh raag* does arise to a *jñâni* (true believer), but it is not the instrument of attaining *jñân tattva*. *Âtmâ* is of pure knowing nature. Engrossment/unwavering attention in it, is the only instrument. Here auspicious disposition/thought is said to be occurring by observing four types of charity, but it is not said that by that charity *sansâr* would come to an end. *Samvar* (stopping of the inflow of *karmas*) is not caused by the worship of *dev-guru-yati*. Many people say that by doing *poojâ*, *âsra* (influx of *karma*) is removed and *samvar* (stopping of inflow of *karma*) increases. But this is not correct. It is also false that *sansâr* is destroyed by giving alms/serving food to a *muni* because it is *shubh parinâm* (auspicious modification), so it is the instrument for sensory happiness.

In a *Shwetâmbar shāstra*, it is said that- in the life of an elephant, by the compassion of saving the life of a rabbit, his *sansâr* became limited/came to an end-but that is not true, because the act of giving charity is the activity of *jad* (insentient matter) and the disposition of giving charity is auspicious attachment. Attachment is never the cause of *moksha*-the ultimate liberation, but it is the instrument of sensory joy.

The chastity, vows, great vows and *pratimâs* (small vows), which are described in *Âchârâng*, etc. *shāstra* (scripture on the code of conventional conduct), in following them *shubh raag* is caused, and it is not the instrument of *dharma*. To do *upvâs* (fast without food) or *ekâsan* (taking meal once a day) on the days of *ashtami* (eighth day of the lunar month) and *chaturdashi* (fourteenth day of the lunar month) is not *dharma*, but it is auspicious attachment, because it provides sensory joy, but it does not provide joy of *âtmâ*. When this *âtmâ* leaves the *ashubhopayoga* (inauspicious psychic activity) of the form of aversion and *vishayânuraag* (liking for the sensual pleasures), and accepts *dharmânuraag* the liking (attachment) for *dharma* (passionless religion), then he is a *shubhopayogi*.

Dharmânuraag means *shubh raag* (auspicious attachment), because in fact *dharma* (passionless religion) is the internal love of *jñân* and *ânand* nature of self, there is no *raag* of any kind. Where there is no thought of killing others and no *vishayânuraag* (liking for sensual pleasures) then there is *dharmânuraag* (liking/attachment for *dharma*)-it is said so. He has crossed the inauspicious ground of liking for sensual pleasures and achieved the ground of auspicious attachment, therefore he will get sensory pleasures, but he will not get his knowing and blissful nature (*jñân* and *ânand svabhâv*) from it.

GATHA-70

अथ शुभोपयोगसाध्यत्वेनेन्द्रियसुखमाख्याति—

Now, it is explained that *indriya-sukh* (sensual pleasure) is accomplished by means of *shubhopayoga* (auspicious thought activity):

जुत्तो सुहेण आदा तिरिओ वा माणुसो व देवो वा।
भूदो तावदि कालं लहदि सुहं इन्द्रियं विविहं॥70॥

JUTTO SUHEᅇA ÂDÂ TIRIO VÂ MÂᅇUSO VA DEVO VA |

BHÛDO TÂVADI KÂLAM LAHADI SUHAM INDIYAM VIVIHAM || 70 ||

Meaning of *gâthâ*: The *jiva* (soul) modified with auspicious thought activity is born as a *tiryanch* (sub-human) or *manushya* (human being) or *dev* (celestial being) and during that period he attains different kinds of sensual pleasures.

***Tikâ*:** This *jiva* (soul) by the efficacy of *shubhopayoga* being the means of *indriya sukha* (sensual pleasures), attains any one state of existence out of *tiryanch* (sub-human), *manushya* (human being) and *dev* (celestial being), which are the abodes of *indriya sukha*; he, during that period of staying in that state avails different kinds of *indriya sukha*.

PRAVACHAN

Sansâr (transmigration) does not cease by means of auspicious attachments. Without the experience of the pure nature, devoid of *punya-paap*, transmigration does not cease. *Sansâr* does not come to an end by way of *shubhraag*. Worshipping (*poojâ*) of *dev-guru-shâstra*, following twelve *anuvrat* (modest/lesser vows), penance, charity, *varshitap* (fasting every alternate day for one year), is all virtue (*punya*). If *varshitap* is done for prestige, honour, reverence of self, then it is not even *punya* (auspicious attachment). Those who do not have the true *dev-guru-shâstra* as *nimitta*, their *shubhraag* (auspicious attachment) is not even called apparent *vyavahâr* (*vyavahârâbhâs* - semblance of *vyavahâr*/not true *vyavahâr*).

Here, the *âtmâ* which has been described along with *shubhopayoga* (auspicious psychic activity), does not refer to only outer activity/rituals. One might be doing outer activity, he might be seen worshipping *Bhagwân*, but if his inner dispositions are not good, then even *shubhopayoga* is not caused. Here the *âtmâ* whose inner dispositions are auspicious, becomes a *tiryanch* (animal) or a *manushya* (human) or a *dev* (celestial being), and he who believes that-he has got money and power-enjoys various types of happiness for that period only. As people call him happy, so here he has been referred to as happy.

An ignorant self believes that when a lot of *punya* accumulates, then the purity of *âtmâ* increases. But the one who keeps focus on *punya*, he will shortly leave the auspicious disposition and will indulge into

inauspicious disposition. In spite of having auspicious disposition, a *jnâni* (true believer) keeps his focus on his pure nature, so he will shortly leave both the auspicious/inauspicious dispositions and will manifest as pure in modification. The fruit of auspicious thoughts is to get the transitory and notional joy of the life of *dev*, human, or animal being.

Vows, worship, charity, etc. are the auspicious psychic activities, which are the instruments of sensory pleasures, due to its strength; this *âtmâ* gets any one state of life either of animal, or human or *dev*, being the dwelling of senses. Due to auspicious thoughts/dispositions one gets riches, becomes a king or goes to (gets birth in) *Bhogbhoomi* (land of enjoyment), as a consequence of *punya karma*.

Ignorant says/believes that he has got the opportunity to listen to the discourses due to *punya*; hence *dharma* will be evolved due to it. But brother! There is no *dharma* in it. By auspicious psychic activity one will get sensory joy—with that he will be born as *jugaliyâ* (humans born in pairs, in 1,2,3 âra), will be a rich man, or will be born as a *dev*. He will get the role of anyone of these lives.

This *âtmâ* attains the state of being *tiryanch*, *manushya*, *dev* through the instrument of *indriya sukh* (sensory pleasures) like *vrâta* (vows), *pooja* (benediction), charity, etc. which have the ability of *shubhopayoga* (auspicious thought activity). With the *shubhbhâv* he becomes rich, becomes a king or goes to *Bhog Bhoomi* (that place where the life forms attains everything through the *kalpavriksh*).

Ajnâni who says/believes that he has got to hear this discourse due to *punya*, so *dharma* also will arise due to it. But brother! *Dharma* is not in this. With the *shubhopayoga* he will get the sensory joy—due to that he becomes a *jugaliya*, becomes rich or becomes a *dev*. He attains any one of these births.

By following the twelve small vows, he will reach near *Bhagwân* and there he will attain *samyaktva* - he is told that, one who is interested in *punya* over here; he will get ensnared there also in the association of *punya*. The self *âtmâ* is pure embodiment of *jnân* and *ânand*, the base of happiness of its insight (belief), knowledge and engrossment in it is the *âtmâ* itself and the base of sensory joy is the life of animal, human and *dev*.

Atmâ is not the basis of sensory joy. Base of *jnân tattva* is not *shubhopayoga*. One must affirm and believe that he is the knower, and modify accordingly. By having auspicious thoughts/dispositions of charity, compassion, chastity, penance one will get the *gati* (state of existence) either of *tiryanch* (animal), human or *dev*. But due to that the transmigration will not cease. Their fruit is impermanent/ transitory and it stays for a very short time. He lives in that *gati* till then; he gets various types of sensory pleasures. In the human life also, the time of *punya* and *paap* arises, and the sensory pleasure ends.

Nature of *âtmâ* is *sachchidânand* (*sat+chit+ânand*), i.e. eternal, pure sentience and joy. The spiritual bliss/joy which is manifested from its substratum, its guide/governor is the *âtmâ*. *Âtmâ* is indistructible so the permanent joy and happiness which is experienced on its basis prevails forever *sâdi* (with a beginning) till *anant* (infinity) time. The sensory pleasure stays for a very short time. *Âtmâ* is an eternal, pure knowing entity. The joy which is manifested from its base, that joy never ends. Base of sensory joy is a *gati* (life form) and that is temporary, hence sensory pleasure remains for a very short time.

GATHA-71

अथैवमिन्द्रियसुखमुत्क्षिप्य दुःखत्वे प्रक्षिपति—

Now, raising the matter of *indriya-sukh*, it is being placed/put in miseries: -

सोऽखं सहावसिद्धं णत्थि सुराणं पि सिद्धिमुवदेसे।

ते देहवेदणट्टा रमन्ति विसएसु रम्मेषु॥71॥

SOKKHAM SAHĀVASIDDHAM ÑATTHI SURANAM PI SIDDHIMUDESE |

TE DEHAVEDANAṬṬĀ RAMANTI VISAESU RMMESU || 71 ||

Meaning of *gāthā*: It is well established from the divine discourse of omniscient *Jinendra dev* that happiness even of the gods (celestial beings) is not natural-self evolved; they are afflicted by physical urge, they indulge themselves in the attractive objects of senses.

***Tikā*:** Among the enjoyers of sensual pleasures the chieftains are the gods (celestial beings); they too, in reality, are not having natural self-evolved happiness, conversely they are found suffering from psychic unhappiness that is why they are seen running towards the attractive objects of senses, as if someone takes a deadly jump from the peak of a mountain for sensual pleasure, in the same way a *dev* falls into sensual pleasures, owing to being overpowered by the affliction of the five sensed monster, in the body form.

PRAVACHAN

From the discourse of *Jinendra Bhagwân (Tirthankar)*, it is well proven that the celestial beings (*devs*) do not have that joy which arises from the pure bliss of *âtmâ*, because there (in that state) sensory joy is found. Humans, *tiryanch* (animals/plants etc.) and *devas*-in these three states of existence sensory joy is found, this has been told earlier. Now the discussion is about the *devs* who have more *punya*. *Devs* do not have true happiness so they run towards the sensual pleasures. Due to the inclination towards the body, they are afflicted by seeing the complexion/beauty, by hearing the words, etc. And they indulge in sensual pleasures. Therefore, *raag* has arisen in them, which is sorrow. In this way, even *devs* who possess excessive *punya* suffer from natural sorrow.

In the worthy recipients of sensory pleasures, *devs* are the foremost. The three states of existence/*gatis* are said to be the basis of sensory pleasures. In them the *devs* are the foremost, *tiryanch* and human beings have figurative (inferior) happiness. *Devs* who have a life span of thirty-one *sâgar* (very long period of innumerable years), also do not have the joy of *âtmâ*, but rather they do have natural direct sorrow. There is no joy of *âtmâ* there, because the spiritual joy is availed by the instrument of *jnân tattva* only; but it is not availed due to *shubh raag* (auspicious attachment).

Samyakdrishti jivas are born in the *Sarvârthsiddhi devlok* (the topmost heaven), but there too,

complete joy is not experienced. From there he will be born as a man, and after completing the *sāadhanā* (accomplishment) of *âtmâ*, he will manifest the completely bloomed state. Then the complete/infinite *ânand* will be experienced by him. *Devs* experience perturbation of getting honour, seeing the drama, etc. only sorrow is seen in them. As a result of compassion-charity, vows penance, worshipping of *dev-guru-shâstra*, one gets the life of *dev*, human or *tiryanch*. Even *devas* who have excessive *punya* are unhappy—they too are not happy. Neither a wealthy merchant, nor chief of the army, nor *dev* too are happy. Only passionless sky-clad monks are happy. Availing of favourable associations due to rise of past *punya karma* is not the joy of *âtmâ*/not the natural bliss of *âtmâ*.

Devas too belie in happiness in the objects of senses swoop towards them, hence they are unhappy. *Âtmâ* is *Bhagwân*, and body is *bhoot* or *pishâch* (ghost or malevolent being). *Devs* also run after the objects of five senses of the body. They feel jealous on seeing other *devs* having more power than them. One who leaves the means of non-sensory form of *âtmâ* and keeps the means of *shubh raag* (auspicious attachment), he gets the sensory joy.

Higher category *devas* are also dependent. The way, one being afflicted with extreme sorrow jumps from the peak of a high mountain for committing suicide; in the same way *devas* run towards sensual pleasures just like falling from a mountain precipice (*bhraguprapât*). On arising of sinful *ashubh raag* (inauspicious attachment), he becomes dependent and runs after sensual enjoyment. But he does not bow/focus on *chidânand bhagwânâtmâ* (sentient blissful *Bhagwân*), which is the pool of nectar, (but) he focuses on other non-self substances and runs towards them.

Devs bow/focus on the sensual enjoyment of five senses; their focus is on the body. The way when someone is taken over by a ghost thus he is unaware of anything, in the same way, one who suffers from such pain is unaware of anything; but the ignorant self believes happiness in that. Here it is said that even *devas* are unhappy. *Devs* get a belch of nectar, and their bodies have perfect health, even then, those *devas* owing to having attachment in sensory objects are overpowered by those objects and hence they are not happy. When *devs* too do not have happiness, how can then human beings have it?

The resting place (seat) of attachment to sensory joy is three *gatis*. In that *devas* are on the highest position. When they too are unhappy, then what to say of humans and *tiryanchs* (animals) who do not have that much association of *punya* (favourable condition)? The way a mad dog cannot be happy, in the same way those who are greedy of sensual pleasures cannot be happy. Pilgrimage and worshipping is the instrument of sensory joy but they are not the instrument of *dharma*.

Q: - Then why should worshipping, etc. be done?

A: - *Shubh raag* does arise to a *sâdhakjiva* (house holder) but he does not believe it to be the instrument of *dharma*. Ignorant says that if auspicious attachment is not *dharma* then why should it be done? O Brother! Arising of auspicious attachment is a different matter, but to believe it to be the instrument of *dharma* is *mithyâtva* (false belief). Auspicious attachment is the instrument of sensory joy; the sensory joy is to be accomplished and its resting place is the three *gatis* (life forms); in them the *devas* having higher degree of *punya* are also unhappy.

The way a person who is afflicted with extreme sorrow commits suicide—he, believing adversity of circumstances in the associated things commits suicide, because there is unhappiness; similarly, ignorant self runs after sensory joy, but does not turn towards *âtmâ*. He, leaving the *âtmâ*, which is an embodiment of bliss, increases longing by running after one substance or another. People believe sensory joy to be real happiness, but it is not happiness, but rather it is sorrow—this will be proved later, logically. As a fruit of auspicious attachments, *jiva* gets favourable circumstances—ignorant, believing happiness in them, tries to amass them and runs after them.

This chapter is on knowledge reality. Knowing is the fundamental nature of *âtmâ*. By taking its support, *samyak-darshan-jnân-châritra* (true belief-knowledge-conduct) is attained-excepting *jnân*—by taking the support of *punya-paap* (auspicious-inauspicious deeds), *dharma* does not manifest. To know is the nature of *âtmâ*; leaving its focus and having the thoughts/dispositions of charity, compassion, vows and penance, one gets sensory joy, but he does not get the joy of *âtmâ*. Thoughts/dispositions of charity-compassion, etc. are *raag*, it is *punya*, the goal of those auspicious dispositions is to get sensory joy, its abode is to get birth in the life of either, human, *tiryanch* or *dev*. But peace does not arise in the *âtmâ*.

Âtmâ is a substance. Its permanent attributive nature is *jnân*. When *jnân* will get engrossed in *jnân* (eternal pure self), then *dharma* and peace will arise. Contrary to this, if *jnân* will be engrossed in *punya* and *paap*, then he will get sensory joy. The resting place of that joy are the three *gatis* (life forms), as it does not have the basis of the stability of pure nature.

GATHA-72

अथैवमिन्द्रियसुखस्य दुःखतायां युक्त्यावतारितायामिन्द्रियसुखसाधनीभूतपुण्यनिर्वर्तकशुभोपयोगस्य दुःखसाधनीभूतपापनिर्वर्तकशुभोपयोगविशेषादविशेषत्वमवतारयति-

Thus, having shown logically the sensual pleasure to be unhappiness, now, the non-difference between *shubhopayoga*-creator of *punya* (virtue) which is the means of sensory pleasure and *ashubhopayoga*-creator of *paap* (vice) the means of misery/sorrow is being shown: -

णरणारयतिरियसुरा भजंति जदि देहसंभवं दुक्खं।

किह सो सुहो व असुहो उवओगो हवदि जीवाणं॥72॥

ṆARAṆĀRAYATIRIYASURĀ BHAJANTI JADI DEHASAMBHVAM DUKKHAM |

KIHA SO SUHO VA ASUHO UVAOGO HAVADI JĪVĀṆAM ||72||

Meaning of *gāthā*: If human beings, inhabitants of hell, sub-human beings and the gods/celestial beings (equally) suffer miseries caused by body, how can that *upayoga* (thought activity) of mundane beings be classified into two types as *shubh* and *ashubh*?

***Tikā*:** The gods (celestial beings) who are having the wealth of operating *punya* by *shubhopayoga* and inhabitants of hell who are having agony of operating *paap* caused by *ashubhopayoga* - these both due to the absence of natural self-evolved happiness, experiences no difference the five sensed bodily unhappiness/misery; therefore, in fact there remains no separate identity of *shubh* and *ashubh* forms of *upayoga* (thought activity).

***Bhāvārth*:** Heavenly wealth is obtained as a result of *punya* caused by *shubhopayoga* and hellish agonies are obtained as a result of *paap* caused by *ashubhopayoga*; but both the heavenly gods and hellish beings are, in fact, sorrowful/unhappy beings. Thus, the result of being alike, the *shubhopayoga* and *ashubhopayoga* both are same, i.e. in *upayoga*-in *ashuddhopayogaa* (impure thought activity) the *shubh* and *ashubh* names division does not prove to be really befitting.

PRAVACHAN

Thus, logically it is explained that sensory joy is a form of sorrow. Ignorant *jiva* swoops on sensory pleasures. He tries to enjoy, money, prestige, respect, but that is sorrow. The way a baseless stone on the top of a mountain, falls from the top, in the same way, ignorant *jiva* scorches in the objects of fruits of past *punya*, because there is sorrow only. Hence auspicious attachment is not venerable.

The thoughts/dispositions of charity, compassion, etc. which produce sensory joy are *shubhbhāv* (auspicious thoughts/dispositions), and the thoughts/dispositions of violence, lies, theft, etc. which are the cause of sorrow and create sins are *ashubhbhāv* (inauspicious attachments). By compassion, charity, etc. the bondage of *punya karma* takes place and *jiva* gets birth in *swarg*, and by violence, lies, etc. the

bondage of *paap karma* takes place and the *jiva* gets birth in *narak*; nevertheless, there is no difference between the two, because the fruit of both is sorrow only. Irrespective of the fruit of *punya* or the fruit of *paap*, both are the cause of sorrow. In this way the non-difference (uniformity) between the two is being proved here.

Here, the sorrow has been said to be related with the body, but not said to be related with the *âtâmâ*, because, all *jivas*, irrespective of animal, human, *nâraki* and *dev* experience the sorrow caused due to the body. On getting the fruits of *punya* and *paap*, *jiva* leans towards the pleasure of five senses, which is sorrow. May he be a king or a rich man, they all experience sorrow. All the four *gatis* (life forms) are of one and the same type. An ignorant person believes the modification/disposition of compassion, charity, and vows to be a part of *dharma* from the view of *vyavahâr*. But this is not true, because, due to the fruits of *punya*, the *devs*, etc. experience bodily sorrows. Due to the fruits of *paap*, the *nârakis* (hellish beings) experience bodily sorrows.

Nature of *âtâmâ* is *jnân* and *ânand* and to enjoy (remaining engrossed) in it is the cause of liberation. Both auspicious and inauspicious dispositions are opposite to this. One should not distinguish between them. *Âtmâ* is pure sentient joyful entity, by ascertaining/focusing on it and remaining stable/steady within it, having inner equanimity is true religious activity. Compassion, charity, pilgrimage is an auspicious activity and violence, lies, theft is inauspicious activity—sorrow is in both activities there is no spiritual happiness of *âtâmâ* in them. Auspicious psychic activity brings sensory pleasures, but both *shubh* and *ashubh* (auspicious and inauspicious) impure thoughts/dispositions are the cause of transmigration, but are not the cause of *dharma* (passionless-ness).

Just as the virtuous *jivas* who have the rise of *punya karma* experience bodily sorrow, similarly the sinner *jivas* who have the rise of *paap karma* also experience bodily sorrow. Previously, he who did some auspicious psychic activity, which caused him the bondage of *punya*, but that thought/disposition of *punya*, is *adharmâ* (non-piety). There is not even a little bit of *dharma* in *raag*, therefore it is *adharmâ*.

Due to the rise of previous *punya karma*, which was bonded by auspicious deeds one has got the wealth, and it is the cause of sorrow. *Paap karma* is bonded by the passion/desire of violence, lies, theft, etc. and one gets unfavourable circumstances, due to it. Natural happiness is absent in both. By ascertaining thus, one should recognise his *âtâmâ*.

Happiness is not availed in the fruits of *punya*. If the *kashâys* (passions) are mild in the attitude of pilgrimage, etc. then it brings *punya*, and gets money. As is the nature (of self *âtâmâ*), so accordingly recognise it, the thought/disposition of veneration of true *dev-guru-yati* (*sâdhu*) is *punya*—but not *dharma*. In the fruits of *punya* and *paap*, *âtâmâ* is not the instrument of independent happiness. Sensory joy is the cause of sorrow.

Powerful emperors/kings get immense wealth due to previous *punya*, (but) they all are unhappy, because there is no end to their perplexity. Assuredly, perplexity is found in the pomp and show; they are all lying in the deep abyss of desires and passions. Those who have fruits of *paap* are also lying in the abyss of problems. Both are unhappy.

Imagining happiness to be in those objects of senses which are availed due to the dispositions of charity-compassion, etc. is sorrow. Sixteen thousand *devs* serve a *Chakravarti*, even then they swing like a moth in the objects of senses so—they are not happy. In this way both, the virtuous (having the rise of *punya*) and non-virtuous ones (having the rise of *paap*), are unhappy. *Dev*, *nâraki*, *manushya*, *tiryanch* (*jivas* of all four *gatis*) experience sorrow related to the five senses of body. Hence the auspicious modifications are the cause of sorrow.

Ignorant says that—for the dispositions of charity-compassion, vows, of a *samyakdrishti* are the cause for *moksha*, and, auspicious thoughts/dispositions of a *mithyâdrishti* are successively the cause of sorrow. But brother! The *shubh raag* of both, *samyakdrishti* and *mithyâdrishti*, are the cause of sorrow only. As *samyakdrishti* has experienced the self *âtâmâ*, so from the view of *vyavahâr*, his *shubh raag* is said to be the *amrut* (nectar). But from the view of *nishchay* it is poison only. Wherever auspicious thoughts/dispositions are said to be nectar from the view of *vyavahâr*, the ignorant holds on to it.

An ignorant person believes happiness on being a king, wealthy person, and having riches, and believes unhappiness on having poverty and misfortune, whereas both (rich and poor) are sorrowful. The ignorant believes happiness to be in wealth, but they all are filled with perplexity. Irrespective of whether he is a poor or a king, or a *Chakravarti* who is served by sixteen thousand *devs*, or some other person having a rotten body with worms, they all are unhappy (in short) all those are unhappy who do not have the shelter of their pure *jnân* and *ânand* nature.

Evolving the insight of the pure sentient nature of *âtâmâ* is the true success of this life. Even though one has got the human life many times but there is no truth in it. Among the ignorant selves, one may be a rich or a poor person even then both are unhappy—they both experience the bodily sufferings only.

As the fruit of auspicious and inauspicious dispositions is the bodily suffering only, hence from the view of *nishchay* they both are equal. Therefore, there is no such separate system of distinguishing the dispositions/modifications of compassion and charity to be good and the dispositions of lies and theft to be bad. Both are the causes for transmigration. The virtue (*punya*) which is caused by charity, compassion, etc. is not vice (*paap*). To believe that the desire of saving others' lives is *paap* and the desire of causing violence is also *paap* too—in this way both are not the same. Even besides both being the cause of *karmic* bondage, but as fruit of one, he gets the favourable circumstances and in the fruit of other one gets the unfavourable circumstances; nevertheless, from the view of bodily sufferings, they both are the same, i.e. both types of dispositions are the cause of bondage. But the difference between them is from the view of *vyavahâr* only. Both have two different fruits, but both experience sufferings of the body, therefore they both are not worth revering.

Maybe he a king, or a *dev*, or a wealthy person, they all experience the sufferings of the body. Therefore, by differentiating between auspicious and inauspicious dispositions and believing one to be beneficial and the other detrimental is not correct. Sticking one's *jnân* and *ânand* nature in *punya-paap* (auspicious and inauspicious dispositions) is sorrowful, it is not *dharma*. In the fruits of which *jiva* gets sorrows of body and senses, how can those be called *dharma*? Mild passions and intense passions, both are instrumental to outer causes, but there is no happiness of *âtâmâ* in that. Hence *punya* and *paap*, both are worth forsaking in belief, because neither can give rise to *dharma* and they are of no use for the peace of *âtâmâ*—one must decide so.

PRAVACHAN ON BHĀVĀRTH

Fruits of *shubh upayoga* (auspicious psychic activity of *punya*), brings the wealth of *dev* (celestial being) and *ashubh* (inauspicious psychic activity of *paap*) brings the fruits of sufferings of *narak* (hell) but from the view of *paramârth* (absolute truth), *dev* and *nârki*, both are unhappy.

In this way, the fruits of both *dev* and *nârki* are alike, because both *shubh upayoga* and *ashubh upayoga* are *âsrav* (impure psychic thought activity), which causes influx of *karma*, they are impure dispositions. Therefore, in *ashuddh upayoga* there is no distinction of *shubh* and *ashubh* as both gives rise to materialistic things, and are not at all helpful in *dharma*.

Q: Is it not true that, due to previous *punya*, one gets to listen the true discourse, and due to *punya* he can leave all worldly activities, and can do *dharma*, at least *punya* is helpful to this extent?

A: It is not true that because of *punya* one has got the desirable things, so he will attain true belief, and if he has not got the desirable things that is why he does not evolve right belief; because many a people, even besides, their getting the opportunity of listening to discourses they do not follow *dharma*. At the time of hearing the truth, if he has auspicious attachments, then the auspicious bondage of *karma* takes place, and desirable things are met with. But even on getting the chance of listening to the truth, he does not take true decision. "I am an idol of sentience"-till this is not ascertained and caught in one's insight he will not have respect for his own pure nature, and will continue respecting *punya* and *paap*. If he ascertains the eternal pure nature of his *âtâmâ*, then hearing of the discourse is said to be *nimitta*. In other words, when this *jiva* understands by himself, then *Bhagwân* is said to be *nimitta*.

GATHA-73

अथ शुभोपयोगजन्यं फलवत्पुण्यं विशेषेण दूषणार्थमभ्युपगम्योत्थापयति-

As indriya-sukh is shown as painful and shubh upayoga is shown just like ashubhupayoga (the same kind), now, that punya (merits) which results from shubh upayoga (auspicious activities) is particularly blameworthy; accepting (the existence of) such punya to be important, is refuted: -

कुलिसाउहचक्कधरा सुहोवओगप्पगेहिं भोगेहिं।

देहादीणं विद्धिं करेति सुहिदा इवाभिरदा॥73॥

**KULISĀUHACHAKKADHARĀ SUHOVAOGAPPAGEHIM BHOGEHIM |
DEHĀDĪṆAM VIDDHIM KARENTI SUHIDA IVĀBHIRADĀ |73|**

Meaning of gāthā: *Vajradhar Indra* (lord of *devs* having adamantine weapon), and *chakradhar Chakravarti* (emperor-king having revolving circular weapon) nourish their bodies, etc. by means of enjoying the objects of senses which are the consequences of auspicious thought activities and thus they remain engrossed in the enjoyments-appearing as if they are happy. (Hence *punya* is certainly present).

Tikā: Just as a leech living extremely attached in putrid blood appears as if it is happy, similarly *Shakrendra (Saudharma Indra)* and *Chakravarti* (emperor of kings) nourish their bodies, etc. by means of obtained enjoyments according to their will and living extremely attached in those enjoyments appear as if they are happy, so the *punyas* being the consequences of auspicious activities are certainly seen present.

Bhāvārth: In whatever enjoyments the *Indras*, etc. live attached just like a leech appears as if they are happy, those enjoyments are the fruits of *punya* (merits that are the result of *subh upayoga* (auspicious activities), and hence the existence of *punya* is assuredly there. (Thus, accepting the presence of *punya* in this *gāthā*, now in forthcoming *gāthās* *punya* will be described to be the cause of unhappiness and miseries).

PRAVACHAN

In the earlier *gāthās*, sensory pleasure has been proven to be sorrowful, and auspicious as well as inauspicious psychic activities are said to be similar. Now, that *punya* which has resulted from *shubh upayoga* (auspicious psychic activity) is particularly shown blame worthy, and accepting the existence of that *punya*, its importance is refuted. *Punya* does exist; this is true, because as a result of auspicious attachment, the bondage of *punya karma* takes place. After accepting its existence, the importance of that *punya* is refuted. The fruit of *punya* is understood to be sorrowful, but it is not true to believe that *punya* and its fruit does not exist; because it is the topic of *vyavahār naya*, the dispositions of compassion charity, etc. are surely found (arising in *jivas*) but they are not worth respecting.

By the things obtained as a fruit of *punya*, *ajnāni* nourishes/takes care of his body, and a *jnāni* cherishes/takes care of his *ātmā*. Ignorant takes care of his body by enjoying the fruits of earlier bonded

punya. He takes fresh air, water, food, etc. and nourishes the body. In reality, *jiva* cannot nourish the body, but he has such disposition. He nourishes body, mind, speech, etc. external things, which are not his, but does not nourish the *âtmâ*, which he himself is. When he nourishes the body by jewels, clothes make up, ornaments, and by milk, rice, bread, almonds, sweets, etc., to other people he appears to be happy, but in reality, he is unhappy, because by these things he cannot realize/get his *âtmâ*.

Punya is definitely there; bondage of *punya* and fruits of *punya* is also there, but it is sorrowful; it is not the instrument of happiness. *Pradyuman Kumar* had accomplished super natural learning at a very young age. He himself was a *kâmdev* (extreme good looks) but when *vairagya*-renunciation (asceticism) arose from within, then to get engrossed in the peace of *âtmâ*, that is the real *kaam*. What is the use of these super natural powers? On understanding the truth, he renounced the kingdom, as well as his super natural power. *Âtmâ* is sentient-and blissful. On attaining such engrossment in the *ânand* of *âtmâ*, there remains no need of any such natural learning. 'I' do not need any *vidya* (super natural learning). *Punya* is certainly there, but it is important to decide whether they who have *punya* are happy or unhappy.

Dharmâtmâ's focus even, at the time of having associated circumstances, remains on his eternal pure nature. *Shakrendra* (king of gods) and *Chakravarti* nourish their body, etc. according to their desire by their obtained (means of) enjoyments. They nourish the body with various things. However, *dharmâtmâ* has an attitude of renunciation. *Bharat Chakravarti* tells his queens, that he is not staying in this household life because of them, he is not staying because he gets to eat delicacies made with almonds and pistachio, but he is staying in this household life because his passion has not gone; the moment his attachments will go, then he will not look at them even once. He does not nourish his attachment because of them, but because his attachment has not gone, so his focus goes on them. He tells them that—you should give up the thought that he is staying in household life because of them. As soon as his focus will turn on pure self, everything will be forsaken. *Raag* has not yet gone, i.e. his focus goes on it. As much is the *raag* that much infatuation of unsteadiness is there, but nature of pure self is full of bliss. As a matter of fact, *raag* is not worth taking shelter. Ignorant *jiva* leaving the self-subject (focus on self), believes happiness to be in the focus on non-self subject that is why he is unhappy.

Chakravarti, etc. nourish their body. Ignorant person believes happiness to be in giving clothes to his wife, or money to his daughter, but all this is the taste/experience of extreme sorrow of delusion—it is not the taste of *âtmâ*. He takes care of his own family, etc. gives food to dogs; but in all these acts the nourishment of only non-self is found, and nowhere is the focus of *âtmâ* found. Just as a leech sucks the impure blood with extreme addiction and believes itself to be happy, in the same way ignorant *jiva* being addicted in those enjoyments (bodily pleasures) appears to be happy (but really, they are unhappy).

Those who are completely steeped in inauspicious activities are evidently sorrowful. Those who cheat and do black marketing, what to say about them? They do not have any place even for *punya*. But here the allusion is of those who are highly virtuous/have higher *punya*. Super natural powers come to a *Chakravarti* on its own, even then he is unhappy—those who pounce on sensual pleasures are certainly unhappy.

Those who have abundance of *punya* they appear seemingly to be happy, but they too are unhappy. The existence of *punya* and its fruits is there, it cannot be denied, but it is full of sorrow—this is shown here. Hence, true belief-knowledge-conduct (engrossment in the *âtmâ*) only that is blissful—one must decide this. ON GETTING DESIRABLE ASSOCIATIONS DUE TO SHUBH PUNYA KARMAS THIS JIVA APPEARS SEEMINGLY TO BE HAPPY BUT HE IS REALLY NOT HAPPY.

PRAVACHAN OF BHÂVÂRTH

This chapter is on *jnân tattva*. It is the synopsis of *jnân*. Nature of *âtmâ* is *jnân* and *ânand*. Leaving that, whatever dispositions of compassion-charity, etc. are caused they are *shubh upayoga* (auspicious psychic activity form) and in the fruits thereof one gets sensory pleasure. Here the objects of senses are *dhyey* (to be meditated upon) but they are not the nature of *âtmâ*. If it is so, then what is resulted from the dispositions/modifications of charity, compassion, etc? Due to good *karmas*, one does get favourable associations, but the natural (pure) disposition is not realized, due to the thoughts/dispositions related with the external associated things. The *Indras*, *Chakravarti*, etc. appear seemingly to be happy just like those *jivas* who remain addicted in enjoyments of sensory pleasures; it is *punya*, this is true, but it is neither happiness nor the cause of happiness.

Thus, in this *gâthâ*, the presence of *punya* is accepted, and now in further *gâthâs* it will be explained that the seed of desire/longing is *punya*. There is no *punya* in *jnân tattva*. So, he who wants to draw happiness on the basis of *punya* is mere delusion. *Punya* is the cause of desire; by focusing on the external associations which are availed due to *punya*, the longing/desire arises. "I got this thing and this is mine"-such sort of delusion is created, which is not the nature of *âtmâ*.

GATHA— 74

अशैवमभ्युपगतानां पुण्यानां दुःखबीजहेतुत्वमुद्भावयति—

Thus, *punya* - the presence of which is accepted, is the cause of the seed of unlimited unhappiness and desires. This is being explained logically:

जदि संति हि पुण्याणि य परिणामसमुद्भवाणि विविहाणि।

जगयन्ति विसयतण्हं जीवाणं देवदंताणं॥74॥

JADI SANTI HI PUNṆĀṆI YA PARIṆĀMASAMUBHAVĀṆI VIVIHĀṆI |

JANAYANTI VISAYATAṆHAM JĪVĀṆAM DEVADANTĀṆAM || 74 ||

Meaning of *gāthā*: If, in fact, there are various types of *punyas* (merits/virtues) resulting from auspicious thought activities, then they create a sensual-thirst to all the mundane beings, even up to gods (celestial beings), who come last among all such beings.

***Tikā*:** If, thus different types of *punyas* resulting from the auspicious activity form of modifications are existent -this is accepted when those (*punyas*) assuredly create sensual-thirst to all mundane beings including *devs* (celestial beings). As a matter of fact, without sensual thirst just as a leech indulges in sucking putrid blood, similarly, to all mundane beings up to *devs*, indulgence in the objects of senses may not be seen (how is it possible)?- it is seen certainly. Therefore, the sensual thirst of *punyas* is surely unobstructed; i.e. *punyas* are the abode of sensual thirst, this gets proven unopposed/without any contradiction.

***Bhāvārth*:** As stated in *gāthā* 73 let there be different types of *punyas* existing, so let those be there. They are not the means of happiness, but rather they are the means of sensual thirst in the form of seed of sorrow/unhappiness/misery.

PRAVACHAN

Now, the *punya* which is accepted in this way is the cause of the seed of unhappiness, miseries, i.e. it is the cause of desires, sensual thirst-this principle is being explained here, logically.

The external associated circumstances are met with due to auspicious *karmas*, when one's attention goes towards them, then sensual thirst/desire arises, but peace does not arise. The auspicious thoughts/dispositions to which this world calls *dharma*, they are called *punya* here. Outer materialistic things are obtained due to those various types of *punyas*. The *jivas* of *dev gati* (celestial state of existence) also have the desire of sensual thirst, but they do not get the peace of *ātmā*.

One, whose focus is on *punya*, has sensual thirst/is desirous of the fruits of *punya*. Due to *shubh bhāv* (auspicious dispositions/thoughts) done in the past one becomes a wealthy man, a king, a *dev*, etc. and they all remain unhappy/sorrowful.

Someone says that-if one has *punya*, then he gets money, etc. and wife-son remains favourable.

Money is the reason for freedom from responsibilities, and hence *dharma* can be done. People say that- if one has money then astrologers, learned scholars, etc. all give respect and come for advice. Expert/respected doctors, astrologers, etc. all come to a person who has money therefore money is important. See! People come to wish him at his home- in this way ignorant unnecessarily desires in vain and cherishes delusion.

And by the dispositions/thoughts of compassion, charity, vows, many types of *punyas* are obtained due to which one gets favourable circumstance like money, wife, son, etc. But there also these king, rich men, *dev*, etc. give rise to the desire of sensual thirst. Material things are obtained due to *punya*, and these things give rise to desires, such *nimitta-naimittik* (cause and effect relationship) is specified. Their focus goes on material things, if focus would go on the eternal pure nature of self, then desires will not arise. Their focus is on the fruits of *punya*, so they give rise only to the desire of sensual thirst. Hence the fruit of *punya* is the house of desires/sensual thirst.

The way a leech desires/indulges in sucking putrid blood, in the same way all mundane *jivas* have sensual thirst in the object of senses. If *jiva* would not desire/have sensual thirst in material possessions, then he will not be seen indulging in the objects of senses. One who has a thousand rupees, he desires to get ten thousand, and one who has ten thousand desires to get hundred thousand, in this way he continues indulging in the objects of senses (desiring materialistic things).

There was a poor man (who was not really poor), but he had his own house, and fifteen hundred rupees cash. Even then he used to beg for food, clothes, etc. free of cost; in this way, he was increasing his desires. He was using his skill in begging, this shows his tendency of sensual thirst/desires.

By compassion, charity, etc. one gets money, which is the instrument of transmigration, but it is not the instrument of (realizing the) *âtâmâ*. He has sensual thirst in the materialistic things obtained due to previous *punya* that is why *punya* is not the instrument/cause of *dharma*. He who is desirous of sensual thirst increases his desires one after another. Whereas *âtâmâ* which is full of *jnân-ânand*, its ascertainment (belief)-knowledge and conduct (engrossment) is the instrument/cause of spiritual peace/satisfaction, and materialistic things are the cause of desires.

If a leech does not have sensual thirst then why would it suck putrid blood? Similarly, if an ignorant does not have sensual thirst, then his indulgence in the objects of senses would not be seen there, but it is seen, therefore *punya* is the house of arising of desires. And *âtâmâ* is the mass/embodiment of happiness; it is the house of peace. *Punya*- is the abode of staying of sensual thirst; this is proved without any contradiction. Even a stupid person is called intelligent due to his *punya*. And a poor person may be intelligent, but he is called stupid. One who speaks thus has sensual thirst. One who is desirous of money he flatters a wealthy person.

PRAVCHAN ON BHĀVĀRTH

As is said in pervious *gâthâ* 73, there are various types of *punyas* present, so let them be there; we do not deny the existence of *punya*. One who does *shubh raag* (auspicious attachments), as a result of that the bondage of *punya karmas* takes place to him; and in their fruits, one gets favourable materialistic things. This way *vyavahâr* does exist, but it is absolutely not the instrument/means of *moksha* or *dharma*, because the thoughts/dispositions of compassion and charity are *vikâr*, and belief-knowledge-conduct (engrossment) of *chidânand* (sentient-joyful) *âtâmâ* is *dharma*.

Ignorant believes *dharma* in doing *bhakti*, going for pilgrimage, taking the *sangh* (religious congregation) for pilgrimage, taking out procession of elephant driven chariot for God, but these are not *dharma*. In his taking out the *sangh* on pilgrimage, if he competes with others and tries to reduce the

splendour/prestige of others, then he does not have even the mild passion form of auspicious attachments; if *raag* would be mild then *punya* is caused, but that *punya* is not the instrument of happiness, but it is the instrument of sensual thirst in the form of seed of sorrow.

People say that if there would not be food grain to eat in the house, how can *dharma* be done? If there would be money, etc. then one can do *dharma*—thus says an ignorant person (*ajnâni*). Here the existence of *punya* is proven. Thoughts/dispositions of compassion, charity etc. is thoughts/dispositions of *punya* and due to them materialistic possessions are obtained, but it is not the instrument of *dharma*. Ignorant says/believes that-if body is healthy and he has money then he can do *dharma*, but they are the *nimitta* (instrumental cause) of desires/sensual thirst.

Punya-parinâm (modification of *punya*) is not the cause of *dharma*, but it is the instrument of sensual thirst in the form of seeds of sorrow. Wealth which is acquired due to *punya*, it is the cause of distress. It is not the cause of spiritual happiness of *âtmâ*. Ignorant says that if there is sorrow all around and intense hunger is within the stomach, then *dharma* cannot be done. But here it is said that-money is not the instrument of happiness, but rather it is the instrument of sorrow.

GATHA-75

अथ पुण्यस्य दुःखबीजविजयमाघोषयति—

Now, the victory of the seed of suffering in *punya* is being declared, (i.e. in *punya* the seed of sensual thirst grows/expands in the form of tree of suffering - this is being declared).

ते पुण उदिण्णतण्हा दुहिदा तण्हाहिं विसयसोक्खाणि।

इच्छंति अणुभवन्ति य आमरणं दुक्खसंतत्ता॥75॥

TE PUṆA UDIṆṆATANHĀ DUHIDĀ TAṆHĀHIM VISAYASOKKHĀṆI |

ICHCHHANTI AṆUBHAVANTI YA ÂMARANAM DUKKHASANTATTĀ | 75 |

Meaning of *gāthā*: Moreover, those mundane beings whose sensual thirst is operating (enhanced) they becoming unhappy by thirst of objects, long for sensual pleasures and burn in suffering experience them (objects of senses) till their death.

***Tikā*:** All those mundane beings even *devas* (celestial beings) who come last among all beings, whose sensual thirst is operating/enhanced, they, owing to the thirst being the seed of suffering, becoming extremely unhappy by the sensual-thirsts caused by *punyas*, want to draw happiness from the objects of senses, just like water from a mirage, and they not being able to tolerate the vehement burning with misery, hanker after the pleasures of senses and experience them till their death. Just as a leech, owing to the seed of thirst attaining victory, gradually getting overpowered by sprouting pain wants putrid blood and hankering after it suffers misery till its death; in the same way even the meritorious *jivas*, just like the demeritorious *jivas*, owing to the seed of thirst attaining victory gradually getting overpowered by sprouting suffering want the sensual objects and hankering after them, suffer misery till death.

Therefore, the apparent happiness caused by *punya* is the means of unhappiness/misery only.

***Bhāvārth*:** All those mundane beings who have not evolved extremely blissful self-satisfaction in all *ātmapradesh*, devoid of all sorts of notions, the nectar form of happiness evolved by complete engrossment in the self, they do experience sensual thirst continuously either in manifested or non manifested form. Those thirst forms of seeds gradually get sprouted and grow increasingly in the form of tree of sorrow; thus, on becoming the intensity of burning of sorrows intolerable, those mundane beings indulge in sensual objects. Hence those who are seen indulging in the objects of senses-such all mundane *jivas*, including the *devs* (celestial beings), are sorrowful-miserable only.

Thus, sorrowful feeling alone takes the shelter of *punyas*-objects availed by *punyas*. Therefore, the so-called apparent happiness of *punyas* is in fact the shelter-means of unhappiness only.

PRAVACHAN

Now victory over the seed of sorrow in *punya* is announced - in other words it is announced here

that, in *punya* the seed of sensual thirst (desire) grows/enhances in the form of tree of sorrow and goes on expanding. (Because) there is no satisfaction in *punya*, ignorant continues increasing sensual thirst until death. He has attachment with the fruits of *punya*. He is unhappy due to desires. He wishes sensual pleasures until death.

A sixty years old person was lying down with fever and was about to die. He was having eight thousand rupees cash which he used to keep in the safe, and he was keeping the key of the safe underneath the mattress, and used to check it again and again. Once he saw the key but a doubt arose in his mind that, the key is there but what if someone has taken out the cash from the safe. So, he promptly asked someone to take out the cash from the safe and show him. So, someone took out the cash and showed him. He counted it himself became overjoyed and immediately after that he died! See! How desire applies its force until death, and he bends towards the materialistic associations. Even during the time of death, he repeatedly talks of the same subjects and things.

A businessman sent his son to the post office to post a telegram related to business even at the time of his death. The boy reached the station and the businessman died here. In this way *jiva* is unhappy due to his desires. He cannot bear the burns of sorrow, and also does not want to give up desires. One who believes that he will find solutions by the notions of his perverse attitude and beliefs; he fosters his false faith and increases his desires (sensual thirst).

Ignorant says that if one wants to improve his death, then he should be give a certain promise. In this way he suffers from desires-this is proved here. Nature of *âtma* is to know-see and is full of bliss, forgetting it, whatever dispositions/thoughts of compassion, charity, etc. arise, they are *punya*. In their fruits one's desires will grow and the propensity of enjoying the sensual pleasures will arise. I am *jnân* (the knower) whatever was destined to happen it has happened, but it is not so that any of the work of other non-self substance can be done by me. He who will keep patience and feel satisfied in this way then his desires may subside. The focus of ignorant self is on external associations and blemishes, that is why he is unhappy.

Ignorant *jiva*, because of sensual thirst, wants happiness from the objects of senses. Owing to not having such belief (ascertainment) that his *âtma* is full of *jnân* and *ânand*, his sensual thirst (desires) is on the rise. In this way, may he be a wealthy man, king or *dev*, etc. all mundane beings are extremely unhappy due to sensual thirst arising from *punya*, which is the seed of sensual thirst from the sorrows.

In '*Moksha Marg Prakâshak*', (English edition page 96) four types of desires are specified/explained-

1. Desire to know and enjoy the object/senses (*vishay-ichchhâ*)
2. Desire to do the work according to one's passion (*kashây-ichchhâ*)
3. Desire to remove the unfavourable circumstances caused due to the rise of *paap* (*paap janit ichchhâ*)
4. Desire to enjoy the favourable circumstances caused due to the fruits of *punya* (*punya janit ichchhâ*)

In this way there are four types of desires. In these, the desire which arises due to *punya* in that whatever materialistic possessions are obtained due to previous *punya* he does feel sensual thirst for them. For all mundane beings (*sansâris*) the associated favourable circumstances are the seed of carnal pleasures. They are unhappy due to *punya janit ichchhâ* (desires caused by *punya*). They do feel sensual thirst in the associated things which are met with due to *punya*. Someone increases his work from one shop to two shops, and increases his greed which makes him unhappy.

Jivas desirous of *punya* wish to get the happiness from the objects of senses similar to the wish of getting water from the mirage. The way water cannot be obtained from sand, in the same way, happiness cannot be obtained from the objects of senses. There is no happiness in the words, taste, colour, (complexion/beauty), or prestige (honour). One feels happy when someone praises/compliments him-he believes so

and he desires happiness in the objects of senses. Ignorant *jivas* want to be eminent and have desire of gaining honour. He wants that he should be worshipped like God. In this way he runs for fulfilling his desires.

Ignorant cannot bear the pain of suffering, hence he runs after sensual pleasures. He cannot bear the force of that suffering-grief; because of perverse belief, he keeps conjecturing. Here reference is of infinite thirst. Such *jivas* indulge in sensual pleasures. His sensual thirst never ends even at the time of death.

Even while nearing his death or suffering from an incurable disease, being desirous, he thinks that many *jivas* have survived even after having such disease, so he too will get well, this way even when he is near his death, he increases his thirst. He is about to die, even then he does not reduce his passions, but increases his thirst. The age of body is nearing completion; even then he does not leave the work/business.

A millionaire is also unhappy. He too has no limit of his thirst. An ignorant person asks how can it be that he gives charity of rupees five million even then, it is not *dharma*? But brother! Money is insentient, and *dharma* cannot evolve from it. Donating money and having mild attachment (auspicious disposition) is also not *dharma*.

The way a leech due to having extreme thirst wants to suck blood, it desires to suck the impure blood. Its body bursts by sucking excessive blood; even then it desires to suck more blood. While experiencing this, it remains distressed/ afflicted until death. Similarly, the virtuous ones (*punyashâli jivas*) with auspicious (*punya*) *karmas* also remain afflicted like vicious ones (*paapshâli jivas*) with inauspicious *karmas* (*paap*).

The vicious ones (with inauspicious *karma*) have the desire to remove unfavourable things, and the virtuous ones (with auspicious *karma*) want to enjoy the favourable things. In this way, ignorant is unhappy due to desires; even then he does not leave his inclination towards it and keeps on desiring sensual pleasures.

Jiva having sensual thirst remains afflicted/ distressed until death; hence *punya* is the companion of sorrow. One who has not ascertained one's eternal pure nature to be meditated upon; he has interest in *punya* and its fruits. Those who do not have interest in their nature of inner pure self, they remain distracted in the objects of senses—and remain unhappy, even then, they desire the same objects of sensual pleasures. They also die remaining distressed till death. When a madder (a kind of vine) coloured cloth (of deep red colour) is burnt, then its ashes also remain red. In the same way, the one with sensual thirst does yearn for such thirst (pleasure of senses). He worries if some work of his son is not done, or what if his daughter's husband is not of good character.

A person's two sons-in-law turned out to be of bad character. Then he said that 'when my body will burn then my desire will be seen'. Thus, there is no end of stupidity of this *jiva* as well. As this *jiva* does not turn his focus towards the pure nature of self, hence *punya* or the apparent happiness is the instrument of sorrow only. So, neither the disposition of *punya*, nor *punya karma* bonded due to it, nor the material things availed of due to *punya* is venerable. Only one's pure nature of *jnân* and *ânand* is venerable.

PRAVACHAN ON BHĀVĀRTH

Those who do not feel satisfied with the shelter of *âtmâ*, they do have both the manifested and non-manifested form of sensual thirst/desires. Peace or joy of *âtmâ* evolves by taking the shelter of the knowing nature of self. One who leaves its shelter and takes the shelter of senses, he does not have happiness, but does have sensual thirst/yearning.

Âtmâ is devoid of all sorts of notions of attachment-aversion; by its holy discriminative *jnân*, the nectar of spiritual bliss is evolved in all *pradeshas* (spatial units) of *âtmâ*, which is extremely joyful form of satiety. *Jiva* who does not experience such form of satiety, i.e. one who has not manifested spiritual peace by the shelter of self-god *âtmâ*, which itself is full of *jnân* and *ânand*, he does possess the manifested or non-manifested form of sensual thirst/desire.

Dravyalingi muni (simply sky clad monk observing conventional great vows but does not have *âtmajnân*) too does have non manifested sensual thirst/desires. In some monk the inclination towards the objects of sensory pleasures is seen explicitly from outside, so he is seen making effort to keep the favourable circumstances and remove the unfavourable circumstances.

A dravyalingi muni, might have left thousands of queens externally, might have given up all his wealth, but if he has not realized the satiety of inner nature of his pure self, therefore he too has sensual thirst/desire. Peace of *âtmâ* exists on the basis of inner nectar form of pure self; one who does not have such satiety of inner pure self, he does have impetuosity of sensual thirst/desires, which is seen manifested in someone and non-manifested in someone. If inner satisfaction would have not arisen then the seed of sensual thirst/desire sprouting successfully grows eventually into the form of a tree of sorrow. The way a dog starts barking when it is scared, in the same way an ignorant *jiva* is unhappy due to greed, and he is infested with the worms of desires.

An ignorant does a lot of celebrations ostentatiously outside. He constantly tries to change the (opinions of) others *jivas* according to his purport, and wants to change the insentient substances according to convenience. In this way the sensual thirst of the most intense passion (*anantâbandhi kashây*) always remains present either in the manifested or in the non-manifested form in him. *Âtmâ's* nature is blissful and it is filled with peace. Without the shelter of such peaceful nature of self, perplexity is caused. In this way, all *sansâri jivas* (mundane beings) irrespective of *devas* indulge in the objects of sensual pleasures, that is why they are unhappy.

If a dog gets fleas, someone may give him medication. But who can give medication to this greedy person? Brother! 'Solution can be arrived at by the self'-such is the nature. Ignorant gets unnecessarily perturbed and perplexed and becomes unhappy. So, he not being able to bear any physical pain, takes the support of touch, taste, smell, sight (colour), words, prestige, honour, etc. but does not take the support of *âtmâ*, which is blissful. Therefore, those whose propensity is seen indulging in the sensual pleasures-including even *devs*, all *sansâri jivas* are assuredly unhappy.

Ignorant is unhappy as he desires to hear that- he is a good person.

Who has insulted him? Who is his opponent? Which person is close to him? In this way he has desire/thirst in non-self substances, but he does not take support of his *âtmâ*; whereas there is no happiness anywhere except in the joy and peace of *âtmâ*.

Ignorant indulges in sensual pleasures in the name of *shâstras* (scriptural knowledge). He proclaims himself to be a *pandit* and speaks that he knows everything. *Âtmâ* is sentient, full of bliss, but he does not take support of that (self *âtmâ*), but he expects from the society by criticizing and saying that- he is the head of the society, he knows more than others, in which society the learned scholars are not respected that society cannot progress further. As he has not ascertained/decided about his own *âtmâ* therefore he does not realize true happiness.

Punya gives semblance of happiness, i.e. it is sorrow only. As *jiva* does not get self-satisfaction, meaning he has thirst/desires, which resulted in sorrow. So, the disposition/thought of sorrow takes support of *punya* and of the associated material things acquired due to *punya*, and that *punya* causing illusory happiness-is nothing but the support of sorrow, i.e. it is the instrument of sorrow. Ignorant self takes the support of non-self material things, whereas these material things which he has gained due to previous *punya* are semblance of apparent happiness.

Those who have not attained self-satisfaction (i.e., not realized the self), they run after words, form, taste and colour. He keeps imagining as to how much will be the interest of certain amount of money;

in this way, their thirst/desire keeps on multiplying, because they have not experienced the joy of sentient self. When he becomes a *guru* (teacher/monk) then he says that his disciples will be good. In this way he keeps thirst/desire in the forced propensity of other non-self things. But he does not decide that his peace cannot manifest by the other non-self things, but it can evolve only by the shelter of self, hence he does not focus on his eternal pure nature.

GATHA-76

अथ पुनरपि पुण्यजन्यस्येन्द्रियसुखस्य बहुधा दुःखत्वमुद्योतयति—

Now, *indriya-sukh* (sensory happiness) caused by *punya* is declared to be *dukh* (suffering) from various aspects:-

सपरं बाधासहिदं विच्छिण्णं बंधकारणं विसमं।

जं इंदिएहिं लद्धं तं सोक्खं दुक्खमेव तथा॥76॥

**SAPARAM BÂDHÂSAHIDAM VICHCHHIṆṆAM BANDHAKÂRAṆAM VISAMAM |
JAM INDIEHIM LADHAM TAM SOKKHAM DUKKHAMEVA TAHÂ | 76 |**

Meaning of *gâthâ*: The happiness which is experienced through sense-organs is (i) dependent-being concerned with non-self objects (ii) amenable to disturbances, (iii) annihilable (iv) a cause of bondage and (v) unstable-risky, hence it is misery only.

***Tikâ*:** *Indriya-sukh* (sensory pleasure) even besides its being availed by *punya* is certainly sorrow/misery due to its being (i) dependent-having concern with non-self objects (ii) amenable to disturbances (iii) perishable (iv) a cause of bondage and (v) unstable.

Sensuous pleasure (i) being connected with non-self due to dependence on non-self objects is under non-self control (*parâdheen*) (ii) being amenable to disturbances because of the thirst of manifestation of eating-drinking, and coition desires, etc. is extremely perturbed (*âkul*) (iii) being annihilable as it is realized by the rise of pleasure feeling producing *karma* (*sâtâvedniya karma*) which gets terminated by the rise of pain feeling *karma* (*asâtâvedniya karma*), hence it is the creator of an opposition-*vipaksha*, (iv) being the cause of bondage, due to getting bonded with strong layer of *karmic* dust according to the army of attachment, etc. blemishes arising in the path of enjoying the objects of senses is unbearable from consequences and (v) being dangerous-risky due to modifying into decrease-increase- is absolutely unstable, therefore that (*indriya-sukh*) is certainly sorrow/misery.

When it is so, then *punya* (merit), similar to *paap* (demerit), is the means of unhappiness/misery- this is concluded

***Bhâvârth*:** Sensual pleasure is assuredly misery because it is dependent, extremely perturbed, creator of opposition, intolerable by consequence and absolutely unstable. From this, it is proved that *punya* also is the means of unhappiness.

PRAVACHAN

Now again, sorrowfulness of sensory pleasures caused by *punya* is being highlighted in many ways. When insulted, then he thinks that- body, prestige, fame, etc. are the cause of sorrow. When the entire army of a king goes against him, then he also starts thinking as to why no one is obeying him. Chief of the society gets anxious and perplexed on getting insulted.

One wants to change other *jivas* as per his wish, but his modifications not being under his control, he does not get peace; perhaps other persons of the society may concede to his talk, but even then, his peace is not in that, because, here the fruits of *punya* are also described as sorrowful. If in the past one has done charity, observed compassion, then as a result of that, the bondage of *karma* takes place. Therefore, in that, the support of sentient nature will not be taken.

WHAT KIND IS SENSORY HAPPINESS?

In it the relationship is with non-self, as he does not create relationship with the sentient blissful *âtma*, so he focuses on-getting money, renovating the house and it is with obstructions and is perishable. That which appears favourable as happiness for five years, that very thing appears as unfavourable later so he becomes unhappy. One may be having wealth worth millions of rupees, but his wife may not be favourable, he may be respected a lot outside the house, but his wife and son may not be obeying him, then he becomes unhappy. He is constantly burning with thirst/desires, e.g. he has not yet found a groom for his twenty year old daughter, or his thirty years old son is still unmarried. Due to lack of knowledge of the *âtma*, which is devoid of *punya* and *paap*, he has such type of thirst/desire—as fruit of auspicious deeds done in the past.

Happiness of the world is perishable; it is like sunlight and shade. Inclination towards non-self is the cause of bondage of *karmas*. Convenience is availed, due to *punya* of the past, but all that is sorrowful. Auspicious attachment does arise, but one who does it believing to be worth revering or to be *dharma*, his infatuation would never quit.

1. SENSORY HAPPINESS HAS CONNECTION WITH NON-SELF SO IT IS DEPENDENT:

Sensory joy is with attachment of non-self, and because of its shelter being with non-self—it is dependent on others. For example, if nose is blocked one cannot smell, if eyes are not well one cannot see, if tongue is not well one cannot taste, in the same way, as the sensory joy is connected with non-self so it is dependent.

2. IT IS WITH OBSTRUCTION:

Sensory joy is with obstruction. Desire to eat, to get prestige, to move ahead in the world, all that, is just like burning; the belief in this is that-by doing *punya*, peace will be attained successively. Ignorant *jiva* believes that- if one has rise of *punya* and if he retires from the world then *dharma* will be evolved. To believe that—people will give respect if one has money—all such sort of beliefs are thirst/desires.

Desire of eating, drinking water, getting respect, seeing beautiful— things in this way the thirst/desire used to occur certainly. Thus, thirst/desire does arise as the fruits of *punya* done in the past.

Ignorant *jiva* argues that he feels pleasure in enjoying *punya*; hence one may argue that the fruit of *punya* is sweet. Many people believe that service to other beings, *bhakti* (benediction of God) etc. is *dharma*; whereas it is the disposition of *raag*-it is the rising of desires, and the fruit of which are the trees of sorrow. Not getting food to eat, or not getting water when he is thirsty, not getting a woman when he has carnal desire; in this way many obstructions are caused in sensory joy, therefore there is extreme anxiety in it, due to which he is unhappy.

3. IT IS VICHCHINNA (annihilable/interruptible):

With the rise of unpleasant feeling (*asâtâvedniya*) *karma*, the materialistic things/comforts which were availed due to pleasant feeling (*sâtâvedniya*) *karma*, goes away. Hence sensory joy is the creator of the opponent. If some disease may develop in the body, bone may get fractured, *asâtâvedniya* *karma* may arise, and then the materialistic happiness/comfort which he was enjoying also goes away. *Sâtâvedniya* *karma* stays according to its duration of stay and leaves, and the *asâtâvedniya* *karma* does arise. Opposite

to this, is the sentient nature which is blissful, by focussing on it, uninterrupted continuously, *samvar* (stoppage of influx of *karmas*) takes place. In other words, *âtmâ* which is completely pure and blissful, by focussing on it, there evolves an uninterrupted peace which is unbroken.

If outside be the rise of *sâtâvedniya karma*, then five years go well, and then next five years do not go well. Therefore, previous *punya* also is not good, and likewise the materialistic thing/comfort of previous *punya* is also not good. If someone somehow gets his son married, but just after six months he gets sick of tuberculosis, which has passed the second stage and is at the beginning of the third stage- on knowing this he feels extremely anguished.

The duration of the *sâtâvedniya karma* is small, and due to rise of *asâtâvedniya karma*, the materialistic possession is lost. The status of being a wealthy man, a monarch, or a collector, all goes away; therefore, sensory joy is the creator of the opponent. See! In one village, in a period of just twelve hours many things change. A living person could suddenly die right before one's eyes. In a very short time, everything changed; therefore, *punya* is momentary-it does not remain constant.

Peace is attained by taking the shelter of eternally blissful *âtmâ*. There is an uninterrupted flow of peace in the bliss of *âtmâ*, but outside there cannot be uninterrupted state of peace. If the rise of *asâtâ karma* takes place then the body can become diseased, it can suffer from tuberculosis. One may have pride that he is rich from birth (born with a silver spoon in the mouth), but on getting diseased, everything changes. Previous auspicious thoughts/dispositions are momentary, therefore their fruit form—the materialistic associations are also momentary. The experience of instrumental happiness is also momentary; therefore, it is the creator of an opponent.

4. IT IS THE CAUSE OF BANDH (bondage of karma):

Sensory happiness gives rise to *raag-dvesh* (attachment-aversion), and hence it is the cause of bondage of *karmas*. Without having the insight of inner sentient blissful nature of self, sensory happiness is the cause of bondage. The army of blemishes of *raag*, etc. is chasing of the sensual pleasures/objects of five senses, therefore he indulges in attachment-aversion, delight-sorrow. Consequently, a huge mass of *karmic* matter gets bonded; therefore these dispositions are difficult to be bear (unbearable).

Ignorant always desires something, but *âtmâ* cannot change even one matter particle, even then he does *raag-dvesh* and feels delighted-sorrowful. He is unhappy as he thinks that he has earned so much money by his own strength of capabilities, and gave employment to his younger brothers, but now they do not obey him.

Till he was young he earned a lot, and settled his younger brothers too. He feels sorry and shocked to know that he earned two hundred thousand rupees and now his younger brothers want a share in it. "Oh! My ability to earn has now reduced, and here my brothers want to divide the wealth"-in this way he feels sorrow and does *raag-dvesh*. He has been caught by the army of attachment; hence the bondage of *karma* occurs and he finds it difficult to bear.

5. IT IS VISHAM (unstable):

The sensory joy is of increasing-decreasing nature, due to that it is unstable, so it is sorrow only. One's inclination towards the fruits of earlier *punya* does not move away, therefore he modifies into the form of *raag-dvesh*. Hence there is no happiness in *punya* and in the fruits of *punya*. Happiness is in the non-sensory *âtmâ* (which is devoid of physical senses). Sensory joy is uneven/ risky and irregular-one may have wealth of one million rupees, which reduces to five thousand in a short time. He may be getting respect outside, but from inside he may be bankrupt, in this way, sensory joy increases and decreases.

Poverty and affluence have no measurement. Ignorant person believes poverty and affluence

according to wealth, whereas a dissatisfied person is poor and the satisfied one is wealthy. Sensory joy is of increasing and decreasing nature which decreases some times and increases some times, therefore it is extremely unstable.

Forty-eight years ago, one person was alone. Then on earning money he got married and had twelve children. Later due to rise of *asâtâ karma*, his wife and all children died and he was left alone, again. Therefore, earlier *punya* is not stable. Hence that sensory happiness is actually sorrow itself.

In this way, *punya* is the instrument of sorrow, but it is not the instrument of *dharma*. If it is so, then just like *paap*, *punya* also is the instrument of sorrow. Sensory joy is surely unhappiness, so *punya* is the instrument of sorrow. The auspicious thoughts/dispositions which were done earlier, due to that the bondage of *punya karma* has taken place. That (*punya*) which was said to be the instrument of sensory joy has been proven here to be sorrowful; therefore it is not the instrument of happiness in *âtmâ*.

Of course, if there is existence of *punya*, one gets favourable circumstances, but in it lies only sorrow; it is not the instrument of either joy or *dharma* of *âtmâ*. Ignorant self sees the senses, etc. to be pleasing and sees happiness in it.

We spend our money in good deeds-such is his belief, whereas money is non-living matter; *âtmâ* cannot use it—this statement is not liked by the ignorant; instead we can make use of money or should help the needy people-so he says. But O brother! The activity of non-living is not under his control. He simply does *raag*, but nothing can be done in the non-self by him. The activity/modification of the hand and that of the grains is independent when one suffers from paralysis. He cannot speak due to paralysis, so the speech/words do not come out due to him/are not spoken by him.

Ignorant says that clothes and food should be taken by us for helping the needy ones and we should remove their sorrow. But brother! What can you do? Believing that he can do the activity of insentient substance and he can help others is nothing but perverse belief.

Beggar believes that he got money because he followed a rich man. Getting money or losing it is not under his control, but money is gained/comes due to the rise of earlier *punya* and goes away due to earlier *paap*-ignorant is unaware of this, and hence he nourishes *mithyâdarshan* (false belief).

Hence it is proven that just like *paap*; *punya* is the instrument of sorrow. *Sthânakvâsi* and *Terâpanthi* (sects of Jains) say that giving charity to others and having feelings of compassion are *paap*, whereas those are the feelings of *punya*. Auspicious thoughts are *punya* and inauspicious thoughts are *paap*, from the view point of *vyavahâr* (conventional truth) they are different. To salvage the vow-less unrestrained ones from sinful acts, it is not *paap* but *punya*, which is useful. If *punya* is believed to be *dharma*, then it is perverse belief, so it is the instrument of sorrow only and not the instrument of happiness; in this way it is proven that like *paap*, *punya* too is the instrument of sorrow.

PRAVACHAN ON BHĀVĀRTH

Sensory joy is sorrow, because it is dependent. It causes extreme perplexity. It gives rise to that which opposes it. Its fruit is unbearable and extremely unstable, this way it is proven that *punya* is also the instrument of sorrow.

Due to feeble passion one will get favourable objects and circumstances, and he will get inclination towards them, then he will experience the sensual thirst only. In this way, it is decided that *punya* and *paap* both are instruments of sorrow. There is no difference between *punya* and *paap*. Both are the cause of bondage of *karmas*. Despite this, if someone believes *punya* to be good and *paap* to be bad and distinguishes between them, then he is a *mithyâdrishti* (false believer). He will transmigrate in the universe for a long time.

GATHA-77

अथ पुण्यपापयोरविशेषत्वं निश्चिन्वन्नुपसंहरति—

Now, this topic is concluded by ascertaining no difference between *punya* and *paap*: -

ण हि मण्णदि जो एवं णत्थि विसेसो त्ति पुण्णपावाणं ।

हिंडदि घोरमपारं संसारं मोहासंछण्णो ॥77॥

ṆA HI MAṆṆADI JO AIVAM ṆATTHI VISESO TTI PUṆṆAPĀVĀṆAM

HIMDADI GHORAMAPĀRAM SANSĀRAM MOHĀSANCHHAṆO [77]

Meaning of *gāthā*: He, who does not believe that there is no difference between *punya* (merit) and *paap* (demerit) wanders in this horrible and boundless trans-migratory mundane existence wrapped in delusion (infatuation).

***Tikā*:** Thus in the aforesaid manner, in fact, there remains no duality of *punya-paap* (virtue-vice) similar to the duality of *sukh-dukh* (happiness-unhappiness), because in both (*punya-paap*) the non-soul quality is alike, i.e. *punya* and *paap*, both are not the nature of soul, hence both are alike. Even such being the condition, he, who believing difference in both of them proudly, just like a fetter of gold and a fetter of iron, is depending firmly, excessively on religious activities (auspicious attachment), which is the cause of attaining the wealth of *Ahmendra* status, etc. in heavens, that *jiva*, who in fact, due to his mental ground being blemished (occupied with auspicious attachment) has disrespected the power of *shuddhopayoga*, modifying thus continues wandering in transmigratory endless mundane existence, experiencing physical sorrows/miseries forever.

***Bhāvārth*:** Just as the fetter of gold and fetter of iron both does the work of binding without any difference, similarly *punya* and *paap* both are ties/bindings without any difference. That *jiva* who never believes commonness in both *punya* and *paap*, he never ends the transmigration in this horrible *sansār* (mundane existence).

PRAVACHAN

Now, this topic is concluded by ascertaining no difference between the nature of *punya* and *paap* (merit and demerit). Those who like *punya*, their focus goes on associated circumstances, therefore both *punya-paap* are certainly the instrument of sorrow.

Nature of *ātma* is *jnān* and to know is its characteristic. The dispositions of *punya* and *paap* both which arise in the self are impure thought activities (blemishes). The mildness/reduction of attachments which occur due to compassion – charity is *punya*, and the dispositions of violence, lies, theft, etc. are *paap*-both are opposite to *ātma*.

So, what should he do who wants to do *dharma*?

He should leave the desires of *punya* and *paap* and have interest in/focus of his eternal pure knowing nature of self *âtâmâ* and leave the belief that *punya* is the cause of happiness. *Jnân*, meaning to know, is the nature of *âtâmâ*. The disposition of *punya-paap* may be present there -but both are not the instrument of happiness of *âtâmâ*. *Punyabhâv* (auspicious disposition) is the instrument of sensory happiness, but due to that one will not attain *samyak-darshan-jnân-châritra* (true belief-knowledge-conduct) of *âtâmâ*.

Auspicious attachment of compassion charity does arise-the focus of that attachment is on sensory pleasures, but their focus is not on *âtâmâ*. One gets favourable associated circumstances due to *punya*, because his focus goes on *punya* as he is interested in it. He always remains anxious that he should get favourable circumstances-he feels such perplexity which is the originator of sorrow. Nature of *âtâmâ* is *jnân*, and complete *jnân* manifests from its eternal efficacy, that is the cause of liberation. On taking the support of *punya* and *paap*, *karmic* bondage occurs in the fruit of *paap*, one gets unfavourable circumstance. He who is interested in *punya*, even at the time of getting favourable circumstances, he is unhappy. Therefore, the way *paap* is an instrument of sorrow so is *punya* an instrument of sorrow.

One gets the favourable materialistic circumstances during the rise of *punya* but it does not remain uniform, because *punya* is momentary, so it goes on changing-increasing and decreasing. On getting money due to earlier *punya*, an ignorant experiences perplexity in that as well. Hence the way *paap* is an instrument of sorrow, similarly *punya* also is an instrument of sorrow. Nature of *âtâmâ* is *jnân* and *ânand*, having its insight-belief-knowledge and conduct (engrossment in it), is the cause of happiness. One gets favourable circumstances due to *punya* and unfavourable circumstances due to *paap*; even then both are the instrument of sorrow.

Q: ON HAVING MONEY ONE CAN RETIRE AND HAVE THE INSTRUMENT OF DHARMA. BUT HOW CAN A POOR PERSON DO DHARMA?

A: No. Having more or less greed in the external means is the experience of sorrow only. Therefore, he who wants to follow *dharma* should have belief of *âtâmâ*. *Terâpanthi*, *Sthânakvâsi* say that the disposition/desire of charity and compassion are *paap*, but this statement is untrue. Compassion, charity, etc. are *punya*, but in their fruit one feels perplexity. In the fruits of dispositions/thoughts of violence, lies, theft, etc. one gets disease, poverty, problems, bad sons, etc. and the dispositions/thoughts of charity, compassion, vows, kindness, pilgrimage, worshipping are *punya*. In the fruits of these *punya*, one gets, money, kingdom, etc. This way one gets materialistic things in both the conditions, in one he gets favourable and in another unfavourable circumstance. But there too one experiences perplexity. Hence both these (*punya-paap*) are the instruments of sorrow. Understanding of only the *âtâmâ* is the instrument of happiness. He who is interested in *punya* keeps pouncing on sensory pleasures right up to his death.

Q: IF ÂTMÂ IS THE KNOWER AND SEER ONLY, THEN WHY DOES HE CONJECTURES OTHERWISE?

A: Although the nature of *âtâmâ* is immaculate and pure, but he conjectures in his *paryây*. The way a *lendi piper* (herb) has its complete spiciness in the form of potential efficacy, but not in manifested form. In the same way, the nature of *âtâmâ* is to know and see only, but impurity-blemish is in its modification. Insentient (body) does not feel sorrow. People call auspicious disposition (modification of *punya*) to be *dharma*, but here it has been called *vikâr* (blemish) as there is perturbation in it.

Ignorant *jiva* calls *punya* to be an instrument of *dharma*, whereas here *punya* is said to be the instrument of sorrow. One, who is interested in *punya*, cannot have the vision of *âtâmâ*, or focus on *âtâmâ*. *Âtmâ* does not attain peace through *punya*. By *punya* one can get the position of a king, a rich man, a *dev*, and favourable wife-children, but the way in which leech drinks impure blood, in the same way, one who is interested in *punya*, always remains dissatisfied.

The body of a leech may burst, but even then, it does not stop drinking impure blood, in the same way, an ignorant believes that *dharma* arises by compassion – charity and by doing *punya* (good deeds). Even at the time of death, he does not leave his thirst/desire of sensory pleasures and pounces towards them. While dying he thinks/counts what work he has left undone. He thinks that he could not do his son's marriage, or he thinks if he could have done the marriage of his great grandson. In this way he suffers. This is because he does not know what *âtâmâ* is and what *punya-paap* is. One who is interested in *punya-paap* is not able to leave the support of materialistic things. Right up to his death his thirst/desire does not end, therefore he dies as ignorant as if he were a child.

Punya is the instrument of perplexity, this has been proven initially. Someone says there will be happiness if he could get a good pay? No. Because despite having money, *jiva* believes that there is no one unhappy like him. If he would have reduced his passion, then it is *punya*, but there is no peace in it.

ONE WHO DOES NOT ASCERTAIN/EXPERIENCE THE SELF ÂTMÂ, DEVOID OF PUNYA; HE WILL CONTINUE TRANSMIGRATING IN THE ENDLESS SANSÂR (CYCLE OF BIRTH AND DEATH).

Here it is said that there is no difference between auspicious and inauspicious thoughts/dispositions- but this topic is not to be understood similar to the belief of *Terâpanthi/Sthânakvâsi* sect. The thought/disposition of saving any living being is *punya*, but not *paap*. The way *paap* is the instrument of sorrow, so *punya* is also an instrument of sorrow. In this way, it has been equated/ compared.

Here it is said that auspicious modification is *punya*, focusing on that brings discontentment, therefore it is not the instrument of *samyak-darshan-jnân-châritra* (true belief-knowledge-conduct). The ignorant does not discover his supremacy within himself but remains blind/ inclined towards the non-self substances. The business of introspection of *âtâmâ* whose eternal nature is sentient, blissful, full of nectar- is the instrument of happiness.

Q: Then do you mean *punya* should not be done?

A: Here the question is not whether *punya* should be done or not. When passions are low, at that time, attachments would also be low, and when passions are high, attachments would also be high. Whatever (modification) happens on its own who can cause/change it? And whatever (modification) is not meant to happen, who can cause it to happen? *Jiva's* wealth is not in *punya-paap*, but his wealth is in his eternal pure nature full of *jnân* and *ânand*. Therefore, one should not believe *punya-paap* to be beneficial.

Body may be diseased or not, but ignorant believes- that he should have a disease-free body- and remains blind in false belief (delusion); whereas he should believe that-whether body is with disease or free from disease, it is not his nature. Ignorant *jiva* becomes boastfully blind on getting power of high post; on having carnal desire he becomes sexually blind, on getting money he becomes money wise blind, on having pride he becomes pride wise blind. But he does not firmly and completely believe that- he is a sentient being and is a knower, since he has not felt the pride of his own inherent nature, so the pride of *punya – paap* does arise in him.

One should not have pride of the body – otherwise worms will develop in the body. Whether the body is good or bad, both belong to the same category. One who is interested in *punya* remains sorrowful. Due to *punya* he does not find time to understand his own supremacy. If the money of an ignorant increases from rupees one million to twenty million, he becomes arrogant. If due to *punya* his money increases or he gets a good wife and children, even then he is not happy. Therefore, he who believes there is a difference between *punya* and *paap* is a *mithyâdirshiti* (false believer).

The *vikâr* of *punya* and *paap* are of the same category, because they both are opposite to the pure knowing nature of self; *jnân* gets stuck in them hence they are the instruments of sorrow. Still one who

believes difference between *punya* and *paap*, he, getting conjoined with *mithyâtva* (wrong belief) continues transmigrating in the endless *sansâr*. One who believes difference between the modifications of *punya* and *paap* in their bondage and fruits thereof, will have to wander like a vagabond between *narak* (lower world) and *nigod* (lowest-undeveloped form of one sensed being- found in root vegetables etc.). He will not get the means of knowing the *âtmâ*. Therefore, neither *punya* nor *paap* is the characteristic of *âtmâ*, but rather they both are *adharmâ*.

As described in the earlier *gâthâ*, *punya* is the instrument of sensory pleasures, but it is not the instrument of happiness of *âtmâ*. The goal/aim of *punya* is to get sensual pleasures and their objects. Focusing on these causes sorrow. There is no difference between poverty and affluence, healthiness and sickness. There is no such distinction between *jneyas* (knowable), that this one is good-favourable and another one is bad-unfavourable. *Jnân* knows and *jneya* is known, besides this, there is no other relationship. Even it being so, one who believes that *punya* is good, is a *mithyâdrishti*. There is no twoness in the duality of *shubh* (good) and *ashubh* (bad). *Vikâr* is one and the same. The way the quality of both favourable and unfavourable associated things/ circumstances is one and the same, similarly, the quality of bondage of both *punya* and *paap* is of the same characteristic. From the view of *vyavahâr* (conventional view point), it is said that *punya* is good—but from the view of *paramârth* (realistic stand-point), they both are one and the same.

May it be favourable circumstances or unfavourable circumstances, both belong to one and the same category. In the same way, may it be auspicious modification or inauspicious modification, both have same characteristics. *Shubh*–*ashubh* (good-bad), are not of two different types. One may have wealth or may not have, may have or may not have a son, may have or may not have a healthy body, both are of same form. Bondage of *punya*-*paap* are of the same type, because neither have the *dharma* (characteristic) of *âtmâ*.

There is no *âtmâ*/sentience in the *âsrav* (influx of *karmas*) of the form of *punya*-*paap* psychic dispositions. The way *shubhopayoga* (auspicious psychic activity) and *ashubh upayoga* (inauspicious psychic activity) do not have duality, or the way the duality of sensory joy and sorrow do not exist; in the same way there is no existence of duality of *punya* and *paap*, because both *punya* and *paap* are not the characteristic of *âtmâ*. So, in reality both are alike.

ONE WHO TAKES PROFOUND SUPPORT OF PUNYA, CONDEMNS/REJECTS SHUDDHOPAYOGA (PURE PASSIONLESS PSYCHIC ACTIVITY), HE CONTINUES TRANSMIGRATING IN THIS WORLD.

Even it being so, this *jiva* believes difference between *punya* and *paap* similar to that of a golden fetter and iron fetter, such a belief arises due to ignorance, because he believes *punya* to be good and *paap* to be bad. Due to this reason he continues transmigrating in this world, endlessly.

If a prestigious wealthy man is tied with golden chains and is caused to walk through the *bazâr*/city, will he be happy? No. In fact he will be embarrassed; but here the ignorant *jiva* believes *punya* to be good and says/believes that it is due to *punya* that one gets the wealth of *Ahmendra* (*Indra* of *devlok*), etc. and gets money. *Jiva*, who takes profound support of *punya* which is the cause of attaining the state of *Chakravarti*-king, or of a wealthy man, is really very unhappy.

The sentient–constant *âtmâ*, is from eternity to infinity, the modification of *punya* in its *pariyây* is an impure disposition-burden/bothersome. Pure knowing nature of self is eternal; it becomes impure due to disposition of *punya* because it has dishonoured *shuddhopayoga*. “My nature is *jnân* and *ânand*” - if “I will focus/concentrate my *upayoga* on it then it will be beneficial for me” - but he does not believe so and deeply takes support of *punya*. Auspicious modification does arise in *âtmâ*, but one who takes profound

support of it, his expanse of *jnân* becomes impure. He is condemning/rejecting pure passionless psychic activity; therefore he, behaving like this, always experiences the suffering of bodily sorrows.

One who is interested in *punya* experiences sorrow till the existence of his *sansâr*. Whoever believes *punya* to be a part of *dharma*, or believes *punya* to be an instrument of *dharma*, he continues transmigrating in this world. Auspicious disposition does arise to a *jnâni*, and compassion-charity, observing fasts and vows, does happen (to a *jnâni*), but he does not take profound support of *punya*. Due to having taken the support of his fully blissful nature, a *jnâni* does not take profound support of *punya*.

Ignorant himself takes profound support of *punya*. Here, it has not been said that, he takes the support of *punya* due to rise of *mohaniya karmas*, but it is said that he acts so by himself. One who has interest in *punya* at present, it means, that he is eternally interested in *punya*; therefore, he has no time for following true *dharma*; he experiences physical sorrows only, but he does not take the support of his all-knowing- all seeing pure nature, so he does not get non-sensory happiness, free from the body.

Here it is said that modification of *punya*, condemns/spurns *shuddhopayoga*. *Vyavahâr* (conventional conduct) rejects *nishchay* (real conduct). One who respects/accepts *nishchay* he does not respect *vyavahâr*. One who respects *vyavahâr* he suffers/experiences bodily sorrows.

PRAVACHAN ON BHÂVÂRTH

The way fetters of gold and of iron, both, generally speaking, do the work of tying, but not the work of releasing. In the same way, *punya* and *paap* both cause bondage. *Punya* also does not do the work of releasing. In this way, one who does not accept the similarity of *punya* and *paap*, his transmigration in *sansâr* does not end. In other words, *jiva* who believes difference between *punya* and *paap* he continues transmigrating in 8,400,000 (eight million and four hundred thousand) incarnations of life forms.

GATHA-78

अथैवमवधारितशुभाशुभोपयोगाविशेषः समस्तमपि राग-
द्वेषद्वैतमपहासयन्नशेषदुःखक्षयाय सुनिश्चितमनाः शुद्धोपयोगमधिवसति-

Now, thus having determined that there is no difference in *shubh* and *ashubh upayoga* (pious and impious thought activity), he, discarding the duality of all sorts of *raag-dvesh* (attachment-aversion) and having firm decision of annihilating complete sorrow/misery, dwells in *shuddhopayoga* (pure passionless thought activity); (he accepts it):

एवं विदिदत्यो जो दव्वेसु ण रागमेदि दोसं वा।
उवओगविसुद्धो सो खवेदि देहुब्भवं दुक्खं॥78॥

EVA VIDIDITYO JO DAVVESU ÑA RĀGAMEDI DOSAM VĀ |
UVAOGAVISUDHDYO SO KHAVEDI DEHUBBHAVAM DUKKHAM || 78 ||

Meaning of *gāthā*: Thus, comprehending the nature of reality, he, who does not cherish/feel attachment-aversion about all objects, destroys all physical pains being endowed with *shuddhopayoga*.

***Tikā*:** The *jiva* who, perceiving the likeness of auspicious and inauspicious dispositions knows the reality correctly, gives up attachment-aversion completely towards all objects with their all conditions existing in *sva* (self) and *par* (non-self) two categories, that *jiva* being totally *shuddhopayogi* who has given up the support of non-self objects, modifying thus, destroys the physical misery, just like the fire not turning into the solidity of iron in the heated iron-ball, does not bear the mighty strokes of sledge hammer. Therefore, only this *shuddhopayoga* alone is my refuge.

PRAVACHAN

AUSPICIOUS AND INAUSPICIOUS DISPOSITIONS/THOUGHTS, IN THEIR FRUITS AND DURING THE ASSOCIATIONS OF THEIR FRUITS, THERE IS NO DIFFERENCE IN THOUGHTS OF THIS IGNORANT JIVA

This is the chapter on *jnān tattva*. Nature of *ātmā* is *jnān*, to have its ascertainment with deep interest and engrossment in it, is *dharma*. The dispositions of *punya-paap* (virtue-vice) are *vikār* (blemishes). One gets good-bad associations as a result of those *vikārs*. There is an imagination of happiness and he conjectures happiness-sorrow in those associations. Auspicious dispositions of compassion, charity, etc. and inauspicious dispositions of violence, lies, theft, etc. both are the cause of bondage of *karmas*; due to them one gets (good-bad) associated circumstances; there, those who have got the associations of *punya*, experience happiness at that time, and those who have the associations of *paap* experience sorrow, therefore there remains no duality between auspicious and inauspicious dispositions. Because in their fruits one experiences sorrow, so there is no duality in their experience. One who wants to attain *dharma*-should have such true insight/focus on such a truth.

WHEN IS SAID TO BE TRUE INSIGHT/CORRECT BELIEF?

When one will have the belief that there is no duality between *punya* and *paap* (then it will be called true insight). It is not so that *punya* is beneficial and *paap* is harmful. Further, there is no duality in agreeable and disagreeable things. At the time of their association, one imagines himself to be happy or unhappy, but that too has no duality. *Âtmâ* by nature is eternally pure full of *jnân* and *ânand*. Substance is eternal and its nature is also eternal.

Auspicious or inauspicious dispositions, both are the cause of bondage of *karmas*, in its fruit one gets sensory objects. There is physical sorrow in it. As a result of auspicious disposition, one gets favourable associations/things and imagines happiness in them. As a result of inauspicious dispositions/thoughts, one gets unfavourable associations/things and imagines sorrow in them. Thus, both are of one and the same category, there is no difference between them, so they are alike. Auspicious and inauspicious dispositions, both are of one and the same category, material things are gained due to them and on facing them one feels perturbation/restlessness, therefore there is not even a little difference between them.

Now, in this way, there is no separateness between both types of *shubh* and *ashubh* dispositions; they are common, the same, meaning they are of one and the same category. The disposition of *punya-paap*, material things availed and imaginations about them all are of one and the same category; there is no well-being of *âtmâ* in them.

Devas (celestial beings) and human beings seem happy due to *punya*, but in reality, they are not happy. The way, a leech dies by drinking impure blood; in the same way, money is gained due to auspicious dispositions/thoughts of the past. There the ignorant person starts imagining happiness in it and has sorrowful concentration (*ârtadhyân*), therefore it is sorrow only.

Result of *paap* is unhappiness—so is said by all, but here it has been said that even the happiness of *punya* being full of restlessness is the instrument of sorrow. Material things which are availed of due to earlier *punya*, when one tries to enjoy it, then one feels sorrow there. So, it has been said that *punya* gives rise to sorrow; it is not an instrument of joy. Whether he is a wealthy person or a poor one, whether he is a king or a pauper, they all are unhappy, as their focus goes on non-self things. Here it has been proven in six ways that *punya* is an instrument of sorrow.

By ascertainment of and engrossment in one's own eternal pure nature the auspicious and inauspicious dispositions are removed—do not arise. Therefore, it is not so that auspicious attachment (*punya-raag*) is good and inauspicious attachment (*paap-raag*) is bad. In this way, their duality is removed. To destroy complete sorrow, the wise ones by firm determination (belief) dwell/stay in *shuddhopayoga* (pure psychic activity).

Âtmâ is full of knowledge and bliss, to dwell/stay in its engrossment/concentration is the remedy to destroy all the sorrows, apart from this, removal of unfavourable things and wanting to keep favourable things, is not the remedy to get happiness. One must decide that sentient and blissful *âtmâ* is the only instrument of happiness, and except that there is no other instrument of happiness.

As the salt is salty, after having decided so, no such thought arise that whether it would be salty or not? In the same way, the auspicious and inauspicious thoughts/dispositions and external means belong to one and the same category, after having decided so, no such thought arises that *shubh raag* would be good, or the associated things would be good.

On having decided that *punya-paap, shubh-ashubh*, all are of one category and 'my' nature is different from them, then the sorrow of delusion is destroyed. After that, the sorrow of instability caused due to one's weakness is destroyed by becoming steady within the nature of self, sorrow of delusion is removed.

On deciding that true happiness is in the pure knowing nature of self, but the sorrow of instability does not end till achievement of omniscience; therefore, the disposition of *punya-paap* are destroyed by concentrating one's attention on pure self.

According to what has been said in the previous *gāthā*, on knowing the pure nature of self-substance, attachment-aversion does not arise. By nature, *ātmā* is full of *jnān* and *ānand*; it is an instrument of happiness. But it is not the cause of *punya-paap* disposition. Associated material things are not the cause of happiness. The knower of this, the way he is towards the self, so he is towards non-self, so he does not attain attachment-aversion towards them. But after deciding that *ātmā* is of knowing nature he stays facing his *ātmā*, so he destroys all sorrows caused due to the body. In this way one who gives up attachment-aversion towards all self and non-self substances becomes the one to manifest the pure passionless thought activity (*shuddhopayoga*).

Jiva means *ātmā*. *Jiva* and *ātmā* are not separate. *Jiva* is the image of sentience full of bliss. The dispositions of compassion- charity, etc. are *shubh* (good) and disposition of violence, lies, theft, etc. are *ashubh* (bad)-both of them are alike, there is no difference in either of the dispositions-one should believe so. Auspicious- inauspicious dispositions, both are causes of sorrow-having such a belief; one should know the substantial nature in the right manner.

Punya and *paap*, both are not beneficial to *ātmā*-after knowing this, *jiva* gives up all attachment and aversion towards all substances of two divisions of self and non-self along with their all modifications, i.e. he does not do attachment-aversion in the self-substance and in the non-self substance, and likewise in the modification of self as well as in modification of non-self. Even the notion/thought that-pure modification has occurred in the self-substance, is worth leaving. He leaves the notion/thought that-if there would be such sort of modification then it is good otherwise it is not good. He leaves the attachment-aversion that God is favourable and enemy is unfavourable.

Q: "I have to keep my Jain *dharma*/Jain *shāshan* alive" so I should do auspicious attachment-isn't it?

A: No. Both auspicious and inauspicious are harmful, and pure nature of self is beneficial. One should decide that even not a little *raag-dvesh* is worthwhile doing-either in the eternal substance or modification, or in the self or non-self. Here it has been said that-whatever attachment-aversion arise due to the weakness of one's modification that also is to be left.

Anekānt (confluence of pluralism) is such that-*shuddhopayoga* is worth doing and *shubhopayoga* is not worth doing. Ignorant says that-auspicious psychic activity is somewhat beneficial in some way, or it is an instrument of *dharma* (passionless-ness). Therefore, this *anekānt* has been shown here as-*shuddhopayoga* is worth doing and *shubhopayoga* is not worth doing. It has not been said that-*vyavahār* (conventional *dharma*) is somewhat worth adoring in some way, but *shuddhopayoga* has been singly said to be totally pure. In the uniform nature of self (soul) the duality of *punya-paap* is not beneficial-even after having decided so, the disposition/thought of somewhat instability does arise, ignoring that, the support of *ātmā* is taken, i.e. the support of *punya-paap* is left; thus, dwelling in *shuddhopayoga* is the only cause of liberation.

If the fire of sentience would not join the company of *punya-paap* form of iron, then it will not have to suffer from the pangs of transmigration in the four *gatis*. Thus, he who has given up the support of non-self objects (*punya-paap*) destroys the physical sorrow, just like the fire not holding/turning into the solidity of iron from the heated ball of iron does not bear the mighty strokes of the sledge-hammer. When fire joins with iron, then it has to bear the mighty strokes of sledge-hammer; if that fire would not enter the ball of iron, then it would not have to bear the mighty strokes of sledge-hammer; similarly, if sentient fire would

not enter the *punya-paap* form of iron and remain singly pure, then it would not have to bear any sorrow.

Âtmâ does not take refuge of *punya-paap*. 'I am sentient and happy' -thus one who has decided the separateness of self from non-self-such form of sentient fire follows its eternal nature, he does not have sorrow. If a piece of iron is to be expanded or shortened then it is put in the fire, and then it is hammered. But no one hammers on fire alone. Similarly, when the sentient self gets engrossed/ concentrated in *jnân* and *ânand* and does not go into *punya-paap* and remains immersed in the self, then sorrow is not born. In *puja* (benediction) also it is said that: -

Karma bichare kaun, bhool meri adhikâyi

Agni sahe ghanghât, loha ki sangati pâyi

It is not the fault of *karma*, but it is totally my misconception, which is much more.

When fire accompanies the iron, then it has to bear the strokes of sledge-hammer

When *âtmâ* associates with *punya-paap* then he has to bear sorrow, but if he does not associate with *punya-paap*, then he does not have to bear any sorrow.

Châritra is the only *sharan* (refuge)-auspicious attachment is not refuge. Here the discussion is that *châritra* is really *dharma*. Auspicious disposition is conventionally said to be a friend (of self/*dharma*), but in reality, it is an enemy. Therefore, only *shuddhopayoga* is the mass of joy; by focussing on it and exerting for engrossment in it, is the only *sharan*.

Q: Is it not said- '*arhant sharanam, siddha sharanam, kevalipanato dhammo sharanam?*

A: In reality, *Arihant* is not a refuge, but the auspicious attachment towards *Arihant* is also not *sharan*.

Q: This volume (scripture) is of *nishchay* (realistic standpoint) but what is its meaning in *vyavhâr* (conventional standpoint)?

A: Auspicious attachment is seen accompanying a *dharmâtmâ* (true believer/votary), hence it is conventionally said to be a *sharan* from the view of *vyavhâr*. But in reality, it is not a *sharan*.

One person had the habit of eating *churma laddoo* (sweet balls of wheat flour) since years. After some time, all his sons died one after one, even then people gave him to eat *churma laddoos* as he had never eaten a *roti* even once; he too ate them while weeping (but) did not eat anything else, as he had to eat *laddoos* forcibly. Could he enjoy eating the *laddoo*? No. As he could not eat *bajra roti* (millet bread), etc. so he had to eat the *laddoo*, but while eating *laddoos* he was weeping. In the same way, *dharmâtmâ* has the ascertainment -true belief of *âtmâ*, and he believes that sensory pleasure is distressing. Even then, due to instability *raag* does arise to him, but he understands that attachment is sorrowful, and the pure nature of self is blissful. The way he had to eat *laddoos* while weeping, in the same way *dharmâtmâ* does have *raag* of instability, but he feels regretful about it. He has belief that if he could stay within his eternal pure nature-then he will experience bliss. After that, he, leaving the auspicious attachment (*shubhbhâv*) stays within his own self that is *shuddhopayoga*. First the connection of *punya-paap* with the self has to be broken by the (power of) true belief, and then the connection with instability has to be broken. In reality, *shuddhopayoga* only is the true *sharan* (refuge). Wife, son, etc. are not *sharan*, but the *shubh* is also not *sharan*. Only the pure *âtmâ* is worth taking *sharan*.

Thus, first of all, one should take a decision that *shubh raag* is not the real happiness. *Âtmâ* is of sentient omniscience nature. On deciding so, the belief that *punya-paap* are *sharan* does not remain; *châritra* evolves only after having made such a decision. That *châritra* is the direct cause of liberation.

GATHA-79

अथ यदि सर्वसावद्ययोगमतीत्य चरित्रमुपस्थितोऽपि शुभोपयोगानुवृत्तिवशतया
मोहादोन्नोन्मूलयामि, ततः कुतो मे शुद्धात्मलाभ इति सर्वारम्भेणोत्तिष्ठते-

Now, even besides having accepted the complete conduct (enjoined to a monk) by relinquishing all sinful activities, if 'I', being dependent on *shubh upayoga parinati* (simply following auspicious thought activity) do not uproot delusion etc. then from where will I realize the pure self (*shuddhâtmâ*)? Thus, I get prepared thoughtfully for uprooting delusion etc. (blemishes) by concerted efforts: -

चत्ता पावारंभं समुद्धिदो वा सुहम्मि चरियम्मि।
ण जहदि जदि मोहादी ण लहदि सो अप्पगं सुद्धं॥79॥

CHATTÂ PÂVÂRAMBHAM SAMUÐÐHIDO VÂ SUHAMMI CHARIYAMMI |
ṄA JAHADI JADI MOHÂDÎ ṄA LAHADI SO APPAGAM SUDDHAM || 79 ||

Meaning of gâthâ: If a monk, having relinquished all sinful activities and simply following the path of auspicious conduct, does not forsake delusion, etc. then he does not realize the pure self (*shuddhâtmâ*).

Tikâ: He (the monk) who having accepted even the great vows of perfect equanimity named conduct by relinquishment of all sinful activities, seeks the *shubh upayoga parinati* (auspicious thought activity) just like a cunning prostitute; i.e. getting entangled in the love of conventional pious rituals; cannot throw away the serfdom of the army of delusion—he whose extreme sorrows-miseries-agonies form of misfortunes are very near to welcome him, how can he attain-realize the passionless pure self (*shuddhâtmâ*)? [Such a *shubh upayoga parinati* lover (monk) cannot attain-realize the pure self]. Hence, I (*Amritchandra Âchârya*) have tightened my belt to attain victory over the army of delusion.

PRAVACHAN

Munirâj puts an all-out effort in order to attain *moksha*. He (the sky clad monk) has left inauspicious dispositions and has accepted the *sakal châritra* (complete conduct). “Even then if I do not uproot the *moha* (delusion etc.) by getting overpowered by *shubh-parinâm*, how would then I attain *shuddhâtmâ*, i.e. how would *moksha* be attained?” These are his thoughts. The fruit of *châritra* is *moksha*. Here the discussion is of *châritra*.

The dispositions/thoughts of following *panch mahâvrat* (five great vows) do arise to a monk. Even then, if they are under the influence of *shubh* (auspicious thought activity) then liberation is not attained. First it has been decided that *mukti* (liberation) cannot be attained by *shubh* (auspicious conduct), liberation is attained only by taking the shelter of *svabhâv* (eternal nature of pure self). Although *shubh* does surely arise, but so long as and till the auspicious thoughts would remain arising, till then liberation is not attained.

Thus, thoughtfully a *sâdhak* (devotee) *jiva* prepares himself to destroy *moha*, etc. i.e. auspicious attachment from its roots. He has tightened his waist for this (prepared himself). He regrets the presence of *vyavahâr*. It is not so that there is rise of *karma*, so he modifies accordingly. But his *svabhâv* is full of pure sentience and bliss. He has tightened his waist so to say (rolled up his sleeve/prepared himself) for engrossment in it, or he has become ready for this *purushârth*- so it has been said.

Here the thought activity of *muni* is explained. His insight is pure and he has left all inauspicious dispositions/thoughts also. (But) the dispositions of following five great vows do arise; now the *muni* who does not leave the auspicious attachment of these five great vows, does not attain liberation. This point is explained here.

Jiva (monk) who befriends the auspicious attachments in the form of a deceiver, he cannot destroy *moha*. The *jiva* (monk) who has accepted even the great vows of supreme *sâmâyik* (supreme equanimity) named *châritra* by forsaking all sinful activities and befriends with *shubh* (auspicious conduct), then he cannot destroy delusion. Then what to say of others? Others are lying steeped in *mithyâtva*. Here the thought activity of a *muni* has been defined.

Munirâj lives in a forest. The way Lord *Mahâvir* had followed the monkhood (vows of a *muni*), the same is the state of a *muni*. He has left all inauspicious thoughts and has accepted the great vows of conduct of supreme equanimity, which is of the nature of complete renunciation. Merely sitting for forty-eight minutes (in so called meditation) is not *sâmâyik* and neither auspicious attachment is *sâmâyik*. But here the talk is of *paramsâmâyik*, which is found with the experience of *âtmâ*. This *sâmâyik* is found in the fifth *gunasthân* (followers of small vows) also, but here the talk is of supreme equanimity (*paramsâmâyik*) of a *muni*. He has taken the great vow of complete conduct; even then the auspicious thoughts of non-violence, celibacy, non-theft, and possession-lessness do arise, which are just like a sly prostitute.

Auspicious attachment is a deceiver. Violence, lies, theft, adultery is *paap* (sins), is *adharmâ* (non-piety). It (*shubh raag*) is a big deceiver as it is the cause of *narak* (hellish life of lower world). The way a lover finds a prostitute and gives her a lot of money, so she is a cheater. In the same way, *shubh raag* is also a deceiver. A *sâdhak jiva* who wants to follow auspicious attachment, gets entangled in its love, then he does not get any benefit. One who focuses on auspicious attachment does not get any benefit.

Auspicious attachment arises on its own. One who goes to follow that (*shubh raag*), but does not try to focus on his pure (passionless) nature, he does not bind the fetter on the disposition of *punya*. That *jiva* is very near to the danger of extreme sorrow. Such *jiva* does not attain the pure (passionless) blemish free *âtmâ*. Thinking (understanding) this way, the great monk for getting victory over the army of *moha*-focuses on his eternal nature and does such *purushârth* (effort).

GATHA-80

अथ कथं मया विजेतव्या मोहवाहिनीत्युपायमालोचयति-

Now, he (monk) thinks about the means-'How to conquer the army of delusion?'

जो जाणदि अरहंतं दव्वत्तगुणत्तपज्जयत्तेहिं।

सो जाणदि अप्पाणं मोहो खलु जादि तस्स लयं॥80॥

JO JÂṆADI ARAHANTAM DAVVATTAGUṆATTAPAJJAYATTEHIM |

SO JÂṆADI APPÂṆAM MOHO KHALU JÂDI TASSA LAYAM || 80 ||

Meaning of *gâthâ*: He, who knows the *Arihant* (embodied omniscient God) with respect to his substantiality, attributes and modifications, knows, realizes his own self and his delusion assuredly gets annihilated.

***Tikâ*:** He, who actually knows the *Arihant* with respect to his substance, attributes and modifications, knows, realizes, in fact his own self, because in reality there is no difference between *Arihant* and the self; and the distinctive nature of *Arihant* is crystal clear just like the nature of gold manifested in the end of the last heating; hence on knowing his characteristic nature, whole of the self-soul is known. There, the *anvay* (eternal entity) is *dravya* (substance), the adjective/epithet of that *anvay* (entity) is *guna* (attribute) and the different changing *vyatirek* (states) of that *anvay* are *pariyâys* (modifications).

On knowing the characteristic nature of embodied omniscient Lord, this *jiva* comprehends in his mind the (*samay*) self-soul possessed of three aspects (substantiality, attributes and modifications); such as -'this is *chetan* (conscious soul) thus the sameness of soul substance (*anvay*) is *dravya* (entity), the *chaitanya* (consciousness) epithet/adjective existing identically depending on *anvay* is *guna* (attribute), and mutually impervious changing states-'*anvay-vyatirek*' existing for one *samay*-(indivisible one unit of time) are the *pariyâys* (modifications) which are the knots of *chid-vivartan* (modifications of soul changing every *samay*)

Now, in this way, that *jiva*, capable of understanding in one *samay* the eternal self-soul (existing from eternal past will exist up to endless infinite future), -just as the pearls are considered inclusive in a swinging necklace, similarly including the *chid-vivartans* (mutually impervious modifications of conscious self) in the *chetan* (soul) itself, and owing to disappearance of the proclivity of epithet (adjective)-substantive (subject)-such as whiteness (of pearls) is included in the necklace, similarly, including the *chaitanya* (consciousness) into *chetan* (soul) itself, as is known the necklace, similarly on experiencing the self-soul only, in the successive moments, the distinction of *kartâ* (doer)-*karma* (deed)-*kriyâ* (action) goes on destroying, hence he attains the state of self-realization of unchanging constant consciousness and thus whose pure light/illumination is operating unquiveringly just like a gem, to such a *jiva* (enlightened self) the darkness of delusion/infatuation owing to not having any shelter, definitely gets annihilated.

If it is so, the I (Āchārya Amritchandra) have attained the means of conquering the army of delusion.

Bhāvārth: The omniscient *Arihant Bhagwân's* *âtmâ* and our *âtmâ* are actually alike. The distinctive nature of *Arihant Bhagwân* owing to being devoid of *moha-raag-dvesh* is absolutely crystal clear, so if this *jiva* could comprehend mentally first the nature of *Arihant Bhagwân* with respect to *dravya-guna-paryây* then this *âtmâ* who has eternal uniform constant flow (partially of one form) is *dravya* (entity), its *chaitanyaroop* (consciousness form) epithet (adjective) which remains always the same of one form is *guna* (attribute) and in that whatever constant flow of transitory changing modifications are, they are *paryây*s—thus our *âtmâ* (soul) also is known mentally with respect to *dravya-guna-paryây* in our knowledge.

In this way, taking (knowing) the eternal self-soul mentally in one's own knowledge—just as by including pearls and whiteness of pearls in the necklace itself, only necklace is known, similarly by including the *âtmâ-paryây*s (soul's modifications) and *chaitanyaguna* (consciousness attribute) in the *âtmâ* itself, the only *âtmâ* is known and on knowing this undivided *âtmâ* the notion of division of *parinâmi* (modifier)-*parinâm* (modification)-*parinati* (state of modification) disappears, hence such *jiva* attains the state of self-realization of unchanging constant consciousness and due to that *darshan moha* (faith deluding *karma*) being shelter-less gets destroyed. If it is so, I have, then, attained the means of getting victory over the army of *moha* (delusion). So is said here in this *gâthâ* 80.

PRAVACHAN

NOW, "HOW DO I CONQUER THE ARMY OF MOHA (DELUSION)"- HE (A TRUE ASPIRANT) THINKS ABOUT THE MEANS OF THIS: -

Here in this verse, the means of conquering *moha* (delusion) existing in the form of un-thoughtfulness about the pure nature of self and thoughtfulness about the non-self substance is shown. This *gâthâ* is divine; the basic principle of *dharma* is described in this verse. This chapter is on *jnân*; *jnân* is the characteristic nature of *âtmâ*—its nature is to know, how does *dharma* evolve in that? This is being explained here. Till date, *jiva* has not left perverse belief and opinion, hence *adharmâ* (non-piety) is happening. How would this *adharmâ* be removed? How to conquer the alertness in non-self objects, excluding the self *âtmâ*? This is explained in this verse.

Ātmâ is the knower. The knower leaving his focus towards the self, focuses on non-self—as to what would happen of this insentient body? This type of alertness towards the non-self substance is prevailing. That is the disposition/thought of *mithyâtva*; this is *vikâr* (blemished disposition) of the army of *moha* (delusion). The thought of alertness towards the disposition of compassion, charity, etc. or 'I' will be benefited from it—such a thought is *adharmâ*.

Alertness about *punya-paap* and lack of alertness towards *jnân* and *ânand* nature of the self is the disposition of *mithyâtva*. Here the topic of discussion is not of killing or saving other *jivas*, because *âtmâ* can neither kill nor save other *jivas*. Leaving the nature of *âtmâ*, which is full of *jnân* and *ânand*, and being alert about non-self things—such as how to get money, and thinking that it would be better if unfavourable circumstances were not there, and favourable conditions were there; this way how to win the thoughts towards the non-self? This is being explained.

Āchārya himself has attained *samyakdarshan*, but he wants to explain to mundane beings the means of attaining it. Since eternity, due to *shubh bhāv* (auspicious dispositions/thoughts) *jiva* had the lives of *swarg* (heaven/celestial beings), hence these two (*punya-paap*) are *adharmâ*. He thinks how to destroy, this *adharmâ*. He himself has destroyed/moved away from the disposition of delusion, but he has put it before the mundane beings.

Jiva has not done *dharma* from the past infinite time and has, in fact, never heard the right method

of doing *dharma*. Had he really heard it, he would have attained *dharma*. Now the method of doing *dharma* is explained logically in many ways. *Arihant* and *âtmâ* are similar/ equal. There is no difference in their inner nature—difference is in their *paryây*. *Sansâri* (mundane being), has perverse/lesser *jnân* and attachment-aversion and *Bhagwân* has omniscience and complete passionless state. Besides this, there is no difference in the balance substantial nature. This is clearly explained here.

The potentiality/efficacy of obtaining *kevaljnân* (omniscience) is existent/filled within the self, from that *Bhagwân* has got its manifested state—*mumukshu jivas* (aspirants of *moksha*) thinks so. In this world, whichever *jiva*, (*âtmâ*) who understands the *dravya-guna-paryây* of *Arihant parmâtmâ*, i.e. he who understands what sort of *âtmâ* of *Bhagwân* is—which remains forever? He should recognize such a *dravya*; how the *gunas* which remain constant are? This way he should understand the *gunas*, and should recognize how the modification-completely bloomed state of *Arihant* is? Thus, he who understands *Arihant Bhagwân*, his *moha* surely gets destroyed.

One who knows the substances, three tenses and three *lok* (worlds), for him nothing is left to be known—one who knows such an *âtmâ* his *moha* gets destroyed. Without knowing this—one can become a *muni* and by following physical rituals, whose body became lean and thin, but has not understood *dharma*. Here, when this *âtmâ*, compares *Arihant's* *âtmâ* with his *âtmâ*, then his *moha* gets destroyed and his attention towards non-self things gets destroyed. In sectarian belief “I chanted *sâmâyik*, etc. many times and forsaken it, but did not realize *dharma*”

WHY IS THIS TOPIC TAKEN IN THIS CHAPTER OF JNÂN TATTVA?

This is because the completely bloomed state is manifested from the knowing nature of *âtmâ*. Those who have manifested it, they are *Arihant*. The inner discriminative *jnân* is the quintessence. *Âtmâ* is *bhâv-wân* (an entity-holder of attributes) and *jnân* is *bhâv* (attribute). Omniscience is its potential efficacy, with the support of that efficacy he has attained completely bloomed state of omniscience. The way when *abhrak* (mica) oxide having potency of thousand percent is taken as medicine, then it destroys tuberculosis provided he (patient) has the rise of *sâtâ* (pleasant *karma*), (this is said from the view of *nimitta*), similarly, complete *jnân* of *âtmâ* destroys *moha* (delusion).

Spiciness and green colour is filled within the *lendi piper* (*piper longum*), from that its complete cent percent spiciness is manifested. In the same way, *kevaljnân* of *Bhagwân* is completely bloomed just like complete cent percent spiciness. *Âtmâ* is full of *jnân* and *ânand*, he has got manifested *kevaljnân* by focusing on it, and by repeatedly reflecting/meditating with concentration on it, spiciness in the form of *kevaljnân* has been manifested.

Âtmâ is of knowing nature. Dispositions/thoughts of *punya* and *paap* are of unchaste conduct. *Âtmâ* is devoid of inauspicious thoughts of violence, lies, etc. and auspicious dispositions of compassion, charity, etc. This is being explained here. The *paryây* of *Arihant* has been manifested exactly as His efficacy is. In the lower state a of *jiva* the *dravya* and *gunas* are the same as that of omniscient *Arihant*, but the difference is in *paryây*.

In this way, one compares his *âtmâ* with that of the omniscient. ‘My’ *jiva's* *dravya* means the holder of efficacies, *guna* means the efficacy, are alike Him, but the difference which is in the *paryây*, what is the reason of that? This way he who knows the *dravya-guna-paryây* of *Arihant*, knows his own *âtmâ*, and his *moha* (delusion) gets destroyed. Here the discussion is about *kshâyik samyaktva* (true belief arising on destruction of faith deluding *karma*).

Q: But in this fifth erâ *kshâyik samyaktva* does not arise?

A: In this era uninterrupted *kshayopasham samyaktva* (destruction cum subsidence form of true

belief) suitable to *kshâyik* is manifested, which does not change and will eventually become *kshâyik* and will attain *kevaljnân*. This is explained here.

From *nishchay* point of view, there is no difference between the *Arihant's* *âtmâ* and 'my' *âtmâ*. One who really knows *Arihant* from *dravya*, from *guna* and from *paryây* form, i.e. 'my' *âtmâ's* *dravya-guna-paryây* are the same as of Him. The way completely bloomed *paryây* has arisen in *Arihant*; 'I' (*jiva*) have also to manifest exactly of the same form.

In this way one who has focused on his *âtmâ*, he will be said to have heard the teachings of omniscient *Bhagwân*. *Kevaljnâni* (omniscient) knows the past, present and future—who knew this? He who has turned his focus towards his *svabhâv* knows this. This discussion is meant for him. Then he understands that – FROM NISHCHAY POINT OF VIEW THERE IS NO DIFFERENCE BETWEEN THE *ÂTMÂ* OF *ARIHANT BHAGWÂN* AND 'MY *ÂTMÂ*'. *Âtmâ* is *dharma* [holder of *dharma (guna)*]; *jnân* is *dharma* meaning *guna* (attribute). The pure modification which arises by taking its shelter that is (modification form of) *dharma*.

There may be a poor man from the sub sect of *Shrimâli* businessman, and another may be a millionaire from the same sub sect of *Shrimâli* business man, even then the caste of both is the same. The poor man thinks that he will become wealthy in future; in the same way, 'my' *âtmâ* is seen stuck at present in *raag dvesh*, but there is no *raag-dvesh* in its pure nature. If *raag-dvesh* would be in the pure nature, then they can never be destroyed. *Arihant Bhagwân* has destroyed *raag-dvesh*, and got manifested complete state of passionless-ness. 'My' state should also be similar to the state of *dravya-guna-paryây* (substance-attribute-modification) of *âtmâ* of *Bhagwân*. For manifesting this, one should have introverted state focused on the self.

The way oil comes out from the sesame, in the same way, *kevaljnân* manifests from the constant power/efficacy of *âtmâ*. As sesame oil is filled in a drum and the other one is in sesame seeds, both have oil, because from where does the oil come? As there was oil in the sesame so it has come out, similarly, *âtmâ* has the power/efficacy of *jnân* and *ânand*, from that power, by manifesting the completely bloomed state *Arihant Bhagwân* has manifested *kevaljnân* and *kevalânand*.

He has evolved *samyakdarshan* by focusing on his *bhagwân âtmâ* and when he focuses – with further concentration then *châritra* (pure conduct) is evolved, and on focusing fully with concentration *kevaljnân* is manifested. His completely manifested state is just like the oil kept in a drum; thus, my *âtmâ* is complete with power/efficacy. *Kevaljnân* and *kevaldarshan* will get manifested from within 'me'.

In the *jnân* of *Bhagwân*, wherever, whatever state of whichever sentient *jiva* or insentient substance is meant to arise, is known directly. Oh! so much/unlimited is the strength of *kevaljnân*! He knows of three time phases and three worlds in one *samay*, on ascertainment of such strength, when *jiva* focuses/turns towards his *svabhâv* (constant nature), then his *moha* gets destroyed.

Dravya-guna-paryây of *Arihant* has become congruous/ uniform, i.e. they have attained sameness. To a *kevaljnâni*, *dravya-guna-paryây*, all the three have become uniform. *Dravya* means substance is – the same as it is, his *gunas* are also the same as it is, and his *paryây*s also remain- as it is, therefore it is uniform. In this way *dravya-guna-paryây* of *Arihant* have become congruent and uniform. "My *dravya-guna-paryây* will also become congruous/uniform" - those who want to manifest such congruence/uniform state they must focus on/bow towards his own *âtmâ* by virtue of which the *dravya-gunas*, which are present alike within the self, from that, the uniform *paryây* of *kevaljnân* will be manifested. Though the state of *kevaljnân* does modify, but as it manifests in the same one form after another, hence it remains uniform. Thus, one who knows *dravya-guna-paryây* of *Arihant*, he knows his own *âtmâ*, because there is no difference of subject in both (*Arihant* and self).

The way gold is completely purified by fire, in the same way, completely pure state of *Arihant* is manifested by the fire of *dhyân* (profound meditation). The state of *Arihant* is clear in all respects, just like the purest state of gold is attained by the last heating of fire. On applying the flame of fire on gold, it becomes completely pure. Its redness and impurities go away, and then it remains cent-percent completely pure. In the same way, *kevaljnân*, *kevaldarshan*, *kevalvirya* and *kevalânand*, which have been manifested in omniscient *Bhagwân* are completely pure/clear, in every way. Therefore, on knowing the *Arihant* one knows everything.

Jnân and *ânand* is the pure nature of 'myself'-such form of ascertainment with experience is *samyak darshan* (true belief). The way gold gets fully purified on being heated in the flame of fire, in the same way, when the profound meditation form of fire (*dhyânâgni*) is given to the *âtmâ*, then *kevaljnân* is manifested, but *dharma* does not arise simply by following external rituals. The way, *lendi piper* is fully filled with spiciness, and mica has the efficacy to go upto the potency of thousand percent, whereas sand does not have such ability; in the same way, body does not have the efficacy of *kevaljnân*. *Âtmâ* is separate from the body-mind-speech and it is separate from *punya* and *paap* as well. "I am *âtmâ* full of characteristic of *jnân* and *ânand*"-one who contemplates by igniting such profound meditation form of fire (*dhyânâgni*), then *samyak-darshan* is attained.

On knowing the characteristic nature of *Arihant*, all *âtmâs* are *Arihant* in efficacious form-such decisive *jnân* arises. *Âtmâ* is completely separate from body and *karma*, one who ascertains and experiences one's such knowing nature of self, he has the *jnân* of all *âtmâs*. Oh! All *âtmâs* are possessed of such nature. The way every *lendi piper* has the efficacy of potency of 100%, in the same way, complete *ânand*, complete *jnân*, complete darshan, complete serenity, infinite nectar of subsidence is filled in every *âtmâ*. Oh! Every *âtmâ* is complete in itself. As it is stuck in the present state, so the difference is seen from the view of *paryây* (of *Arihant* and under-developed *jivas*), but in their nature there is no difference. He who has known *dravya-guna-paryây* of *Arihant*, has known his *âtmâ*.

First of all, one should think/imagine in his mind about the *dravya-guna-paryây* of *Arihant*, and should understand by imagining thoughtfully that- Oh! My *âtmâ* too is of such nature and this way he can ascertain that the *âtmâs* of all beings (*jivas*) is of such nature. The way every layer of all mica has the ability of manifesting the potency of thousand percent and every *lendi piper* has the ability of manifesting its complete potency of hundred percent: in the same way every *âtmâ* is filled potentially with *kevaljnân*.

One who understands *punya-paap* to be his nature, he is inflicted with tuberculosis. Here the remedy of destroying this disease is being told, that all *âtmâs* are the ware house of *jnân*-one must ascertain so. My *âtmâ* too is full of *jnân*, just like all other *âtmâs*—arriving at such decision is *samyakdarshan* or *sâmâyik* (equanimity).

In '*Âtmasiddhi*' *Shrimad Rajchandra* has said that: -

"*sarva jiv che siddhasam*"

(all *jivas* are like *Siddhas*-disembodied omniscient supreme Gods)

And *YogindraDev* has also said the same: -

"*sarva jîva chhe jnân maya, jaane samtâ bhâv*"

(all *jivas* are full of *jnân*, it is known by equanimity-disposition)

Both of these statements have the same meaning. Here it is explained that from where *Arihant Bhagwân* has manifested *kevaljnân paryây* (state of omniscience)? To know the true nature of *jiva* is true *sâmâyik*. To believe *sâmâyik* to be in the activity of body without knowing the true nature of self, is an erroneous thought. *Âtmâ* is the vine of *kevaljnân*. To get stuck in the present state is a gross mistake. To

bow towards or to focus on one's *svabhâv* (pure nature of self) gives rise to *samyak darshan* and consequently *kevaljnân* is attained.

Present state may be of *nigod* (one sensed beings), or may be of any other state, but all *âtmâs* are full of *jnân*. Thus "I too am full of *jnân*". One should know the substance-how is it-from where he has to take out the goods (bliss). The way a peacock is born from an egg of a peacock, in the same way by taking the shelter (refuge) of the knowing nature of self, *kevaljnân* is evolved. The way, *Bhagwân* has become complete in all respects by the support of *jnân shakti*-eternal infinite power/efficacy of *jnân*, in the same way, I 'myself' too will become complete by the shelter of my own eternal pure nature. *Âtmâ* becomes complete by the shelter of his own eternal pure nature. In this way, all *âtmâs* are like the *dravya* of *Arihant*.

Definition of *dravya-guna-paryây*: Now *dravya-guna-paryây* (substance-attribute-modification) are explained here. Here *dravya* does not mean money. Then what thing is called *dravya*? What is called *guna*? And what is called *paryây*? That is being explained here.

ANVAY (ETERNAL/CONTINUOUS CONSTANT) IS DRAVYA: *Âtmâ* remains as it is in the form of eternal continuous flow. As from the flow of water, water comes out, but volcano does not erupt from it; in the same way *âtmâ* is a mass of infinite efficacies of *jnân*, *darshan*, etc. and it is a substance existing in the form of eternal continuous flow, one who has the vision of such a *dravya*, is a *samyakdrishti*. *Âtmâ* is a mass of infinite attributes; to have its vision/sight is the true vision/sight.

The way gold always exists uniformly in the gold form; in the same way *âtmâ* (soul) always exists uniformly as a soul in the form of one continuous flow, that is *anvay* (eternal/continuous constant). See! *Jiva* has chanted prayers infinite times, but this unique concept is left out and believes *dharma* to be in compassion, charity, vows, etc. But he does not have the belief that *âtmâ* is devoid of these and is a substance which is eternal (constant). *Anvay* means – that which can always remain as it is, eternally. The way iron remains as iron, gold remains as gold, in the same way *âtmâ* remains as *âtmâ*. *Âtmâ* remains as it is even in a potato and a sweet potato.

The distinguishing features of eternally existing *âtmâ* are called *sat* (self-existing entity) and *gunas*. These are eternally existing efficacies of *âtmâ*. On knowing the efficacy of *âtmâ*, the passionless state of *âtmâ* which arises is called *dharma*. The way, gold exist in gold form that is called a *dravya* (substance), and yellowness, smoothness, etc. are called its attributes. In the same way, *âtmâ* always remains as *âtmâ*, it is called a substance; *jnân*, *darshan*, *châritra*, are its specific attributes. *Âtmâ* is the holder of attributes, and distinguishing features are its attributes and efficacies. The way *lendi piper* has its spiciness, it is a substance. In the same way, *âtmâ* remains as it is, as it is a substance, and hence it does not become insentient. The greenness (quality) and spiciness (taste) in *piper longum* are its attributes, similarly *jnân-darshan*, etc. are the attributes of *âtmâ*.

The way gold is a substance and yellowness, etc. are its attributes, and bangles, earrings, ring, etc. are its modifications; similarly, *âtmâ* is called an eternally existing substance, *jnân*, *darshan*, etc. are its attributes and their modifications which arise every *samay* are called its *vyatirek* (distinctive state). The way distinction of bangles, ring, etc. occurs in gold, that is why it is called *vyatirek*; similarly, in the *âtmâ* the blemished state (state of passion) or blemish free (passionless state) are *vyatireks*. *Kevaljnân* of *Arihant Bhagwân* is a passionless state so it is *vyatirek*. New state of *âtmâ* which arises every moment is called *paryây* (modification).

Thus, if someone does *sâmâyik*, without understanding the nature of *dravya-guna-paryây*, then *dharma* (passionless-ness) does not arise, because he does even not know the true nature of substance (*âtmâ*). He does not know even the method of recognising *Arihant*, because one who recognises the *Arihant*, he is sure to attain the *jnân* of *âtmâ* and to attain *jnân* of *âtmâ* is *dharma*.

Arihant Bhagwân has become completely pure. On knowing the true nature of those *Arihant Bhagwân*, *jiva* knows his own *âtmâ* full of *dravya-guna-paryây* in his mind. The *dravya* of *Arihant* remains permanent, as it is, His *gunas* are distinctive features, and the division of states which occur in it are His *paryây*s; this way he has understood the *dravya-guna-paryây* of *Arihant* by his mind. 'My' own *âtmâ* too is of the same nature in the form of continuous flow. *Gunas* are also the same, and the distinctive state of *Bhagwân* is completely bloomed; 'my' distinctive state is not complete. In this way, on understanding the *dravya, guna, paryây* of *Arihant*, he accepts his *âtmâ* also as full of *dravya, guna, paryây* by way of mind. On knowing the *Arihant*, he knows the *dravya, guna, paryây* of his own *âtmâ* by his mind. Now, how he knows-this is explained further.

Knowing the *dravya, guna, paryây* of *Arihant* and then knowing one's own *âtmâ* full of *dravya, guna, paryây* is the purification of inner mental disposition of self. What has this *jiva* not done in the infinite past, since eternity? And how does *samyakjnân* arise? This verse (*gâthâ*) is the answer of these questions. This is being said since infinite past; without knowing this kind of method, a lot has been done by this *jiva*. *Âtmâ* by nature is an embodiment of *jnân*. For knowing that self the *dravya-guna-paryây* of omniscient *Bhagwân* has to be known. *Bhagwân* is also a *âtmâ*. His completely bloomed pure modification has been manifested-so exactly the same is this *âtmâ*.

This *âtmâ* of myself is the same as that of *Bhagwân*. The characteristic nature of *Arihant* is absolutely clear and complete; no incompleteness-imperfection has remained in Him. On knowing the nature of *Arihant*, the knowledge of self *âtmâ* is evolved, and by this all the *âtmâ*s are known. It does not matter even if an ignorant is stuck in the *paryây*, but everyone's nature is to become omniscient-such a form of ascertainment arises.

Âtmâ of omniscient *Kevali Bhagwân* remains as it is, it is an eternal substance (*dravya*). His distinguishing features are the attributes (*gunas*), and whatever divisions/ distinctions appear, they are *paryây*s. *Dravya* of *Arihants* exists, exists, and exists. Their *gunas* exist, exist and exist; their distinctive divisions exist. The present state (*paryây*) is distinct and partial. *Kevaljnân* (omniscience), *keval darshan* (omni present), *anantvirya* (infinite strength/energy), and *anant ânand* (infinite bliss) are divided modificational form; in this way *Arihant* is completely pure from all sides. On knowing thus, one knows his own *dravya-guna-paryây*. *Âtmâ* of *Ârihant* exists, exists, exists, His attributes exist, exist, exist, His partial divisions exist. In this way, this *jiva* knows (the *Arihant* and the self) in three ways with attachment mixed thoughts. This (truth) has never been attained since infinite time-this topic is being discussed here. Without knowing this, *samyak darshan*, or the cause of completely bloomed state, or the beginning of *dharma*, does not take place.

One who has ascertained the *dravya-guna-paryây* of omniscient Lord *Arihant* in his thoughts, that such is this *âtmâ*; his knowing in this way, by mind, is the purity of thoughts-understanding; hence this is being said here. In *Shri Samaysâr* text, it has been said that initially the thoughts of nine *tattvas* (nine realities), *pramân* (comprehensive knowledge), *naya** (view points) *nikshep* (installations), do arise. There in the chapter on *kartâ-karma* (doer-deed), it is said that the soul is (substantially) unbonded and modificationally it is bonded-such a thought does arise. Whereas here (in this verse) it is said that-such a thought does arise that-*jiva*'s characteristic nature is just like the characteristic nature of *Arihant*. Here all these three points are meant for the purity of mind (understanding). In this way he understands and accepts the nature of self (soul), this is the beginning of *dharma*.

**Naya*-knowing a substance partially, from particular point of view, view-point, stand-point, partial knowledge

One might have heard the scriptures as much as he could, or even he might have studied nine *purvas* (of Jain scriptures), or might have not studied them. But he must believe that whatever state of whichever substance is meant to happen, it will happen, as it is known by the omniscient *Kevalis*. One must arrive at such decision about the *kevali* and on having decided about the nature of *kevali* he must decide about the nature of his own *âtmâ*-that sentient entity itself is the substance, *jnân* (knowing entity) is a substance, and the *kevali* has attained completeness of *jnân*. Whatever omniscients (*kevaljnânis*) have seen that will happen. How is the nature of omniscient?—One who decides by focusing on/facing towards his own *âtmâ*, then in the decision of their characteristic nature, the decision of omniscient is arrived at.

He thinks about the nature of one's own *dravya-guna-paryây* that-this is *chetan*; the sentient entity. This sentient, in the form of continuous flow of sentience is an eternal substance (*dravya*) and remains uniform (always the same). The distinguishing features which exist with the shelter of sentient self-substance are the attributes. The sentient remains eternally in the form of continuous flow. Sentience is its nature; the duration of its modification is of one *samay*—because *paryây* stays for one *samay* only. In the *paryây* of one *samay* no other *paryây* can stay/enter. These modifications come to the attention of non-omniscient/mundane *jivas* after innumerable *samays*; even then those *paryâys* do not merge into one another. The state (*paryây*) of one *samay* does not enter into the *paryây* of another *samay*-such is the *vyatirek* (distinction between two *paryâys*). They are said to be the divisions/parts of *dravya*. Their modifications or parts do not operate/function mutually. *Paryâys* are the knots of the modifications of *âtmâ*, they are its states. The way, sugarcane has knots, in the same way, the attributes of *âtmâ* exist all together (not in sequential order), but the modifications exist in separate form. *Âtmâ* is a substance, *jnân* etc. are its attributes and their modifications, are thus three things. *Kevaljnân* is the modifying state of knowing nature of *Bhagwân-âtmâ*.

This *gâthâ* is divine. In fourteen *Purvas* and twelve *Anga* (in whole of the scriptures as revealed by *Arihant*), this is what has been said. Whenever one would accept his *âtmâ* understanding by this method, then *samyakdarshan* is evolved. In the belief of nine *tattvas* in thoughts-belief of *moksha* is included. The nature of *kevaljnân* is known as *moksha*. On mentioning the self and non-self-realities (*tattvas*), one's focus/attention turns towards the self, and he understands what sort of completely bloomed state is. In this way *moksha* is included within the self (*sva*).

'I am unbonded' - on knowing so, the nature of *moksha* is known. Of what sort is the nature of *moksha*? On having its *jnân*, the characteristic nature of *Arihant dev* is known. Also, by focusing, or being adjacent to the only self *âtmâ* - what kind of complete characteristic nature of self is-is understood. Moreover, the thought/understanding about how are those *jivas* who have attained unbonded state is also evolved. One should focus his attention (*paryây*) towards the eternal *svabhâv*, i.e., one should leave the focus/vision of *paryây* and turn the focus/vision towards the *svabhâv* (pure self).

Now the (*jnân*) *paryây* is focused on the inner self. *Âtmâ* is an eternal entity; its *jnân paryây* understands this eternal *âtmâ* at present. Eternal is not to be known by eternal. In this the talk of knowing has come (but) no other activity has come, such as one who will observe so many fasts, or will do so much *dharma*, no such point has come. First of all, one should know the *dravya-guna-paryây* of his *âtmâ*, which is devoid of non-self and attachment, which can be grasped thoughtfully. When this *jiva* understands this eternal *âtmâ*, and understands *paryây*, then his *paryây* experiences the eternal *âtmâ* in one *samay* only, i.e. he knows it.

WHAT DOES THAT *JIVA* DO?

First, he aggregates his *paryâys* into the *âtmâ*. The way pearls are aggregated into a swinging

necklace, similarly, *pariyây* of *âtmâ* is bent into the *âtmâ* itself towards the *dravya*. Sentient, as sentient substance is eternally in the form of continuous flow. *Paryây* is concealed in the modifying *âtmâ*-this is the inner activity of attaining *samyak darshan*. It is the activity of seeing/meeting the *âtmâ*, or of seeing the *prabhu* (lord). Here the objective is to leave, this removes the partial attitude of *pariyây* and have the attitude of the eternal constant nature of self. *Bhagwân âtmâ* is sentient. The sentience is permanent with continuous flow form of substance. Present *pariyây* is being focused on the inner self, i.e. the *pariyây* of *âtmâ* is being concealed in the *âtmâ* itself.

When *pariyây* is bent towards the *dravya* (*âtmâ*) then the notion of distinction between the attributes and the holder of attributes is destroyed, this is the true activity of *dharma*. In this way the *pariyây* (modification) bends/focuses towards its *dravya*, i.e. the imagination of distinction between *guna* (attributes) and *guni* (holder of attributes) disappears. This discussion is of the true activity of self, in that *bhakti* (devotional singing), etc. are not the instruments. Without the true activity of *dharma*, the *châritra* of equanimity and vows cannot be the true ones. From where the true nature of self is to be manifested? Without the knowledge of this, from where will you evolve true effort? One's *pariyây* which was focused towards other (notion), now he focuses towards his *svabhâv*. When one is having notional thoughts then his *pariyây* does not focus towards his *svabhâv*, but the *pariyây* which was focused on some other *vikalp* (notion) he tries to turn it towards the *svabhâv*. In this way, on focusing the *pariyây* towards the *svabhâv*, the distinction between *guna* and *guni* (holder of attributes) disappears.

Whiteness is merged within the necklace. The way, on not looking at the whiteness, the whiteness disappears. In the same way, sentience is merged with sentient *dravya*. When the *pariyây* looks at the eternal pure self, then the distinction of *guna* and *guni* does not stay, even then it is said that the *chaitanya* (sentience) is merged within the *chetan* (sentient) *dravya*. In this way it is said-one who knows the *dravya-guna-pariyây* of *Arihant* attains *kshâyik samkit* (true belief of self arising from the destruction of *moha karmas*).

Q: But *samyaktva* does not arise in the fifth *ârâ* (era)?

A: One who puts in intense effort will attain *kshâyik samyaktva*. First, one should know what the right procedure is. What is the procedure of experiencing the *âtmâ*? That should be known. This alone is the correct procedure and there is no other procedure besides this-deciding this is also a type of an activity (of attaining *kshâyik samyaktva*).

When the *pariyây* of self-modifying *âtmâ* is not focused outward and is focused inwards, then the notion/thought of the distinction of *guna* and *guni* does not arise. The whole matter is explained sequentially and not in a random manner. *Paryây* does not extend in *raag* and *nimitta* (associated causes), but now this *pariyây* is focused/inclined towards the *svabhâv*. First of all, one should hear this, think upon it again and again and then decide; this is the first activity of *samyakdarshan*.

Âtmâ is a substance, it has its attributes and it has different distinct *pariyâys*. If one focuses one's *pariyây* towards the self-*âtmâ* then the distinction of *gunas* and *guni* does not arise; here this point is being explained sequentially.

The way, only a necklace is known. If someone thinks about the beads of pearls and its whiteness, then he will not experience the joy of wearing a necklace. Similarly, by getting stuck in the thoughts of the distinction of *dravya-guna-pariyây*, true belief cannot be attained. This type of knowledge; thinking and study should be there. *Dharma* arises, by bowing inside the self; whoever does not know this method, his *virya* (effort/force) is used to do some other work.

A person, while buying a necklace, examines its whiteness and its pearls. But once he buys it, then

he aggregates its whiteness and the pearls in the necklace. After that he does not think about whiteness, etc. and leaving its focus, knows the necklace only. If he does not do so, then even in the position of wearing the necklace, he, due to having the thoughts of its whiteness, etc. cannot experience the joy of wearing it.

Focusing on the *abhed* (undivided), *ekroop* (uniform) *âtmâ*, his *moha* is destroyed, and *samyak-darshan* is manifested. Just on knowing it as a necklace, he can experience the joy of wearing a necklace, similarly, just on knowing the *âtmâ* only, in the successive moments, the division of *kartâ* (doer)-*karma*(deed)-*kriyâ* (activity) is destroyed. Here the *Âchârya* talks of annihilation (*kshaya*) of *moha*.

Âtmâ is a sentient substance. *Chaitanya* (sentience) is its attribute. This chapter is on *jnân* reality that is why *chaitanya* attribute is discussed. *Âtmâ* is a modifying *dravya*; the changing modification is its *kârya* (act). The first *pariyây* changes and the second next *pariyây* is originated, it is its *kriyâ* (activity), in this way the division of *kartâ-karma-kriyâ* is destroyed.

Substance is sentient. *Chaitanya* (sentience) is an attribute, one who bows/focuses his *chaitanya* *pariyây* inwards, his *pariyây* changes. The changing of pure modification is its activity. The former state changes/disappears and new state arises/appears, that is his *kriyâ*. In this way, the notional distinction between *kartâ-karma* and *kriyâ* is destroyed.

This discussion is of the time when one is going to attain fourth *gunasthân* (vow-less stage of self-realization). This should be repeatedly studied. Instead of this, ignorant *jiva* goes in the wrong direction. (When the notional) distinction of *dravya-guna-pariyây* is destroyed and that of *kartâ-karma-kriyâ* is destroyed-it becomes indistinct/undivided one. Every moment, the notional division of *parinâmi* (modifier *dravya*)-*parinâm* (modification) - *parinati* (modified activity) gets destroyed; therefore he attains the state of inactive sentient disposition only. Here one should understand the meaning of inactive as the activity devoid of attachment.

This is *dravya*-this is *guna*-this is *pariyây* and this is *parinâm* (modification), *parinâmi* (modifier substance)-*parinati* (modified activity)-such thoughts of three divisions mixed with *raag* do arise. When one moves away from such thoughts and turns towards his *svabhâv*, then it is said to have attained the base/ground (*bhumikâ*) of *dharma*. Otherwise it is not called even the base/ground of *dharma*. *Samyak-darshan* does not arise with the notional division of *dravya-guna-pariyây*, or with the thoughts of *kartâ-karma-kriyâ*

WHEN IS IT CALLED VYAVAHÂR?

When one moves away from the thoughts of those distinctions and bows towards the undivided *svabhâv* (eternal nature), then the thought of division is customarily said to be *vyavahâr*. However, the divisions may be many, but the substance remains as it is (undivided). Whatever divisions of *parinâmi-parinâm-parinati* (modifier-modification-modified) were there, all these are destroyed and only the knowing thought activity is attained.

This chapter is on *jnân* reality. The terms *jnân tattva* (*jnân* entity), *jnân bhâv* (*jnân* disposition) or *chinmâtra bhâv* (sentient disposition) have one and the same meaning; i.e. the (undivided) reality of *dravya-guna-pariyây* is *tattvârth* (substance with its qualities). Thus, one attains the inactive state of sentient self.

In this way, one whose pure *jnân* light is illuminating with unquivering brightness, just like a jewel, he, who has attained such a sentient disposition, his darkness of *moha* assuredly gets destroyed because of it being shelter-less.

The light of other lamps, etc. is unsteady, but the light of a precious jewel is steady, it stays unquivering. Similarly, the *jiva* who has attained the state of knowingness only, to him, the shelter of *moha* does not remain, i.e. he himself used to give rise to *moha*, so the deluding *karma* was called to be its *nimitta*. In this

way the darkness of *moha* is destroyed, and ignorance is destroyed. “What is the pure characteristic nature of self, and how can it be attained”, this should be decided by right knowledge. Without this, the decision of focusing on *svabhāv* is not arrived at. *Bhagwân-âtmâ* is an embodiment of *jnân*. On knowing this, the darkness of *moha* is dispelled, and right belief (*samyaktva*) is manifested. This is the method for attaining *dharma*. So, the ‘I’ has attained the means of conquering the army of *moha*. ‘I’ have realized the inner self, i.e. “I have attained the clue” such realization has taken place.

This is the chapter on *jnân* reality. *Arihant Bhagwân* who has attained the completely bloomed state of *jnân*- is our ideal/inspiration. The way the reflection of one’s face is seen in a mirror, similarly, the nature of self *âtmâ* is just like *Arihant Bhagwân*. By knowing the *dravya-guna-paryây* of *Arihant*, one should know that his *âtmâ* is also alike Him. In this way *Arihant Bhagwân* has been said to be the ideal. *Arihant Bhagwân* is the ideal and *mumukshu jiva* (aspirant of *moksha*), establishing Him in his *jnân* tallies with himself.

PRAVACHAN ON BHĀVĀRTH

Dravya-gunas of *Arihant* are the same as that of the self, but the difference is in *paryây*. The difference of *paryây* is to be removed, so the example of *Arihant Bhagwân* has been given. *Âtmâ* of *Arihant* has destroyed *moha*, i.e. he has destroyed the belief of good and bad, attachment and aversion; His nature is completely crystal clear/pure. *Jnân* is a part of *svabhāv*. It does not happen so that—it may become lazy for getting attached with non-self things and may not achieve completely bloomed state. *Arihant* has manifested the state of omniscience by taking the shelter of his pure self, this is extremely clear.

Now, those *jivas* who want to manifest the crystal-clear purity within themselves, they apply the above example to the self. Those who want complete clarity/purity of the self; they take the example of *Arihant*. The self ‘(I)’ is also a knowing nature *âtmâ*. This way he who has realized/experienced the pure self, by focusing on his pure self, and has taken in his vision the pure/crystal clear state of *Arihant*, to him the partially pure state gets manifested.

One who has focused on who has attained the completely bloomed state, attains the self-realization with ascertainment, i.e. he comes to know such conduct of self also, which is the cause of attaining complete state. Initially he understands the nature of *Arihant Bhagwân* through the mind that this *Bhagwân* has attained *kevaljnân*, and he too is the holder of such efficacy. In this way, he, by focusing on his eternal pure self, wants to become like Him (*Arihant*). The partially uniform *âtmâ* is a substance having eternal continuous flow form. Here the word - “partially” (in some respect) is said—because *âtmâ* modifies from the view of *paryây* (but does not modify from the view of *dravya*), it is of unchanging constant nature.

That which always remains uniform is a substance, the *chaitanya* form of adjective of that uniform sentient substance is its *guna* (attribute), and in its eternal continuous flow, whatever momentary modifications-*vyatireks* (distinct state) are, which do not enter into one another, they are *paryâys*. In this way, he takes cognizance of his own *âtmâ* also in his *jnân*, with its *dravya-guna-paryây* form. That which exists is the *dravya*, its qualities are the *gunas*, and its divisions-modifications are the *paryâys*, such is the *âtmâ*. This way he understands this eternal substance *âtmâ* in the mind.

SAMYAK DARSHAN ARISES BY IGNORING THE DIVISION OF DRAVYA-GUNA-PARYÂY

As on seeing each bead of a pearl and its whiteness both included in the necklace, un-dividedly, a part and parcel of it, then only the necklace is known; similarly, on having the *paryây* and *gunas* both included together in the *âtmâ* un-dividedly, as a part and parcel of *âtmâ*, then only *âtmâ* is known. On focusing the present *jnân-paryây* on the eternal self *âtmâ*, then *âtmâ* is known /realized.

1. The *âtmâ* is going to modify-such division

2. This modification is mine-such division
3. The former modification changes and new modification arises-such division

All the above three types of divisions get destroyed on attaining the self-focused state, because on attaining the self-focused state, the thought of divisions (in the self) goes away. This is the means/method of attaining true belief (*samyakdarshan*). Even to a *sâdhak* (seeker) *jiva* the dispositions of auspicious attachments do arise but that is not the cause of attaining *samyakdarshan*.

Ignorant *jivas* argues that-the conventional three jewels of right belief-knowledge-conduct (*vyavahâr ratnatraya*) is a part of *dharma*, and *samyaktva* will be evolved from this, because no one has attained *samyakdarshan* directly from the inauspicious state. Hence *dharma* (passionless state) is attained from the auspicious state.

Answer to that is:-

Of course, *samyaktva* cannot be attained directly from the inauspicious state. But it is not so that *shubh raag* which arises before due to that *samyaktva* is evolved. Even if *shubh raag* arises of that form, he is *âtmâ* and *jnân* is his attribute, so how does this matter? Even if the thought arises that *âtmâ* is *abaddhspasht* (unbonded and untouched), so what would have happened from such a thought also? Ignorant gives weightage on/emphasize the auspicious attachment. He says emphatically that-does *samyaktva* arise even without evolution of auspicious attachments? He lays stress on *shubh raag*, but if by finishing *shubh raag* he keeps his vision/sight on *svabhâv* then *shubh raag* is attributed to be the cause of *samyaktva*.

The *raag* of *bhakti* (devotional singing) of *Bhagwân* is auspicious. There too, if the shelter would be of the inner self then *samyaktva* is attained. One who attains/realizes the *âtmâ* without the division of *parinâmi-parinâm-parinati*, i.e. *kshâyik samyaktva*; that is a passionless inactive state. In this way, the *darshan moha* (faith deluding *karma*) becomes baseless/shelterless, so, it is destroyed—it is said so. If it is so then he has attained the means of conquering the army of *moha*.

GATHA-81

अथैवं प्राप्तचिन्तामणेरपि मे प्रमादो दस्युरिति जागर्ति—

Now, (though) I (*Amritchandra Âchârya*) have attained thus the *chintâmani ratna* (fabulous gem supposed to yield its possessor all desires) nevertheless the thief of negligence, is still present - thinking so, the self, remains highly alert/awakened: -

जीवो ववगदमोहो उवलद्धो तच्चमप्पणो सम्मं।

जहदि जदि रागदोसे सो अप्पाणं लहदि सुद्धं॥81॥

JÎVO VAVAGADAMOHO UVALADDHO TACHCHAMAPPAᅇO SAMMAM |

JAHADI JADI RÂGADOSE SO APPÂᅇAM LAHADI SUDHDHAM | 81 |

Meaning of *gâthâ*: The *jiva* (soul) who has discarded/become free from *moha* (delusion) and has grasped correctly the reality of self (soul) if he gives up *raag-dvesh* (attachment-aversion) then he attains/realizes the pure self.

***Tikâ*:** Thus, nature of the means (of self-realization) which is stated in the previous *gâthâ* 80, even by discarding delusion, by having adopted that means, and even by grasping the reality of true self, if *jiva* abandons *raag-dvesh* completely, then he realizes the pure self. (But) if he follows them again and again (i.e. continues modifying into *raag-dvesh*) then he being under the control of *pramâd* (negligence), on getting stolen the *chintâmani ratna* (a fabulous gem) of the form of realization of pure self-soul reality, feels very sorry internally. Hence, “I must remain fully awakened-alert for abandoning *raag-dvesh*”.

***Bhâvârth*:** The *jiva*, who has discarded *darshan-moha* (faith deluding *karma*) by the means shown in previous *gâthâ* 80, (i.e. having attained right-belief), gives up *raag-dvesh*-which are the obstructer to self-realization form of passionless conduct and does not modify again and again into *raag-dvesh* dispositions, the same very *jiva*, having modified into undivided triple jewels (of right belief-knowledge-conduct) attains the pure enlightened uniform nature of soul, i.e. attains liberation. Therefore, this *jiva* must remain very cautious, even after attaining right belief (*samyak darshan*) and even after attaining auspicious/conventional conduct (*saraag châritra*), for warding off *raag-dvesh*.

PRAVACHAN

In this way, one who has attained *samyakdarshan* even then a little *pramâd* (negligence) persists, that is why *Âchârya Bhagwân* remains always alert. As and when *chintâmani ratna* (fabulous jewel) be in one's hand, then whatever items one desires to have he gets it just by remembering it. In the same way, he who has realized/experienced the *âtma* and as much as he remains engrossed in the self; to that extent he realizes spiritual peace.

One who thinks about favourable-unfavourable associated things/circumstances and has the motive

for *raag*, he has not got the *chintâmani ratna*. *Muni* has attained *samyakdarshan* by ascertaining and experiencing the *âtmâ* devoid of any division, but a little negligence does exist, about which he is always alert. Thoughts of observing five great vows do arise, but they are the dispositions of negligence, they are the thieves of unerring conduct, so a *muni* always remains alert about them.

First, *mithyâtva* (perverse belief) has been removed, and then this point of alertness from negligence is stated, attachment-hatred (*raag dvesh*) do not get removed first, but *mithyâtva* goes first. One who has removed *moha*, he has attained the pure knowing nature of self, or the *kâran parmâtmâ* (eternal pure *âtmâ*). The eternal nature of *âtmâ* is only pure, one who ascertains and experiences himself thus, that *jiva*, if he leaves *raag-dvesh*, then he attains the pure (state of) *âtmâ*.

Raag-dvesh is released by taking the shelter of *svabhâv*, so it is said that *raag-dvesh* has been given up. In *gâthâ* 34 of *Samaysâr*, it is said that he who having understood and experienced the pure knowing nature of self gets engrossed in it, is *pratyâkhân* (renunciation). It is merely namesake to say that he leaves the *raag*, because on modifying in the form of his *svabhâv* (passionless conduct) *raag* is released. Here the statement is from the prominence of *jnân*, so it has been said that one who takes the shelter of his *svabhâv* he leaves the *raag*, hence he attains the pure *âtmâ*. If he follows the *svabhâv* with proper understanding of pure self, then he can realize his pure *âtmâ*.

In this way the means/solution which has been described here, in that, the procedural nature of the means of *samyak-darshan* has been described. Thoughts (*vikalp*) have come in the way- that should be known, but the *vikalps* or *vyavahâr* (conventional rituals) is not the solution/means. Characteristic nature of self is pure sentience, even on having the insight/focus of the pure self, and even on having removed the ownership of *vikalp* (thoughts) of *vyavahâr* (conventional conduct), even then a lot of work remains yet to be done. If the *jiva* uproots attachment-aversion, then he experiences the pure *âtmâ*.

First it was said that *moha* (perverse belief) should be destroyed, and now here the uprooting of *raag-dvesh* is mentioned. *Âchârya* has taken up the point of destruction of *moha*. *Shrimad Rajchandra* has said that-poignant words of the *Digambar* saints can explain the pure nature of self, because *Âchârya* has intense inner effort. Either by facing/focusing towards the pure self, or by bowing the *parây* towards the *dravya*, or by recognizing the distinction between *vibhâv* (blemishes) and *svabhâv* (passionless pure nature) he who destroys *raag-dvesh*, he then experiences the pure *âtmâ* along with *châritra* (right conduct); and when he gets engrossed deeply within the self, then he attains the completely bloomed state.

If he modifies into *raag-dvesh* form then *âtmâ* cannot be experienced. So, it is worthwhile to remain alert. If he continues indulging in them i.e. modifies into *raag dvesh* form, then he cannot attain the pure *âtmâ*. Here the point is not of being dutiful of *raag*, but here the modification is of the form of *raag* of instability. The belief that I myself should modify into *raag* form has gone, but modification of *raag-dvesh* is still there. Here, it has not been said that they (the true believers) modify into *raag-dvesh* form due to the rise of *châritra moha* (conduct deluding *karmas*).

In the *Bandh* (bondage) chapter of *Samaysâr*, it has been said that the non-self substances cause the self to modify into the form of *raag-dvesh*, this has been said to bring one's vision/focus on his *svabhâv*. There is no *raag* in the *svabhâv*. But when one focuses on non-self things then *raag* arises, so it is said that he gets modified by non-self substance.

Jiva himself modifies (into *raag-dvesh* form) in the fourth, fifth and sixth *gunasthâns* (stages of spiritual evolution) because of instability in his own self. He himself becomes dependent due to his own *pramâd* (negligence)-he himself gives way to *nimitta*. No one gives way/overpowers to either of them. If he is dependent of his own negligence, then the experience of the passionless/notion-less *nirvikalp* state does

exist. Even besides his having the *svabhāv drushti* (insight/vision of one's eternal nature of self), he slips into instability, i.e. the experience of pure *âtmâ* does not remain there.

Muni is a *jnâni* (an enlightened *âtmâ*), but due to his coming into the state of *raag*, his peace gets robbed, because negligence is sorrow. It is the cause of regret. Therefore, it is worthwhile to be extremely alert for removing *raag-dvesh*. It is necessary to experience the self. Attachment is present at the time of reading *shâstras* (scriptures), but that *raag* has to be removed. *Raag* does come, but on which side is its force/inclination-this is stated here. It is the time of *vikalp* (thoughts), but it is the duty of self to turn the focus on pure nature of self and attain equanimity in it, This is one's duty of alertness towards self.

Q: If it is worthwhile to be extremely alert towards the *svabhāv*, then where does the tenet of *krambaddh* (sequence bound modification) be in this?

A: One who believes in *krambaddh* he makes an all-out effort to focus on his *svabhāv*. He does not move towards *raag*, the result of understanding *krambaddh* is to keep his focus on *svabhāv*. To go towards *svabhāv*-is the only duty.

These *gâthâs* are divine. In one *gâthâ* the mystery of twelve *Angas* and fourteen *Purvas* (whole of the Jain canons/*shâstras*) is present. **MUKTI (FREEDOM) IS ATTAINED BY ABHED RATNATRAYA -UNDIVIDED TRIAD OF JEWELS (RIGHT BELIEF-KNOWLEDGE-CONDUCT) BUT MUKTI IS NOT ATTAINED BY BHED RATNATRAYA (DIVIDED TRIAD OF JEWELS).**

PRAVACHAN ON BHĀVĀRTH

By the remedy shown in the eightieth *gâthâ*, *darshan moha* has been removed, and *samyakdarshan* is attained. First *darshan moha* is destroyed, so first, it has been explained from its non-existence point of view, its remedy is taking the shelter of the *svabhāv*. People say that become dedicated to *Bhagwân*, but O brother! *Bhagwân* is non-self substance. To get dedicated to one's *svabhāv* is the remedy. The *jiva*, who, having attained *samyakdarshan* leaves attachment-aversion, which is an obstruction to self-realization in the form of passionless tranquil *châritra* (pure passionless conduct), he attains the *shuddha âtmâ*.

WHAT IS CHĀRITRA?

Passionless-ness of the form of *shuddha âtmâ anubhuti* (experiencing the pure self) is *châritra* (conduct of self). He leaves its obstructor *raag-dvesh*. Here the *dravya* (physical) *karmas* have not been said to be the obstructor of *châritra*. *Jaysen Âchârya* in his *tikâ* (annotation) of this *gâthâ* has called *raag-dvesh* to be the obstructor of *châritra*. He who leaves *raag-dvesh* does not repeatedly modify into attachment-aversion form of dispositions. The same *jiva* who has modified into *abhed ratnatraya* (undivided three jewels) attains the completely pure *âtmâ* of uniform nature. He does not attain liberation by *bhed ratnatraya* (divided three jewels), but he attains liberation by *abhed ratnatraya*. That is why even on attaining *samyakdarshan* and even on having attained *châritra*, by removing the three intense forms of *kashâys* (passions), it is worthwhile for him to remain extremely cautious for the eradication of attachment-aversion.

GATHA-82

अथायमेवैको भगवद्भिः स्वयमनुमूयोपदर्शितो निःश्रेयस्य पारमार्थिकः पन्था इति मतिं व्यवस्थापयति—

Now, this is the one and only highest spiritual pathway of *moksha* (liberation) which the omniscient, Lords *Arihantas* have themselves experienced and manifested and preached (the same to this world)-in this way (*Āchārya* says that) he has settled his mind (understanding):

सर्वे वि य अरहंता तेण विधाणेण खविदकम्मंसा।

किच्चा तधोवदेसं णिव्वादा ते णमो तेसिं॥82॥

SAVVE VI YA ARHANTĀ TEṆA VIDHĀṆEṆA KHAVIDAKAMMANSĀ |

KICHCHĀ TADHOVADESAM ÑIVVĀDĀ TE ÑAMO TESIM || 82 ||

Meaning of *gāthā*: Even all the *Arihants*, by following the same process (as described in the previous *gāthā*) have annihilated the portions of *karmas* (four *ghāti karmas*) and have preached the same doctrines, they have attained *moksha/nirvān*; my obeisance to them.

***Tikā*:** All *Tirthankar Bhagwān*, who have been in the past have experienced by themselves the annihilation of a portion of *karmas* in this way this is the only one, in which duality is not possible due to impossibility of any other path; and they, due to having the highest trustworthiness have preached the same way to other *mumukshus* (desirous/aspirants of liberation) in present or in future and attained the state of supreme state of bliss (*moksha*); therefore, it is ascertained that there is no other path to *nirvāna* (liberation). Enough now of speaking anymore! My mind is settled. My obeisance to all omniscient Lords -*Arihantas*.

***Bhāvārth*:** First attaining *samyak darshan* (right belief) according to the statement of *gāthā* 80 & 81 and abandoning *raag-dvesh* (attachment-aversion), which are the opponent of *veetaraag chāritra* (pure passionless conduct), i.e. remaining engrossed in the pure self-realization of the form of true triple jewels-this itself is the only *moksha-mārg* (pathway to liberation); as there is no other *moksha mārg* even in the three time phases (past-present-future). All *Arihantas* have attained *moksha* by this one and only path and they have preached the same path of liberation to other desirous/aspirants of liberation. My obeisance to all those omniscient Lords-*Arihantas*.

PRAVACHAN

Infinite *jivas* have become *Bhagwān* after understanding the characteristic nature of *dravya-guna-paryāy* of *Arihant*. They have followed this way and preached the same way. Such type of discourse has been revealed in the preaching of *Bhagwān*. He has not said that-you cannot attain *samyakdarshan* (right belief), or that the material *karmas* will stop you.

Now, this is described in earlier *gāthās*, that which *Bhagwāns* have manifested by experiencing by

themselves, it is the only supreme spiritual path to *moksha*. Infinite *Bhagwāns* have adapted this very path. *Bhagwān* has known his own *dravya-guna-paryāy*, and shown the same path by experiencing himself.

Q. SOMEONE ARGUES THAT-ONE MUST DO WHAT *BHAGWĀN* HAS SAID BUT SHOULD NOT DO WHAT HE HAS DONE.

A: What *Bhagwān* has said He has done the same and what he has done He has said the same. There is no difference in his saying and doing. Those who have become omniscient, they too have followed other omniscient *parmâtmâ* - such are the omniscient Lords (*parmâtmâs*), they have thought about *dravya-guna-paryāy* (of self and *Arihant*) and they have attained *moksha*. It is not so-that in their preaching, a different kind of *dharma* is revealed.

Omniscient - the epitome of *jnân*, have become complete. In his non-omniscient mundane state, due to the fruit of whatever auspicious attachment he had the bondage of *Tirthankar naam-karma* (*karma* which is *nimitta* for a *jiva* to become *Tirthankar*), due to rise of this *karma* the resonance of *OM* sound-speech emanates, in that too this effort is spoken about. *Bhagwān* has said that-liberation is caused by putting effort. If someone says opposite to this that-*jiva* does not get liberated even by putting effort but he will get liberated when *Bhagwān* has seen in His *jnân*, then he is not speaking according to the principles preached by *Bhagwān*; because the discourse of *Bhagwān* is of putting the right effort.

When *Bhagwān* was a *sâdhak* (an ascetic/devotee), at that time he did have such a desire that he should attain the completely bloomed state, and let others also attain the completely bloomed state by this method. During the rise of such (*Tirthankar*) *naam-karma* which was bonded during such auspicious thoughts, This is revealed in his divine speech (*OM* sound) that-*âtmâ* is *jnân tattva* (*jnân* reality) and one should stay/be stable in it. Whatever *Bhagwān* has done in his devotee state, the same thing has come in his divine speech. All *jivas* who became *Bhagwān*, they all have attained *samyakdarshan* by knowing the *dravya-guna-paryāy*, and by getting engrossed in the self they have attained omniscience (*kevaljnân*). By means of this method you should also know your *dravya-guna-paryāy* and stay and remain stable in it. This is the only means.

WHAT DID *BHAGWĀN* ACCOMPLISH?

Bhagwān did not exert for attachment-aversion and *nimitta*; but He attained *samyakdarshan* by means of taking shelter of his eternal pure nature, and by the same means he achieved *kevaljnân*. The same has been revealed in his divine speech/teachings. If an ignorant *jiva* says contrary to this, then he does not understand the true nature of substance. In the discourse of *Bhagwān's* divine speech it is said that-one must manifest *samyakdarshan* by adhering to his eternal pure nature and should manifest *kevaljnân* by adhering to the same nature.

Amritchandra Âchârya says that, *Bhagwān* has preached exactly as He himself has experienced it. Whatever is stated in *gâthâ* 80 and 81 that is the true path only; He has experienced this true path and told the same. This is the *pârmârthik* (supreme spiritual) path to *moksha*; the path to *moksha* is of only one kind. This way he has settled his mind and decided, and you should also decide/ascertain in the same way and settle your mind. THE ONLY MEANS OF *MOKSHA* IS TO KNOW THE *DRAVYA-GUNA-PARYĀY* OF *ARIHANT* AND THEN TO BOW TOWARDS ONE'S OWN ETERNAL PURE NATURE OF SELF.

This chapter is on *jnân* reality. He has become *Arihant* by fathoming the knowing natured self-substance (*jnânsvabhâvi dravya*), knowing characteristic of self and the knowing nature of its modification. On knowing the *dravya-guna-paryāy* of *Arihant* and focusing towards one's *svabhâv*, *shuddhopayoga* (pure passionless thought activity) is originated and due to that his *karmas* are destroyed. This is the only way. The self is possessed of omniscience nature-by ascertaining this at the beginning and then attaining

shuddhopayoga he has destroyed *jnânâvaraniya* etc. a portion of *karmas*. Infinite *Tirthankars* have done this and preached this only; there is no other path besides this.

It is not so that - *Bhagwân* might have done something and might have preached something else. *Bhagwân* has preached exactly the same path which He has followed and *mumukshu jivas* should also understand in the same way. There is only one way for one and all. "Your *âtmâ* is full of pure sentience and bliss and by taking its shelter manifest *samyak-darshan*, and attain *moksha*" - such divine speech is emanated from *Bhagwân*. Here the reference is of *Tirthankar Bhagwân* who are endowed with the power of divine speech. They have given sermon of this kind and attained *moksha* (liberation). As *Bhagwân* has shown us our *jnân svabhâv*, therefore we pay obeisance to them. Infinite *Tirthankars* of the past have attained *moksha*, only by taking the shelter of their *jnân svabhâv*.

All the *Tirthankars* who have happened in the past have destroyed their *karmas* by one and the same path (of *shuddhopayoga*) and have preached also the same thing. There is no such type of liberation - where *dharma* can be evolved by compassion and charity, or would attain liberation. All *Tirthankars* who had been in the past they have attained liberation by this method only; it is not possible to get liberated by any other method. It is impossible in all the three *kaals* (past, present, future) that *nishchay* (absolute truth) is caused/evolved by *vyavahâr* (conventional truth). Liberation is attained only by *shuddhopayoga* - after ascertaining one's *jnânânand svabhâv* and getting engrossed in it; this is the only way.

Method of attaining *moksha* does not have two ways. *Bhagwân* has destroyed (all the four destructive) *karmas* of *darshanmoha*, *châritramoha*, *jnânâvaraniya* and *darshanâvaraniya* by this one way only. And due to his *param-âptatâ* (supreme trustworthy counsellorship state), he gave the sermon of destroying the *karmas* by this very method only to other *mumukshus* of future and present, and they have attained the state of *moksha*. *Tirthankar Bhagwân* due to being *sarvajna* (omniscient) and *veetaraag* (completely passionless) is *paramâpta* (supreme trustworthy counsellor). They are the true preachers. They, on having experienced the undivided pure nature of inner self destroyed *darshan moha* (faith deluding) *châritra moha* (conduct deluding) *jnânâvaraniya* (*jnân* obscuring) *karmas*, etc.

Moksha mârg of all *Tirthankars* who have been, have occurred chronologically in the past, has been one and the same and *dvait* (duality) is not possible in it. Such duality that - some *jiva* might have attained *moksha* by experiencing the eternal pure sentient, joyful *âtmâ*, and some *jivas* might have attained *moksha* by following *vyavahâr* (conventional vows/rituals), is not possible. But they all have attained *moksha* by experiencing the pure knowing nature of self *âtmâ*, its ascertainment (belief), and (engrossment) stability within it. They have destroyed *darshan moha* by first focusing on the pure nature of self and then destroyed *châritra amoha* by stability/engrossment within one's nature and by attaining equanimity.

Only by taking the shelter of the inner pure self they have destroyed the scanty state of *jnân* and *viryâ* (effort). In other words, they, by destroying *jnânâvaraniya*, etc. *karmas* have attained *kevaljnân*. But some *jivas* have destroyed a portion of *karmas* by way of the dispositions of charity and compassion, and some *jivas* have destroyed a portion of *karmas* by the shelter of pure nature of self - such duality is not there.

Some attained liberation by conventional rituals, and some attained by knowledge (self-shelter), or some attained liberation in their destined time, and some attained liberation in un-destined time, or some attained liberation by putting effort (*purushârth*) and some attained by chance as fated, such sort of division is not between them. It is not at all so that they attained liberation by different methods. But they, by matching the *dravya-guna-paryây* of *Arihant* with their own *âtmâ*, had focused towards one's own *svabhâv*; this is the only method of attaining liberation. As in self-realization there is only one way/

type of experience in the same way, in their sermons also, only one type of exposition/explanation has been revealed that –YOU SHOULD HAVE TRUE BELIEF- KNOWLEDGE –CONDUCT OF THE SELF ĀTMĀ THEN ONLY THE KARMAS WILL BE DESTROYED – THIS IS WHAT HAS EMANATED IN THE DIVINE SPEECH OF BHAGWĀN

HOW IS BHAGWĀN?

He is *paramāpta* (supreme trustworthy). *Ātmā* is an eternal one with no beginning and no end, knowing entity. If the modification of one *samay* is not focused on, then the *ātmā* is always as it is. By taking the shelter of such *ātmā*, *samyaktva* (true belief with experience of eternal pure self) *châritra* and *kevaljnân* are obtained. All *Tirthankars* who had been in the past have preached the same thing. This way *Tirthankars* of all the three time phases have preached the same method of destroying *karmas* to all other *mumukshus*. They preach such sermon to all *mumukshus* that-*ātmā* is full of knowledge and bliss and by taking its shelter they need to manifest *châritra* and *kevaljnân*.

This preaching is meant for those *mumukshus* who want to end their transmigration. The way they (the *Tirthankars*) have themselves destroyed the *karmas*, the same has come in their divine speech (*divyadhvani*). They have said this is the only one way that ‘you’ should have belief, knowledge of your *ātmā*, and remain engrossed in it. “Your *moksha* will not be caused by us, so you need not put any effort towards us”-such divine speech of *kevali* was emanated. As soon as you ascertain and have belief of your eternal pure nature full of *jnân* and *ânand* then your *darshanmoha* (delusion) will go, and if you remain engrossed/stable within the self then *châritramoha* (conduct deluding *karma*) will go, and after that *darshanâvaraniya* (perception obscuring) and *jnânâvaraniya* (knowledge obscuring) will go. Such divine speech of omniscient *Bhagwân* has emanated.

Dharma (passionless-ness) manifests only by taking the shelter of *ātmā*. But *dharma* does not manifest by taking shelter of *nimitta* or *vyavahâr*-you should ascertain/believe in this as it has been revealed in the divine speech of *Bhagwân*. If someone teaches anything otherwise, then he is an opponent of *veetraagtâ* (passionless-ness), i.e. he is an enemy of his own *ātmā*. In the sermon of *Bhagwân* it was revealed that ‘you’ should compare His *dravya-guna-paryây*, with ‘your’ *dravya-guna-paryây*.

Our (*Bhagwân*’s) *ātmā* is complete with *dravya-guna-paryây*. We (*Bhagwân*) have become *veetaraag* by focusing on and getting absorbed in our *svabhâv* (eternal pure nature of self). You (*jiva*) should also focus on and remain absorbed in your own *ātmā*, and then only your *karmas* will be annihilated. In the preaching of *Bhagwân*, it has not been revealed that your *karmas* will not be destroyed, and it has also not been revealed that someone’s *karmas* will be destroyed by conventional rituals and someone’s by having knowledge of scriptures only.

Ascertainment of sequential modification (*krambaddha paryây*) is evolved by taking the shelter of the eternal pure knowing nature of self. In the incomplete (*sâdhak*) state, the thoughts of observing conventional vows, etc. does arise, and *sâdhak jiva* is made known of that. But they are not the real means of destroying the *karmas*.

If on a vessel (metallic pot) black soot gets stuck then it is removed/cleaned either by sour buttermilk, or by the dust of a brick. In the same way ignorant person argues that if you (*jiva*) would follow conventional vows, etc. then your *karmas* will be destroyed.

The answer to above argument is that soot is not the real nature of the vessel. If he (*jiva*) knows this fact from beginning, then he will put effort to remove it. In the same way initially, if a *jiva* understands his *jnân svabhâv* then *dharma* is manifested. *Karmas* are not destroyed by vows, penance, etc. but due to them the bondage of *punya karmas* takes place. If he (someone) achieves the causes of the form of *samyak-*

darshan-jnân-châritra then his *karmas* surely get destroyed.

As what is known in *kevaljnân* the same is revealed in *Bhagwân's* divine speech. As one comes to know that guests have come so five kilos of sugar is needed. Words spoken are also the same and the person to whom it is being said also understands the same. Need of sugar known in one's *jnân*, and in speech—"bring five kilograms of black pepper" such words do not come out. In this way *jnân* and speech's words match. Similarly, by the shelter of *âtmâ*, on attaining *samyak-darshan-jnân-châritra*, a portion of *karmas* gets destroyed and omniscience is manifested. Whatever divine speech of *Arihant Bhagwân* is emanated in that speech how omniscience is attained—this very thing is emanated. Even then *âtmâ* is not the doer of that divine speech (of those words). But it does have *nimitta-naimittik* (cause-effect) relationship.

Those *jivas* who have attained *kevaljnân* by the shelter of the pure knowing nature of self, (the '*jna'* *svabhâv*) in their divine speech (words) it is emanated that you (*jiva*) too will attain *samyak-darshan-jnân-châritra* and *kevaljnân* by the shelter of your own *svabhâv*. In the divine speech of infinite *Tirthankars*, only this one means of attaining *moksha* is emanated. *Sâmânyakevali* (*kevalis* who rarely give sermons/emanate divine speech), *mook-kevali* (*kevalis* who never give sermons—they do not preach), are not referred to here. Only those *Tirthankars* who are endowed with divine speech (which emanates in OM sound from His super natural body), in their divine speech it has been revealed that you (*jiva*) you should look at your own *svabhâv*, look at your inner efficacy, but do not look towards *nimitta* and *raag* (attachments).

HERE SOMEONE RAISES A QUESTION- IF BHAGWÂN WOULD HAVE SEEN JIVA'S INFINITE BHAVS (LIVES), THEN WHAT? SUCH A BELIEVER (JIVA) DOES NOT UNDERSTAND THE TEACHINGS OF OMNISCIENT BHAGWÂN

One who raises such a question that what if *Bhagwân* has seen this *jiva's* infinite *bhavs*? Then he should be asked do you believe in *Bhagwân*? Alas! You are saying so that even after believing in *kevali* (knowing the nature of *kevali*), his infinite *bhavs* (lives) will not be eradicated? If you say so, then you have not ascertained who is called a *kevali*. He who has manifested the complete pure state of self is *kevali*, and you are telling by the support of His teachings (divine speech), that you are still left with infinite *bhavs*, and then you do not know the true nature of *kevali's* divine speech. It never happens so that the *jiva* who has true belief of *kevali* would be having infinite *bhavs*.

If the mangoes fall short while being served to the guests for lunch, then he calls for more mangoes but does not call for coal—such relationship exists between *jnân* and divine speech (words), similar to this, on manifestation of omniscience, according to the rules of modification of *bhâshâ varganâ* (specific matter molecules which turns into words) the divine speech is emanated such that— one takes shelter of one's own pure self, and manifests all knowingness (omniscience). If someone understands otherwise than this, then he does not understand *Bhagwân*. At present the *jiva* whose conceptual belief is not clear, how correct would be his vows and penance?

SOMEONE SAYS THAT-WHATEVER IS DESTINED TO HAPPEN IN THE SEQUENCE BOUND MODIFICATIONS ONLY THAT WILL HAPPEN?

A: Sequential modification (*krambaddha paryây*) occurs in the substance. (So), on making a decision of the substance, the decision (belief) of sequential modification is also arrived at, and the purity (in *paryây*) does not remain unmanifested to him—so is said by *Bhagwân*. The divine speech/teachings of *Bhagwân* preach us to focus on/to turn our attention towards the pure nature of self.

Q: And someone says that he has the *shâstra* (scriptures) spoken directly by *Bhagwân*, whereas you have the *shâstras* spoken/written by *Âchâryas* (principal monk), hence we should be considered higher than others?

A: Oh! Brother! One who makes propaganda of the speech of false believer (*mithyâdrishti*) in the

name of *Bhagwân* is a big pretender. He does not know whether he himself is *bhavya* (capable soul) or *abhavya* (soul incapable to attain *samyak darshan/moksha*) that *jiva* cannot understand the divine speech of *Kevali Bhagwân*. He who does not know that his transmigration will come to an end; he cannot decide the truth of divine speech of omniscient *Kevali Bhagwân*, who is free from transmigration.

The way *Bhagwân* is without *bhavs* (free from transmigration), in the same way, 'my' pure knowing nature is also without *bhavs*-such should be the decision (belief). The divine speech of *Kevali Bhagwân* preaches us to focus on/turn towards pure knowing nature of self. He has never said that 'you' will not attain *moksha*. In his teachings it has been revealed that-'you' should focus on your *âtmâ*. There is unison of the *jnân* of *Bhagwân*, his divine speech, and of the listeners of his teachings.

Those who have attained the supreme state from the *jnân svabhâv* are *Bhagwân*. In their divine speech, only such form of sermon is emanated and the listener also understands this. Liberation is caused by taking the shelter of *jnân svabhâv*. If he understands this, then the divine speech of *Bhagwân* is said to be *nimitta*.

This *gâthâ* is sublime. *Âtmâ* is an undivided entity full of *jnân* and *ânand*. By taking its support *samyak-darshan-jnân-châritra* and *kevaljnân* are manifested. When *Bhagwân* was in his mundane state he did have thoughts that he wants to become complete by taking the shelter of his *svabhâv*. Due to *nimitta* of that (auspicious disposition) he attracted the bondage of *Tirthankar naam-karma*. After vanishing of that thought He became *veetaraag* (passionless) and *sarvajna* (omniscient). When those *karmas* arose, then, in His divine speech it was revealed that O *bhavyajiva*! Let 'you' attain liberation by taking the shelter of your *svabhâv*.

Bhagwân's jnân is of such type, his divine speech is also of such type and the listeners also understand the same. This divine speech is without any contradiction from the beginning till the end. (O omniscient Lord!) "I have understood your *jnân* and sermon", 'my' intellect has become clear (my mind is settled)-by saying so *Âchârya* bows to Him. *Tirthankars* of the past have experienced this and preached accordingly. They have experienced the self by taking the shelter of their own *âtmâ* and have attained *moksha*. He, who by grasping the truth of divine speech correctly makes it *nimitta*, surely attains the state of omniscience.

All the *Bhagwâns* of all three time phases have shown one and the same way. Ignorant says that- if *Bhagwân* has seen my infinite lives (*bhavs*), then my effort will not be fruitful? He, as a matter of fact does not believe in *Bhagwân*. Because he has not understood the sermon given by *Kevalis*, who know the substances of three time phases. It is just like talking of bankruptcy with a money lender.

Those who have become *Tirthankar* in the past, they all have become so by experiencing their *jnân-svabhâv*. In the present also, they become *Tirthankar* in the same way and in future also they will become in the same way. The divine speech of all of them is of one and the same type only-and no other type of speech is emanated. ÂGAM (SCRIPTURE) IS THAT WHICH SHOWS THE WAY TO ATTAIN THE SVABHÂV (PURE NATURE OF SELF) AND TO REMOVE THE VIBHÂV (IMPURE DISPOSITIONS). What is the characteristic nature of true *dev*, true *guru* and their true scripture (teachings) - all this is included in it.

Bhagwân has said exactly what he has done. It is not that he has done something else and spoken something else. Before He became a *Tirthankar*, He had the thought that He should become complete. Due to this *bhâv* (disposition) he attracted the bondage of *Tirthankar naam-karma*. Later on, He left all such thoughts and then became an omniscient. At that time the 'OM' sound emanated – that He has attained (the attainable), you will also attain *mukti* (liberation) by following the same path (that he has followed).

This divine speech is *nimitta* in becoming omniscient; understanding so, if he makes it *nimitta*, then

it cannot be so that he may not attain *dharma* or the state of omniscience; i.e. he will certainly attain the state of omniscience by attaining *dharma*. First *bhâv moksha* is evolved (omniscience in embodied *Arihant* state). Then emanated divine speech, and later on occurred *dravya moksha* (leaving the physical body He became disembodied *siddha*)-thus *Tirthankars* have shown only one path to *nirvân* – THE ONLY PATH TO MOKSHA IS TO HAVE BELIEF AND KNOWLEDGE OF ONE’S JNÂN SVABHÂV (PURE KNOWING NATURE OF SELF) AND REMAIN ENGROSSED IN IT.

This *âtmâ* is of knowing nature. Its characteristic nature is *jnân*, but body, mind, speech is not its nature, and auspicious and inauspicious thoughts/dispositions are also not its permanent nature. *Âtmâ* substance is a mass of infinite inseparable attributes, it is permanent. It’s all attributes-*jnân*, *darshan*, etc. exist in its entire area (spatial units), and in its every state. The distinct modifying activity of attribute is called *paryây* (modification).

Bhagwân Arihant, the omniscient *dev*, is complete with His *dravya*, *guna*, *kevaljnân*, etc. *paryây*s. This *âtmâ* is eternal from the view of *dravya* as well as from the view of *gunas* and its *paryây* (state) modifies. After understanding this, getting engrossed completely in the eternal self by focusing one’s *paryây* towards pure nature of self and destroying the thoughts of division of *gunas* is *samyak-darshan*.

Infinite *Tirthankar Bhagwâns* having known the nature of *dravya-guna-paryây*, have attained the state of *moksha* (through pure self-realization) experience and engrossment in it. Infinite *Tirthankars* have happened in the past, *Tirthankars* are there in the present (in *Videha Kshetra*) also, and there will be infinite *Tirthankars* in future also. There is only one method for all of us, and they all have preached one and the same path. Earlier in the *sâdhak* (accomplishing) state the *shubh raag* of the type that lets ‘I’ attain complete state, the complete state was present, due to which the *Tirthankar naam-karma* was bonded. During the rise of that *karma* the divine speech is also emanated, of being complete.

Moksha cannot be attained through *nimitta*. *Moksha* cannot be attained through *punya* also. But the self *âtmâ* which is a mass of pure bliss, by its experience only the attainment of *moksha mârg* (path of *moksha*) and *moksha* will be manifested-such sermon is given. There is no other path to *nirvân* (salvation). The only one path is to focus on inner self and be absorbed within the pure nature of *âtmâ* and attain completely bloomed state of the pure bliss. Although people believe *vyavahâr* to be *moksha mârg*, whereas it is not *moksha mârg*. To have insight/focus of the inner knowing and blissful nature of self (*jnân* and *ânand-svabhâv*) and remain absorbed in it, this is the only one path to *moksha*.

Âchârya Bhagwân says that his intellect is well settled, and all sorts confusion is removed. What more to say! There is only one path of omniscience. “My mind/intellect is settled”. The confusion which was that, ‘my’ goodwill is by other non-self things, and *dharma* will be caused by following *ahinsa*, by doing auspicious deeds, now such confusion is gone. The *mati* (knowledge/belief) was correct but now it is further boosted. The path to liberation has been well understood. One with right effort will understand/accept this fact. The nature of *âtmâ* is full of *jnân* and *ânand*. To have its belief, knowledge and conduct (engrossment in it) is the only one path of liberation-this way my intellect is now well settled.

O *Prabhu!* We are blessed! You have shown us the *moksha mârg*, so we bow to you. The *jnânsvabhâv* which was within him has been manifested in his *paryây* completely. Such *Bhagwân* is *nimitta* in my *jnân*, so I bow to the all-knowing Lord (pay obeisance to the omniscient *Bhagwân*).

Here the correlation between *nishchay* and *vyavahâr* is shown. O! *Prabhu!* We are blessed! You have expounded us the path to *moksha* and attained *moksha*. You have shown us this one and only method of attaining *moksha* and so you are the only one worthy of obeisance. Such thing is not found anywhere else.

Âtmâ is full of *jnân* and *ânand*. O! *Bhagwân*! You have preached us to do its *bhakti* (hymn). We knew the *bhakti* (adoration) of *âtmâ*, so the great reverence arises towards Him who has shown us such a *bhakti*, therefore we pay obeisance to *Bhagwân*. By saying so, it has also been shown that *sarvajna* (omniscience) is *nimitta* on the path to *moksha*. **Passionless omniscient dev shows passionlessness; therefore, the believer that passionless state will be caused by passion (attachment) is against the passionless dev.**

PRAVACHAN ON BHĀVĀRTH

On knowing the *dravya* of *Arihant*, his *shaktis* (efficacies/powers) and his present *pariyây* (modification), *samyak darshan* is attained by focussing on the inner nature of self. In *gâthâ* 80 the method of *samyak darshan* is explained. In *gâthâ* 81 it has been cautioned that *raag-dvesh* are the enemies of *veetaraag châritra* (passionless conduct), so they must be removed.

To experience one's *jnân svabhâv* by *nirvikalp* belief and knowledge (doubtless faith and unchanging thought activity) is the only one *moksha mârg*; this is the *shuddhâtmânubhooti* (experiencing the eternal pure *âtmâ*). Infinite *Tirthankars* have preached this only. One who believes differently/otherwise from this, and advocates for taking vows, doing penance, doing charity as these will do good to the self-is confused, he is *an* antagonist of the path of passionless state.

On becoming passionless they (omniscient *Tirthankars*) show the way to passionless state. They do not preach that passionless state will evolve by *raag*. There is no other path to *moksha* in any of the three time phases (past, present, future). In the fifth era also, the path is one and the same only. In the present, in *Mahâvideha kshetra*, *Simandhar Bhagwân* also preaches the same path. Despite this, some people believe *moksha* to be by fasting and some believe by compassion, but till the bewilderment of such false believers is not removed *samyak-darshan* is not attained. *Bhagwân* has preached the same path to all other *mumukshus*.

In the incomplete (*sâdhak*) state, the *vyavahâr* of auspicious dispositions/thoughts does come, but that is for knowing, and not to be revered. O *Prabhu*! In your divine preaching it comes that-*nimitta* is a separate substance; leave the web of *punya-paap* and focus on the pure nature of self. Hence O *Nâth*! You are the only *nimitta* in the path of *moksha*. The fundamental root of *dharma* is the omniscient. O! *Bhagwân*! You are the only complete benefactor; hence we pay obeisance to you.

GATHA 83

अथ शुद्धात्मलाभपरिपन्थिनो मोहस्य स्वभावं भूमिकाश्च विभावयति—

Now, the innate nature of *moha* (delusion) and its different stages/kinds which are the robbers of gaining the pure self - realization are specified here: -

दव्वादिएसु मूढो भावो जीवस्स हविद मोहा त्ति।

खुब्भदि तेणुच्छण्णो पप्पा रागं वा दोसं वा॥83॥

DAVVÂDIESU MÛDHO BHÂVO JÎVASSA HAVADI MOHÂ TTI |

KHUBBHADI TEṆUCHCHHANṆO PAPPÂ RÂGAM VÂ DOSAM VÂ || 83 ||

Meaning of *gâthâ*: The deluded state of the soul (mundane being) about substances, etc. is called *moha* (delusion); being clad with it this *jiva* on acquiring attachment-aversion feels agitated.

Tikâ: The deluded state of the soul, just like a person intoxicated with thorn-apple, a state characterized by not comprehending the reality about the substance-attributes-modifications of *jiva*, as described earlier, is in fact *moha* (delusion). This soul whose self-form (innate nature) is covered by that *moha* is comprehending-accepting the *par dravya* (non-self substance) as if to be the *sva-dravya* (self-substance), the *parguna* (non-self-attribute/quality) as if to be the *sva-guna* (self-attribute) and *par paryâys* (non-self-modifications) as if to be *sva-paryâys* (self-modification); thus he, due to stronger psychical impressions always taking hold of non-self substances and being overpowered by the inclination towards the cursed sense-organs, continuing the propensity of duality even in non-duality (i.e., believing duality in the objects that these are good and these are bad, whereas such sort of duality is not in the objects), having attachment-aversion in the interesting-uninteresting objects, feels extremely agitated by splitting into two sections just like a dam struck by forced flow of abundant mass of water. Therefore, this delusion is of three types due to it shaving three divisions of *moha*, *raag* and *dvesh* (delusion-attachment and aversion).

PRAVACHAN

Now, the *moha bhâv* (disposition of delusion), which is the enemy of gaining the pure self - realization-its nature and its different types are explained here. *Moha-raag-dvesh* are the robbers of the benefit of realization of pure nature of *ât mâ*. The way, one while going on the road comes across thieves who are robbers, in the same way, *ât mâ*, by nature, is an embodiment of *jnân* and *ânand*, but due to not having its sight he believes benefit to be by *nimitta* and *punya*-such a thought/disposition of *moha* is an enemy-a robber of self, as it does not take on the path of *moksha*. *Svabhâv* (the eternal pure nature of self) is a friend and *mithyâtva* (erroneous belief) is an enemy. One, who nurtures disposition of *mithyâtva*, cannot come on the path of *moksha*. Such perverse concept (misbelief) and its different types are explained in this *gâthâ*.

One who is interested in *nimitta* and *punya* feels agitated by creating confusion. He, who knows the *dravya-guna-paryây* of *Arihant*, knows his own *âtmâ*. This has been said in *gâthâ* (verse) 80. Not eating green vegetables, eating before sunset, is not Jain *dharma*, but one who believes that *âtmâ* is of knowing nature-leaves false belief and by attaining stability removes *raag-dvesh*, he is a Jain. One says that one should eat before sunset, but he is unaware of the food of *mithyâtva* which he is eating.

Âtmâ is *jnân* and *ânand svabhâvi* (full of *jnân* and *ânand* nature). Having perverse understanding against its attributes and modifications is the disposition of wrong belief (*mithyâtva bhâv*), and such a belief is *moha*. It is not said so that-*mohabhâv* is caused due to *karmas*. Also, it is not said that- blemish is caused due to *nimitta*, because my (soul's) state (modification) is caused by myself. If 'I' take shelter of *nimitta*, then *vikâr* (blemishes) arises, and if 'I' take shelter of *svabhâv* then *vikâr* does not arise-not having such correct understanding is *moha*.

On getting favourable conditions/*nimitta* one feels good and on not getting unfavourable conditions/*nimittas* also one feels good. In this way he feels agitated by having *raag* in favourable circumstances and aversion in unfavourable circumstances. *Âtmâ* is an ocean of *jnân* and *ânand*, staying within the self can bring peace - but he does not believe so, and creates restlessness- perplexity and agitation.

Not understanding the nature of *dravya-guna-paryây* is *mohabhâv*. The way a person who has drunk liquor of thorn-apple sees a white object as yellow, but the object is not so. In the same way the self *bhagwân-âtmâ* is pure by substance, pure by attributes. If he focusses his *paryây* (*upayoga*) towards the pure nature of self then it is also pure. Otherwise many *paryây*s are pure and many are impure. One who does not know this is delusional.

Âtmâ is an all-knowing entity. Body and *karmas* are insentient substances; *punya* and *paap* are *âsra*v (influx of *karmas*). Ignorance of this principle is the psychic delusion. Believing that *raag* is caused due to rise of *karma*, believing that *dharma* is caused by *âsra*v, all this is delusional/perverse belief (*mithyâtva*). One believes happiness on getting favourable conducive substances, believes happiness on getting *laddu* (sweet), getting a wife, and on being felicitated, but he does not believe that these are only worth knowing, and he believes them to be beneficial, so it is a foolish thought.

By understanding the truth himself one must get engrossed in the *svabhâv*. But what is the appreciable advantage in this? Thus, argues an ignorant that - if he could become *nimitta* in the well-being of others, then he will be recognized/appreciated to have done something in the world. In *Tattvârth Sutra* it is said that *jivas* do support each other. But its meaning is that, when the *jiva* (disciple) understands, by himself, then *ârop* (imposition) comes on the other person. If the disciple understands, then the teacher (*Guru*) is called *nimitta* in his well-being, there is none else who does good or bad of another.

On saying '*tattva*' – all the seven *tattvas* (realities) – *jiva* (living), *ajiva* (non-living), *âsra*v (influx of *karmas*), *bandh* (bondage of *karma*), *samvar* (stopping of *karma*), *nirjarâ* (shedding of *karma*), *moksha* (liberation) are included. Wrong understanding of the seven *tattvas* is called *moha*. The sin of *mithyâtva* is the father of all sins (inauspicious dispositions). Attachment, aversion, mockery, etc. arise from the *door* (opening) of *mithyâtva*. After getting the *mithyâtva* uprooted, attachment-aversion becomes lame. In this world the mundane beings are having indecision/misunderstanding of *tattvas* since eternal time, that is why there is psychic *moha-bhâv*. It has not been said here that-by practicing compassion one will get the understanding of *tattvas*.

One who believes that *raag* is caused by *karmas*, and believes that *nischay ratnatraya* (true belief-knowledge-conduct of *âtmâ*) is caused by *vyavahâr*-is *moha-bhâv*. *Karmas* modify due to their own self. *Raag* is a momentary mistake. *Samvar* and *nirjarâ* occur on taking the shelter of one's *svabhâv*-not believing

so is *moha*. One who believes himself to be the doer of *paryây* of *nimitta* and of non-self - things is a *mohi* (delusional); similar to the one who believes that so-called God is the doer. *Dravya-guna-paryây* all the three are realities (*tattvas*). The concept which is against the *âtmâ dravya, gunas* of *âtmâ* and *paryâys* of *âtmâ*, is *moha*.

The true nature of *jiva* is covered with perverse belief, in which he believes non-self-substances to be his own substance. Due to this delusion, one's own pure nature is covered/ obscured. It has not been said that-it (soul's nature) is covered due to *jnânâvaraniya* (knowledge obscuring *karma*) or *mohaniya* (deluding *karma*), but it is covered/obscured due to his own mistake, therefore, he believes non-self-substances to be the self-substance (as) his own nature and believes oneness with non-living substances.

Âtmâ is of knowing nature – he (*âtmâ*) is the knower - the ignorant does not believe so. One who believes that if body is conducive, then he feels good, if he protects other's body then that *jiva* is saved, if he takes hygienic food, then he will remain disease free-such a believer believes the body to be the *âtmâ*. An ignorant believes that if he gets the suitability of milk, water, sweet lime, etc. then it is advantageous to him.

There are infinite *ajiva tattvas* (substances). In that, if it is believed that the modification/state of one insentient substance is caused due to another insentient substance, then they do not remain infinite. An ignorant believes that, as he desired, the stone was lifted and struck another person, so that was the rise of (fruition of) his *asâtâ karma* -all these are delusional beliefs-in this delusional state one's own pure nature has been covered/obscured.

Wherever a person sits, he sits after removing the dust from everywhere before sitting. Therefore, will he sit or not after removing the dust/rubbish of that clan, country, family, of which he is a part, and of the body in which he is staying? Thus, argues an ignorant. He believes that first he needs to serve the family and then look after the body. He is addressed that-the sentient, blissful nature is his (*âtmâ's*) house; he must take care of it.

The way one cleans the plate before eating, in the same way by keeping the body clean does *dharma* evolve? Such a believer does not believe in *dravya* (*âtmâ*-substance). When *âtmâ* has got the body, then should it not be cleaned the way the place of sitting is cleaned before one sit there? Ignorant argues in this way. Even then, the non-self-substance never becomes of him (*jiva*). He only does the disposition of perverse belief (*mithyâtva*).

Ignorant acknowledges and accepts the attributes of non-self as to be the attributes of self and the modifications of non-self to be the modification of self. Even though *raag-dvesh* are not his own attribute, yet the ignorant *jiva* believes them to be his own. He believes the attributes of body to be his own. He accepts benefit in the attributes of body. Further he believes that-due to the manifestation (rise) of the fruition power of *karmas raag-dvesh* are caused in me.

Attachment and aversion are the impure modifications; even then he (an ignorant) believes those modifications to be beneficial to self. In this way he believes the modifications of non-self to be the modifications of self. Such a deep impression is caused due to extreme conventionality. Due to which he only accepts (takes into his fold) non-self-substance every moment. Instead of holding on to the self-substance, he, understanding the non-self-substance to be the self-substance, non-self-attribute to be self-attribute, and non-self-modification to be self-modification, accepts them every moment. Here the point is not of taking or leaving the non-self-substance, even then ignorant *jiva* merely does perverse belief.

An Ignorant, forgetting his pure knowing nature of self and believing the objects of senses to be

favourable-unfavourable is doing *raag-dvesh*. Nature of *âtmâ* is *jnân*, but ignorant forgetting it believes that—he should bring and leave some certain substance. Material objects of the world come and go due to their own self. Even then he believes that- he brings and leaves them.

Ignorant *jiva* is fostering his perverse belief (*mithyâtva*) by believing that, he can correct/improve the knowables of this world and can manage them. This is the seed of transmigration; hence he is continuing birth and death since eternity. *Jiva* getting stuck in managing non-self-things does *raag* of oneness in them.

Âtmâ is a treasure trove of *jnân*. The way cent percent is present in every particle of *piper longum*, in the same way, cent percent, complete power of omniscience is present in every *âtmâ*. Ignorant forgets this and believes that if he will take vows, give charity, and then *dharma* (passionless state) will be manifested. But that which is the activity of *raag*, is not the activity of *dharma*, i.e. it is not religious activity.

‘My’ *jnân* and *ânand* will be manifested from outside-by having such belief, the ignorant accepts the non-self-things only. But he does not look at the self which is a mass of *ânand*. Ignorant person does not have the belief of pure knowing nature of self, because the sight/focus of *jnân* is dependent of senses. The senses go towards the non-self, and he believes that-he does *raag* and if he will leave his wife-son and other associated things, then it will be beneficial to him; but if by leaving them one’s well-being is caused, then on dying no one takes them along with himself, then everyone should achieve the state of well- being. Whereas this never happen so. Therefore, in reality, the belief that this non-self-substance is ‘mine’ and that ‘I’ (self) am of them-such sort of disposition/thought of affinity itself is *sansâr* (transmigration).

Jnâni also has attachments, but he does not believe that it is caused due to non-self. He is unable to stop whitening of hair, even then an ignorant thinks he can manage the body and non-self, he has such false belief. He himself is a pure knowing nature entity, but he does not have its interest. He, leaving his *jnân svabhâv* aside wants to maintain the five insentient senses which are going to be burnt in the funeral pyre one day. He does not want to have oneness with the sentient and blissful nature of self, and he creates the duality in the non-self- things, that these are beneficial and these are non-beneficial. He sees/believes benefit to be in the dispositions of *raag-dvesh*, but does not see/believe benefit in the (realization of) his pure sentient blissful nature. Therefore, he is continuing transmigration in this world.

The *jneyas* (knowable substances) are worth knowing uniformly, despite this, the ignorant self imagines them to be favourable and unfavourable. *Âtmâ* is full of pure sentient, *jnân*, *ânand*, nature. The thoughts of *mithyâtva*, *raag-dvesh* are the robbers on the path of its achievement (realization). Why the pure nature of *âtmâ* is not realized? Due to lack of understanding of *tattva* (reality), *raag-dvesh* are robbing him.

In reality, the eternal nature of *âtmâ* is pure. An ignorant not focusing on that *svabhâv*, focuses towards the objects of senses and divides them (into good-bad), and gets stuck in *punya-paap*. He accepts the non-self-substance as self-substance, non-self-attribute as self-attribute and non-self-modification as self-modification. He accepts the auspicious and inauspicious thought activity every *samay*, and leaving the state of knower-ship indulges into *raag-dvesh*. Senses are just a corpse; even then he desires them and creates/believes oneness in duality (self and non-self).

The inner most nature of *âtmâ* is beyond the senses, compassion, charity, etc. But he does not have the desire of his nature which is beyond the senses. So even if he does *poojâ–bhakti* (worship-devotion), etc. yet he leans towards the senses. The sentient *jnân* and *ânand* nature is alive, but forgetting it, he desires the dead senses. Senses are burnt just like the way a dead body is burnt.

Ignorant *jiva* constantly fosters *mithyâtva*, that if senses are fit and fine, then knowing takes place (*jnân* is evolved). Nature of *jnâyak* (knowing entity) is undivided whole of the form of one. The knowing is

constant of one form. *Jneyas* should also be known as non-self and undivided one-knowing them of one form is worthwhile. But ignorant does not do such distinction and believing duality in them he differentiates them as conducive-non-conductive.

The knowableness in all substances is of one kind only; i.e., their nature is only to be known. Though there is no duality in them that this is beneficial (good) and this is harmful (bad), but the delusional *jiva* creates the duality of good and bad in them. To think something to be conducive and something to be non-conductive is fallacious belief. *Bhagwân* also is the knowable (object) of *jnân*. One who distinguishes that friends are favourable and foes as not favourable has left the non-dual nature of knowables and indulges in attachment-aversion. He does not believe that his *svabhâv* is beneficial (good) and *vikâr* is harmful (bad) and instead believes the non-self-substances to be beneficial-harmful.

The ignorant believes that disease, poverty, infertility etc. are unfavourable and wife, son, wealth are favourable, in this way he creates duality in one kind of knowables. In reality, the knower only knows. Knowing is of one form. *Âtmâ* being the knower of *sva-par* (self-non self) is a comprehensive entity and all substances are comprehensible by nature. One who does not believe so, but believes that his son will take care of him, having money is good, thus he behaves with duality (in knowables). Thus, believing them (some knowables) to be delightful and (some knowables) non-delightful, he indulges in attachment-aversion in the objects of senses.

By creating divisions in the knowables and damaging the knowing nature, the ignorant feels extremely agitated due to the perverse belief (*mithyâtva*). The way flood of water breaks a bridge into two parts, or damages the bridge; in the same way, ignorant creates two divisions (in the knowables) such as, it is good to have got this body, or it is good to have got good speech. The way there is no goodness or badness in the pure knowing nature of self, in the same way, there is no goodness or badness in the knowables also. Even then he divides his knowing and seeing nature into two parts.

Âtmâ is the knower and it has no such nature which shows that certain knowable is good and certain knowable is not good. There is no goodness or badness in any of the *jneyas*, even then the ignorant, by opposing the pure nature of knower/knowledge breaks the knowing-seeing nature of self. One believes that if he would have given a certain medicine to his son, then his life would have been saved. Thus, he wants to make changes in the knowable. Just by making two divisions in the *jneyas*, one's *jnân* also gets divided into two, and due to this he indulges into *raag-dvesh*. He breaks the uniform nature of *jnân*.

Though *jnân* is the life of *âtmâ*, but it is neither the doer/creator of desire of *raag*, nor the remover of *raag*, and it does not bring any non-self-object. Even then, by dividing intellect of good and bad knowables, he damages the uniform sentient nature. Whatever circumstances are destined to come, they will come, and even then, he thinks them to be good or bad. It is his nature to remain *jnâtâ* (knower) in *jna* form; but *raag-dvesh* is not his nature.

THE THOUGHTS OF PUNYA AND PAAP ARE ALSO KNOWABLE, EVEN THEN IMAGINING THE DUALITY THAT PUNYA IS GOOD AND PAAP IS BAD, THE PURE KNOWING NATURE OF SELF IS DAMAGED. The way flood of water breaks the bridge; similarly, ignorant damages the pure nature of knowledge by contrary thoughts. *Âtmâ* is the knower. Substances of the world are worth knowing.

Poverty, wealth, to have a son, or to be infertile, all are simply worth knowing, there is no goodness or badness in them. Despite this, he imagines that certain objects are good to him and some objects are not good to him, whereas there is no goodness or badness in objects. One's good or bad cannot be done by non-self-substance, even then he believes so. Therefore, he is a *mithyâdrishti*. The root cause of sorrow is attachment-aversion-delusion.

Samyakdrishti does not believe goodness-badness in the non-self-substances, but due to weakness of present modification, he does indulge in the acts of *raag*. He does not believe that attachment and aversion occur due to non-self-substance. All *jneyas* are meant to be known and are of one category, but still ignorant *jiva* divided them into two parts. He says/believes that some are favourable and some are unfavourable. In this way by creating two divisions in the knowables and damaging the knower, he feels extremely agitated/perturbed deeply due to the thought of perverse belief. Thus, by creating such division in the knowable objects, he does *raag* towards favourable substances and *dvesh* towards unfavourable substances.

Due to these divisions of *moha-raag-dvesh*, the *moha* (delusion) is of three types. Dividing the knowable objects into two parts is *moha* (delusion). He forgets his own pure nature and indulges in *raag-dvesh*. One who does not know the independence of *dravya-guna-paryây* and does not see all *jneyas* uniformly in one *jneya* form-such ignorant *jiva* divides them by his vision of duality.

If body would be healthy then he can do *dharma*, if body would be unhealthy then he cannot do penance-in this way he creates division in them. Life of *âtmâ* is *jnân*, even then imagining goodness and badness in the non-self-substances is the thought of one's own *hinsa* (violence). He cannot kill other beings, even then he creates two divisions in the knowables that, he can kill other *jivas* or can keep them alive. But if they have a life to be lived, then they survive, and if they are not having a life to be lived, then they die. But ignorant does not believe so and assumes that other *jiva* has lived due to his compassion, or has died due to his thoughts of violence. Such a belief is the violence of one's own knowing nature, irrespective of whether it is auspicious attachment or inauspicious attachment, in both cases; it is the violence of one's own knowing nature. The *jnânis* do have auspicious attachment due to weakness in the lower spiritual stages, but they know it as *hinsa* (violence) of self.

Non-self may be modifying in whatsoever form-but that modification does not occur due to my existence, but their modification occurs due to their own existence – i (self) am the knower-seer only. Thus knowing-seeing (all knowables) uniformly is *ahinsa* (non-violence). Such a form of *ahinsa* is the highest religion (*param dharma*). People believe *dharma* in serving other beings. But when you cannot cure the diseased state of your own body, then how can you do the work of another?

Ignorant believes that- he got cured of tuberculosis because he immediately took its treatment. Whereas there is no sorrow of ailment in the body, but the sorrow is of *mithyâtva* (erroneous belief) of oneness with the body. *Âtmâ* is an eternally blissful entity. Ailment of the body was of that much duration. On arrival of its time of ending it will end, but *âtmâ* is eternal, he cannot change/modify the state of *jad* (insentient body), even then if he thinks about changing them is merely perverse belief.

Âtmâ is of knowing nature, but leaving that (*jnân-svabhâv*), indulging *raag* is the attitude of oneness with *raag*. I am (the self is) knowledgeable (*jnâtâ*) - knower and seer-in the acceptance of this *vikâr* remains knowable. All substances are knowable, but none is favourable or unfavourable. I am (the self is) an ocean of knowledge -the knower and seer. Blinking of an eye occurs; it is not the activity of *âtmâ*. But ignorant does not believe so, i.e. he does not believe *jnân* as *jnân*, and *jneya* as *jneya*, and divides them into two parts. Even besides his looking like a forsaker (*tyâgi*), he (really) forsakes his *sva-dharma* in the form of false belief.

I myself am the great *jiva* king fully filled with the nectar of equanimity-but the ignorant does not believe himself to be so, and believes a snake to be a great *jiva*. *Âtmâ* is of knowing and seeing nature (*jnâtâ-drishtâ*) and it is a mass of nectar-a great *jiva*, but people believe a snake to be a great *jiva*, because they fear it. *Âtmâ* is a great *jiva*, it is a mass of nectar-but not believing so, he slips into perverse belief and

believes a snake to be a great *jiva*. If it would be a big *jiva* then it would become worship-able.

One prays to the picture of a cobra, but if a real cobra comes out, he gets frightened. If it is a great *jiva* then it should be worshipped. The importance is of poison; what if it bites? I am self the supreme *âtâmâ*, a great *jiva*, but *punya-paap, raag-dvesh (vikâr)* is not my nature, but he the ignorant does not accept/ believe in this (the self) great *jiva* and instead believes the snake to be great. He hangs the picture of a snake on the wall and worships it.

Just as, to a worshipper of *Jina's* idol the thought as if he is worshipping directly the Lord *Jina* does arise. Similarly, an ignorant hangs the picture of a snake and worships it, then when a real snake comes, he should worship that too, is it not so? *Âtmâ* is the knower and seer; he does not believe that-he himself is a great *jiva* and instead believes that snake is a great *jiva*, thus he goes into such perverse belief.

Jiva himself is the sea of equanimity, but he does not take interest in that and takes interest in other non-self-things. This itself is the perverse thought of *mithyâtva*. Oh! 'You' are sentient *Bhagwân*-if you do not have oneness with your own *jnân*, then you will have oneness with other non-self-objects and get stuck in *raag* of non-self, then this itself is the seed of transmigration. *Âtmâ* is the living God, but by dividing the knowables he has broken the bridge of sentience.

WHATEVER MAY BE THE ASSOCIATED CIRCUMSTANCES, WHERE HAVE THOSE CIRCUMSTANCES ENTERED INTO JNÂN? THOSE CIRCUMSTANCES DO NOT SAY TO DO RAAG-DVESH WITH THEM? FORGETTING ONE'S OWN KNOWING NATURE THIS JIVA HIMSELF DOES MOHA-RAAG-DVESH.

Recognizing the knowables to beneficial and harmful is *moha*. And liking the desirable and disliking the undesirable substances is *raag-dvesh*. In this way explaining the three types of *moha* and declaring it to be the cause of undesirable action, the *Âchârya* tells us in the next *sutra*, the means of destroying them.

GATHA-84

अथानिष्टकार्यकारणत्वमभिधाय त्रिभूमिकस्यापि मोहस्य क्षयमासूत्रति-

Now, declaring all the three divisions of *moha* (delusion) to be the cause of undesirable acts, the *sutra* (*gâthâ*) for its annihilation is being explained:

मोहेण व रागेण व दोसेण व परिणदस्स जीवस्स।
जायदि विविहो तम्हा ते संखवइदव्वा॥८४॥

MOHEṆA VA RÂGEṆA VA DOSEṆA VA PARINADASSA JÎVASSA |
JÂYADI VIVIHO TAMHÂ TE SANKHAVIDAVVÂ || 84 ||

Meaning of *gâthâ*: Various kinds of *karmic* bondages are caused to the soul which modifies into delusion or attachment or aversion form; therefore, all these (divisions of *moha*) must be annihilated completely.

***Tikâ*:** Thus, manifold bondage takes place to this *jiva* who is stuck due to non-comprehension of reality and is modifying either into *moha* form, or into *raag* form, or into *dvesh* form, just like an elephant who either has fallen into a pit covered by a heap of grass, or who has become attached to the body of female elephant-harlot, or who has become angry on seeing the rival elephant and running towards it. Therefore, the *mumukshu jiva* (desirous of liberation) must annihilate delusion, attachment, aversion, which are the causes of undesirable results in such a way that they get destroyed from their roots.

***Bhâvârth*:** (1) For catching an elephant, a pit is dug in the earth and it is covered with grass/leaves etc; the elephant, being ignorant of that pit, moves on that grass (pit) and falls in it and thus is caught.

Or

(2) For catching an elephant, one trained female elephant is sent (near that male elephant), that elephant gets entangled in the physical pleasure/attachment of female elephant and is caught

Or

(3) The third method of catching an elephant is that- another domestic/trained elephant is sent before that elephant, so that elephant gets enraged and runs behind it to fight and gets entangled in the net of the captor and thus is caught.

As an elephant, in the above said manner, falls in manifold bondage due to either (i) ignorance or (ii) attachment or (iii) aversion; similarly this *jiva* falls in manifold bondage due to either (1) delusion/infatuation or (ii) attachment or (iii) aversion, therefore the *mumukshu jivas* (one desirous of liberation) must annihilate (i) *moha* (ii) *raag* (iii) *dvesh* by eradicating them completely.

PRAVACHAN

Modifying in the form of *moha* (delusion), *raag* (attachment), or *dvesh* (aversion), this *jiva* creates various types of *sansâr* (transmigration). Hence, he should destroy *moha-raag-dvesh* completely.

CAN MOHA-RAAG-DVESH BE DESTROYED IN THIS FIFTH ERA?

Oh brother! *Jivas* are capable of destroying (*moha-raag-dvesh*) hence they are advised to destroy. Its *purushârth* (putting effort) is explained. Simply due to ignorance of the pure nature of *tattva*, *jnân paryây* of the ignorant is obscured.

Âtmâ is a *jnân tattva*-its nature is to know. Auspicious and inauspicious thoughts are *âsrav* (influx of *karma*) and *bandh* (bondage of *karma*) *tattvas*. Body, mind, speech are *ajiva* (insentient) *tattvas*. Excluding the self, all other *jivas* are separate. Even then, due to believing them to be one's own, his *jnân* is obscured. The way, the bud of a flower is contracted, in the same way, ignorant's *jnân* is obscured. The state of omniscience should bloom, but instead, believing that certain things are beneficial or harmful is the non-attainment of *tattva*.

Since eternity, this *jiva* has not ascertained the pure knowing nature of self. He does not know that the knowables modify in a sequential modification and he (the self) is only the knower of them, but not the changer of them in any way-he does not know so, therefore he is opposing the *jnâtâ* (knower). Due to this, the way, a lotus flower contracts in the evening, in the same way, his blooming phase of *jnân* has contracted, and because of that he is modifying into *moha-raag-dvesh* forms.

The ignorant being attentive about non-self things falls in the pit of *moha* (delusion). To catch an elephant, a large pit is dug and covered with grass, and a model of the shape of a cow-elephant is kept on it. When an elephant goes near that female-elephant with the desire of mating, he falls into the pit and is caught; similarly, *âtmâ* is the knower and seer, but he does not believe so and instead, he believes that these knowables will either help him or harass him. Because of such a belief, he, himself falls in the pit of *mithyâtva* (erroneous belief). The nature of self *bhagwân-âtmâ* is *jnân*, but he leaves its interest and goes towards the non-self things. Just like the male elephant who goes to touch the female-elephant and falls in the pit.

The ignorant believes that if he will have Rupees half a million then he will live happily in old age. Old age is a state of insentient matter (body). The weakened state of bones is old age, but *âtmâ* is not in that. When all limbs (part of body) are in well-developed strong condition, it is youth, and ignorant believes happiness in that, whereas there is no happiness in it. The body to which he believes should be good it will get infected with worms. All these substances are non-self-they are not dependent on the self. Even then he creates a false belief that if all the five senses are good (healthy) - then the household work runs well, he can help others, and he can serve his country-thus believes the ignorant person.

On sowing the seeds of neem, mangoes will not grow. Ignorant believes that if the body of his wife is beautiful then his children will also be beautiful, so she should be fed with almonds, saffron, etc., in this way, the ignorant believes that the state of non-self is done by *jiva*. He censures the knowing nature of self. One gets a good son due to his *punya*, but not due to the arrogance of *jiva*. Children are taken care of by feeding them well with saffron, almonds, etc., then they grow well- in this way, he sees everybody as dependent due to ignorance of self and non-self and is entangled in the pit of *mithyâtva*.

Therefore, now one must have the belief that he is of eternal knowing nature. The state of non-self is not dependent on him. Whom does he want to please and who will please him? The male-elephant, who was on the ground, falls in the pit because of his desire for the female-elephant. Similarly, ignorant is attentive of non-self-things and believes that if he sets his capable son in the shop then he will work well,

but everything is constantly modifying in its own time, as per its own ability. In this way he does not accept his own *jnâtâ drishtâ* (knowing-seeing) nature and neither has he accepted the knowable substances as they really are. In this way, the ignorant *jiva* keeps *raag* in favourable substances and aversion in unfavourable substances.

For catching a male-elephant a trained female elephant is kept. She entangles him in her bodily *raag* and takes him near the captor. Similarly, this *jiva* being ignorant since eternity runs towards the knowables (*jneyas*) by creating *raag*. 'I am a well-known person' in the entire country, my earning is one million Rupees a month, 'I am a highly honourable person'-thus he being imbedded in *raag*, lives boastfully.

'My parents did not leave anything (property) to me, but I have earned it with my own hand and skill'-thus he (ignorant) wanders in *raag*. Money is insentient, and changing of its state or place is not dependent on *âtmâ*. *Jiva* may do the thought/disposition of charity and auspicious activity, but activity of money is not done by *jiva*. Even then, he being killed/suppressed by *raag* he believes that he is the doer of *raag*. Thus, by believing so he kills his own knowing nature.

Now the example of *dvesh* is given. The way on seeing an opponent elephant, the elephant gets excited with anger, and goes to kill the other elephant, then that trained elephant moves back and brings the first elephant near the captor and gets him entangled in the trap of captor. Similarly, the ignorant thinks that he belongs to a noble, very rich family, even then how did he dare to say so to him? In this way he boasts about self-respect due to pride-passion. If someone calls him in an insulting way, then he gets angry and excited. Whereas the words are merely knowables (but) getting excited in that is not worthwhile. The way an elephant gets excited on seeing a rival elephant and gets entangled in the trap of the captor, in the same way, the ignorant creates the means of bondage through *dvesh* (aversion) and feels it to be fine.

By taking the shelter of knowing nature of self, *moha-raag-dvesh* are to be destroyed. Therefore, see from the view of a true believer (*jnâni*), and see the self-knowing lord. The undesirable deeds of *moha-raag-dvesh* will surely get destroyed. It is the appropriate way to destroy them. If a neem tree is to be removed, then it should be pulled out from its roots.

The root of believing non-self-substances to be favourable or unfavourable is deeply embedded. It should be destroyed by the shelter of *jnân svabhâv* (pure knowing nature of self). The belief-knowledge of pure knowing-seeing nature is self, and the conduct of remaining absorbed in it is the only solution of destroying *moha-raag-dvesh*. But similarly, to leave the associated things/external belongings is not the solution.

By going away externally into the jungle peace cannot be availed, because perversity does not come from outside. It is in the modification of self, which can be destroyed only by taking shelter of the pure knowing nature of self. One must believe that-he is *jnân*, but he should not make the distinction that auspicious is good and inauspicious is not good. In fact, both auspicious and inauspicious are harmful to the self. To focus on *jnân-svabhâv* is the only means (solution) of availing peace, there is no other means/solution (of peace).

PRAVACHAN ON BHÂVÂRTH

(1). To catch an elephant, a pit is dug which is covered with grass. The elephant being unaware of that pit walks over and falls in it, and in this way the elephant is caught. Since the pit is covered with leaves and if someone walks over that pit then he falls in it. If you would believe the non-self-substances as desirable and undesirable, then you will fall in the pit of *mithyâtva*. The non-self-substances will not continue to stay even if you were to try to keep them, and you cannot keep other non-self *jivas* happy. Therefore, you should decide that you yourself are *jnân*.

This chapter is on *jnân*. If the knowing nature *âtâmâ*, by staying in *jnân* (*âtâmâ*) does the work of knowing, then that is *dharma*. Opposite to this, the ignorant forgetting himself in taking care of knowables (*jneya*) creates the division of beneficial and non-beneficial in non-self-things. All substances are worth knowing uniformly, despite this, he by creating a division in them, believes them to be one's own, and does *moha-raag-dvesh*. For catching an elephant, a deep pit is dug and it is covered with grass. Due to ignorance of that pit, as the elephant moves ahead, he falls in it. By this method he is caught/gets bonded.

2. Further for catching the male-elephant, a trained female elephant is sent. That elephant gets entangled in the *raag* of her body and the male-elephant is caught.
3. The third way of catching an elephant is that-another trained elephant is sent in front of that elephant, and he-the first elephant runs behind the trained elephant chasing to fight with him. And while chasing this trained elephant, he gets entangled in the trap set by the captor, and is caught.

Here 3 examples have been given: -

1. For ignorance, an empty deep pit covered with grass
2. For attachment, the female elephant
3. And for aversion, the example of a trained elephant.

The way, an elephant is bonded in many ways due to *ajnân*, *raag* and *dvesh*; similarly, when not believing one's sentient nature as it is, and instead believing that *punya* is beneficial, let the outer associated circumstances remain favourable to me and let me be conducive to others-such erroneous thoughts are *mithyâtva*, which an ignorant does. He, forgetting his pure knowing nature wants to become conducive to others; in this way he, getting stuck in the erroneous thought of *mithyâ* increases his *sansâr* (cycle of transmigration).

A samyakdrishti, who has attained the insight of the pure knowing nature of self-*âtâmâ*, yet he is seen engaged in worldly activities. He also says that certain substances are beneficial and some are not beneficial, but in his inner belief no substance is good or bad. He believes that his pure nature is only sentient, and there is no other substance which can be his friend, or there is none who can be his enemy. He too cannot be either a friend or an enemy to another; *jnâni* believes this way, whereas *ajnâni* believes non-self-substance to be beneficial or non-beneficial.

In this way, this *âtâmâ* which by nature is of non-bondage form attracts bondage due to erroneous thought of *moha* by the present mistake of *paryây*. Therefore, the *jiva* desirous of *moksha* must destroy the attentiveness towards non-self-substances, attachment towards beneficial circumstances and aversion towards non-beneficial circumstances from the root itself.

GATHA-85

अथामी अमीभिर्लिङ्गैः स्पलभ्योद्भवन्त एव निशुम्भनीय इति विभावयति

Now, recognizing by the distinctive signs (mentioned below) these *moha-raag-dvesh* (three blemishes) must be destroyed immediately, as soon as they arise; this is being explained here-

अद्वे अजधागहणं करुणाभावो य तिरियमणुएसु।

विसएसु य प्संगो मोहस्सेदाणि लिंगाणि॥85॥

ATTHE AJADHĀGAHAṆAM KARUṆĀBHAVO YA TIRIYAMAṆUESU |

VISAESU YA PPASANGO MOHASSEDĀṆĪ LINGĀṆĪ || 85 ||

Meaning of *gāthā*: False perception of substances and compassionate feeling towards sub-humans - animals and human beings, and indulgence in the objects of senses-these are the signs of *moha* (delusion).

***Tikā*:** Identifying *moha* (delusion) of three kinds through its three distinctive characteristics (i) acceptance of perverse knowledge about substances/realities (ii) compassionate feeling towards animals - sub humans and human beings who are worthy of observation only and (iii) attachment (*raag*) due to liking of desirable objects and aversion (*dvesh*) due to disliking of undesirable objects, it (*moha*) must be destroyed immediately as soon as it arises.

***Bhāvārth*:** *Moha* (delusion/infatuation) is of three kinds: - 1. *Darshan moha* (faith deluding) 2. *Raag* (attachment) 3. *Dvesh* (aversion), perverse belief about the actual nature of substances and feeling of compassion with engrossment towards animals, sub-humans and humans are the signs/characteristics of *darshan-moha*, inclination/liking towards desired objects is the sign of *raag* and dislike towards undesirable objects is the sign of *dvesh*. By identifying these three types of *moha* (infatuation) through these signs/characteristics the *mumukshus* (true aspirants of liberation) must destroy it immediately, as soon as it arises.

PRAVACHAN ON GĀTHĀ

Now, recognizing, *moha-raag-dvesh* by their distinctive characteristics, it is desirable to destroy them as soon as they arise. Meaning, one should not allow *moha-raag-dvesh* to arise at all, i.e. to remain the knower with focus on pure self-this is what it means. But this does not mean that let *moha*, etc. arise and thereafter they should be destroyed. By nature, 'I am *jnân*', the non-self- substances are neither beneficial nor non-beneficial to me, nor let 'I' be beneficial or non-beneficial to other non-self substances. My nature (nature of self) is just to know as *jnâtâ* (knower)-on having understood this; *moha-raag-dvesh* does not arise. *Vikâr* (blemish) is destroyed by the shelter of sentient nature of self.

Perverse understanding of substances is *moha*. Having perverse belief/understanding about the actual/true nature of substance is *darshan moha*. Nature of *jiva* is *jnân*, impure disposition is contradictory

to the nature of self, *nimitta* is a separate substance-but ignorant *jiva* does not believe so. He believes benefit from *nimitta* and believes impure disposition to be conducive. He does not know the efficacy of *svabhâv* (pure nature of self); one who does not know the true nature of substances, he accepts/understands them in a different way and that is *mithyâbhâv* (erroneous belief). To keep a snake with a belief that it may also be useful- is the belief of a *mithyâdrishti*. *Âtmâ* cannot hoard the non-self-substance. Both the dispositions of *punya* and *paap* are sorrow, even then to believe them to be blissful, or to believe *punya* to be helpful in *dharma* is the fuel of *moha*-this is *mithyâtvabhâv* (disposition of perverse belief).

Unhappy *jivas* are the *jneyas* (knowables) of *jnân*. But ignorant *jiva* makes them to be the cause of pity. Both sub-humans/animals and humans are worth seeing stoically. Even then ignorant *jiva* does oneness in the form of compassion in associated circumstances out of ignorance.

Q: *Anukampâ* (compassion) is also said as one of the characteristics of a *samyakdrishti*, but here it has been said to be the characteristic of *darshanmoha*, what does it mean?

A: *Anukampâ* is *raag* (auspicious attachment). Such type of *raag*, devoid of ignorance, does arise to a *samyakdrishti*, only such recognition has been made there. Nature of *âtmâ* is *jnân* - the knower only-but forgetting this, these human beings and animals/sub-human beings (all *tiryanchs*) are miserable, but they are miserable due to *mithyâtva* - so believes a *jnâni* (true believer). 'I' have developed compassion towards them, just because of them-believing so is the characteristic of *mithyâtva*.

Jnân knows that these are *jneyas*. But because of knowing them, if someone believes that he feels unhappy due to *jneyas*, or because some other *jiva* is suffering so he is unhappy, then he is a *mithyâdrishti*. To believe that he has compassion due to the fault of his own weakness-such a belief is acceptable. But if he believes that compassion arises to him due to another *jiva*, then that *jiva* believes that *raag-dvesh-moha* is caused by other non-self- substances, hence he is a *mithyâdrishti*.

Jnâni is just the knower of auspicious and inauspicious thoughts. The state of compassion arises in 'me' due to the fault of 'my' weakness. But that fault is not in 'my' *svabhâv* (nature)-thus knows a *jnâni*. But the ignorant self makes the other (non-self) *jivas* to be the cause of compassion, whereas the entire universe should be made the *jneya* of *jnân*. Instead of that he makes them to be the cause of compassion. It is a different matter that compassion arises (in the present state) due to one's present ability of modification.

Even after knowing that, he is full of pure knowing nature, and his *jnân* is not caused due to other non-self, so long as he has not become stable in the equanimity of *châritra* (self-conduct), till then due to his own weakness, feeling of compassion does arise. But the ignorant believes that feeling of compassion arises due to non-self, and so he makes the *jneyas* to be the cause of *mithyâtva*.

If compassion is caused due to non-self, then there will never come an opportunity of manifesting the bondage free state, devoid of *raag*. Having the sight/attitude of dependence, the ignorant does not believe the perversity of impure dispositions, the efficacy of pure knowing nature of self and the separateness of other non-self-substances. Therefore, he believes that *raag-dvesh-moha* are generated by the associated circumstances. The compassion in ignorant is of the form of *darshanmoha* (erroneous belief). To believe that miserable *jivas* are the base/cause of 'my' compassion is the fallacious thought (of *mithyâtva*).

Jiva who is being seen unhappy/miserable in front of you, is not happy-unhappy due to external associated circumstances, but he has attachment with the body and due to that attachment, he believes himself happy or unhappy because of external associated circumstances-that is why he is unhappy. Even to a *jnâni* the thoughts of compassion does not arise due to non-self-things, but when he cannot stay within his own pure self, then due to his own weakness the thoughts of compassion arises to him. If compassion

is arising due to other (non-self) *jivas*, then, in this world the *jivas* are always unhappy/ miserable and will always remain unhappy. Then the true believers (*jnânis*) will never be free from the *raag* of compassion.

People believe compassion to be *dharma*, but in their belief, there is a vast difference from the truth. If in our *paryây* the compassion were to arise due to non-self, then there will always be miserable *jivas* in the three *kaals*, owing to which the *raag* of *punya* will continue arising in all the three *kaals*. And due to this the bondage of *punya* will also continue. Then there will never come the opportunity of becoming free from the bondage of *karmas*.

IGNORANT JIVAS ARE ALSO NOT HAVING SORROW DUE TO ASSOCIATED CIRCUMSTANCES, BUT AS THEY HAVE FORGOTTEN THEIR OWN BLISSFUL NATURE THAT IS WHY THEY ARE SUFFERING/SORROWFUL.

Despite having such pure nature, to believe that other *jiva* is suffering due to associated circumstances is false disposition of *mithyâtva*, i.e. it is not so that someone is unhappy because of not getting food to eat, or he is poor. But he has forgotten his blissful nature, and believes that he is unhappy due to associated circumstances, which is his misconception, and due to this misconception, he is unhappy. He himself has done this mistake of misconception by ignorance, if he himself removes it by right knowledge, then he can be happy.

Q: TO OBSERVE COMPASSION/TO SAVE THE LIFE OF JIVAS OF SIX KÂYS (CATEGORIES OF BODY) IS THE HIGHEST RELIGION, IS IT NOT?

A: Brother! Other *jivas* are living/surviving by their own permanent attribute of sentience and they are *dhruv* (eternal/permanent), therefore they are independent. The compassion of other non-self *jivas* cannot be observed. The protection of other non-self-substances, i.e. their remaining as they are and changing of their states takes place by their own self. To believe that another *jiva* can save or destroy him is the perverse thought of *mithyâtva*. In this way, the thought of compassion gets included in the wrong understanding of substance. Yet it is explained through a separate *gâthâ*.

The knower of three tenses-the omniscient *Bhagwân* knows-sees sorrows of the world (mundane beings). But they are not afraid, because they know that mundane *jiva* has forgotten his knowing nature (*jnânsvabhâv*), and due to that he has created false imagination of *mithyâtva*. Is this *jiva* unhappy because he has not got food-water, or he has injuries on his body? No. He is not unhappy due to this. He does not understand the bondage of *karma* and the cause of bondage. Sorrow (*dukh*) is the perverse state of *sukh guna* (bliss attribute) of *âtmâ*. To believe someone to be unhappy due to associated circumstances and to have compassion for that is *mithyâtva*.

This *jiva* does not focus on blissful *âtmâ* devoid of associated non-self-things and instead focuses on the associated circumstances; therefore, he is unhappy due to this ignorance. *Jiva* is not unhappy due to any unfavourable associated circumstances. One who believes that sorrow is due to unfavourable circumstances- does not believe that the modification of non-self-substance and modification of his own *âsrav paryây* (influx of *karma*) are separate. He is not aware of auspicious and inauspicious *âsrav* and its causes.

Every *âtmâ* by nature is full of *jnân* and *ânand*, therefore these mundane *âtmâs* are also of the same nature, but they are unhappy because they do not take the shelter of *jnân* and instead take shelter of *nimitta*. Whereas ignorant believes that other *jivas* are unhappy due to associated circumstances, and to see them (unhappy), he becomes unhappy. So, he believes that *âsrav* is caused by *ajiva* (insentient matter), hence his compassion is with *mithyâtva*. He does not even understand the sorrow.

He believes that-the base of his compassion is the other *jiva*. The other non-self *jivas* are always present, so compassion will always be evolved. Therefore, there will never be any chance of faith and

knowledge of only the knowing form of *âtmâ*, devoid of even a little trace of sorrow. In the state of *raag*, the thoughts of compassion do arise, but should it not be tested? Even to a *jnâni* the thought of compassion does arise, but it does not arise due to other *jiva* (non-self). There is a big difference in this. Ignorant believes that his compassion arises due to other non-self *jiva*.

Devs do not seem to be unhappy, and *nârakis* cannot be seen here, therefore the humans and animals (sub-humans) are taken here. Whereas they are also the *âtmâs* of knowing nature only. Their nature is not that of a body, hence they are not unhappy due to associated circumstances. They are not unhappy because of their knowing nature (*jnân-svabhâv*), but they are unhappy because of forgetting their pure knowing nature of self and taking the shelter of *nimitta*. Ignorant believes himself to be happy- unhappy due to *nimitta*, and this itself is the perverse belief (*mithyâtva*).

There is a *sutra* – “*nihshalyavrati*”. This means that *vrat* (vows) arise only after the *shalyas* mental pinching (faults) of *mithyâtva* (false belief), *mâyâ* (deception) and *nidân* (austerity for material gains), are destroyed. One who does not know what is *shalya*, how will his *shalya* be removed? Here the *shalya* of *mithyâtva* is being discussed-the talk is of perverse belief. The style of the world is such that it is believed that we must have compassion towards others. Ignorant believes it to be his duty. Here his erroneous belief is clarified. He is unhappy as he has forgotten his *jnân svabhâv*. One who believes himself to be unhappy due to associated circumstances; he has not believed *jiva*, *âsrav*, and *ajiva*, as separate *tattvas*.

One, who desires to be favourable with others, is a big beggar. Someone says that he wants to bring heaven on this earth-to hear this, *jivas* who have dependent sight become very happy. Is there any happiness in wife, son or body? No. One who desires happiness from them is a beggar. Will tuberculosis be healed by someone’s blessings? Will he get a wife or money? One who begs for all these is the biggest beggar.

The self begs for compassion from others. He believes that- if he will show compassion to others, they will become happy. He believes that-if wife and son are conducive then he can breathe happily. He is the beggar of infinite non-self-substances; hence he believes that if he will give something to other non-self, then he will be happy. In this way he believes all non-self-substances as dependent, whereas in reality, the non-self-substance neither takes anything from another nor gives anything to another.

In *Shwetâmbar* Jains there is one sub sect called *Terâpanthi Sthânakvâsi* sect. They say (believe) that giving alms (food) or water to any *sâdhu/muni* who do not belong to their sect is sin. But it is not so, because it is not *paap* but it is disposition of *punya*. To give alms/charity to other *jivas* with a sense of compassion is the thought of *punya*. But instead of that if it is believed/taught to be *paap*, then it is a gross perverse belief even of the *punya tattva*. They teach that giving food to vow-less persons (who have not taken vows of *sâdhu*) is *paap*, but it is not so. Whichever *jiva* be in front of you, if the thought of mild passion of giving food and water arises, then it is the thought of *punya*.

Jnâni believes that-the thought of compassion arises to him due to his own weakness, but *ajnâni* believes that the thought of compassion arises to him due to others. *Jnânis* too have compassion when they see the miserable *jivas* suffering, but they know that those *jivas* have forgotten their pure knowing nature of self, that is why they are unhappy/ miserable. *Jnâni* does not believe that - because they are unhappy so the thought of compassion has arisen to him. Nature of other *jivas* is also *jnân*. Ignorant *jiva* forgetting his *jnân* nature, believing non-self-things to be favourable-unfavourable, imagines happiness to be in favourable condition and unhappiness in unfavourable condition. To imagine the self to be rich or poor is unhappiness, but body, etc. are not the cause of sorrow, because it is the state of insentient matter- he does not believe so.

The state of body is ‘mine’ and whatever happens to it that is happens to me, such false belief is the

cause of sorrow. When a needle is pierced in the body, then sorrow is caused-such belief is of an ignorant. *Jnâni* knows that he is free from the body, and his work is only to know; sorrow is not caused due to that, but his tolerance power is poor, so the pain is caused due to that only, but sorrow is not due to the trembling state of the body-thus knows the *jnâni*, by just remaining a knower.

Why the world believes truth to be otherwise and what sort of truth is on the path of omniscient? Without gaining true knowledge one cannot do true *bhakti* (devotion). He who believes that *raag* of *bhakti* of *Bhagwân* is due to *Bhagwân*, is foolish. It is the thought of *mithyâtva* that the thought of compassion arises to him towards miserable *jivas* because of their miseries/sufferings. *Bhagwân* is present eternally, if He were the cause of *raag* of *bhakti*, then such *raag* should always arise? Then there will never be an opportunity of getting free from *raag*. Therefore, *raag* does not arise due to *Bhagwân*, but auspicious attachment arises due to one's own weakness. *Jnâni* remains its knower.

Jnânis do not have compassion of the form of *mithyâtva*. *Ajnâni* makes non-self-substance as the base of *raag* (passion) and believes that to be the cause of his compassion. If compassion be arising due to *nimitta*, then compassion must arise to everyone. Once, the president of America, Abraham Lincoln was riding on a horse cart. He saw a pig lying in a ditch of water. He got down and went into the muddy ditch and took out the pig with his worn clothes. Then the coachman told him "sâheb' (sir)! Had you told; me, I would have taken the pig out." Then the president replied that, he had not got down because of the pig, but rather he could not bear this in his thoughts, so for his own solution he has taken out the pig. If you (the coachman) would have the desire (compassion) to take out the pig, then you would have gone immediately for taking it out. If the thoughts of compassion were due to the pig, then why not the thought of saving the pig arise to that coachman also?

Sorrow of the ignorant *jiva* is a perverse state of his pure blissful nature, its reason is—his perverse belief. Ignorant does not remain simply the knower of *jneya* (knowable), but believes them to be favourable and unfavourable. This thought of being favourable and unfavourable by itself is sorrowful. Ignorant believes himself to be unhappy due to the associated circumstances and this is his perverse belief (*mithyâtva*).

Since eternity, ignorant *jiva* is attentive in/taking care of non-self things. He is careful about getting better food and better climate (water and air). If he gives alms (a coin of meagre value) to a beggar, then the beggar gives blessings of a happy and prosperous life, i.e, he will never be free from the bondage of *karma*. This blessing means that *jiva* should always continue to get a body, get associated circumstances, have sons, and thus let 'you' always remain a beggar. In this way, he is giving you the blessings of doing *paap*.

Should not a *jiva* do the *raag* of *paap* till he does not have a son? In this way, he continues begging due to ignorance. One should once decide correctly about the true nature of substance, with true belief. One's transmigration does not come to an end by having perverse belief. Ignorant *jiva* may be following a lot of vows and penance, but since the seed of false belief/understanding is present, even if an ignorant may be having auspicious thoughts of compassion, even then he believes the non-self to be its base/cause, due to this reason, he opposes the *tattvas* (tenets of truth). Therefore because of his contrary compassion, the modification of *punya* will turn into *paap*, and *jiva* will go back to *nigod*.

Substances of the universe are infinite and are eternal. Therefore, one who believes that compassion is caused due to non-self, his *raag* of *anantânubandhi* (intense passion) will not vanish. All *jivas* of the world are worth knowing and seeing. *Kevaljnâni* knows/sees them all, but no thought of compassion arises to him. In the lower stages, the *raag*/attachment does arise. Compassion of saving animals does arise. If a non-self-substance is believed to be the cause of compassion, then he does not believe in the separateness of the self and non-self.

The great *paap* of contrary belief does not confuse the ignorant, and the small external *paap* confuses him. Sub-humans (animals), humans are worthy of knowing, so they are only *nimitta* in *jnân* as knowables (but) he does not believe so. To believe that the thought of compassion arises to him because of them is the mental pinching of *mithyâtva*. This fault can vanish only by taking shelter of pure knowing nature of self.

In reality, the modification of other non-self evolves by its own self. If that *jiva* would take the shelter of his own blissful nature, only then his sorrow will be removed. One who believes that he can remove other's sorrow, it is the duty of parents to nurture children, and to manage/take care of the house as well as of the society- he does not believe that *jiva* is a separate substance from non-self. A mother places her child from a wet to a dry place. Does she do all this for the child? No. She does all for her own *raag*.

O *Prabhu!* (*jiva* is *prabhu*-supreme) 'your' supremacy is in understanding the pure knowing nature of self *âtmâ*. *Ânand* comes from within the pure knowing nature of self, he who does not know this fact remains unhappy. If compassion arise due to others, then the *raag* of *anantânubandhi* will never finish. He expects compassion from the world and thinks that if he can find a saint with whose blessings, he will get money and a son, he is a beggar.

One cannot get anything without his own *punya*. Is anyone happy because of having money or a son? No. whereas people believe that having money is happiness but no one can be happy due to money. **Being rich is not an attribute and being poor is not a fault. Both the conditions are worth knowing only.** But an ignorant does not believe so.

On seeing a *muni* in adverse circumstances, the *jiva* who believes him as unhappy, he does not understand the bliss that arises in the state of true conduct of a monk. To see a lion tearing up the body of a *muni* and eating it, an ignorant self believes him as sorrowful, whereas the *muni* is in the passionless equanimous state. He swings in the blissful state of *âtmâ*, he is not unhappy! Because a true *muni* does not believe that suffering is caused by associated circumstances. 'You' (ignorant self) believe suffering is caused by associated circumstances because of having oneness in the body, that is why 'you' (ignorant) do not understand the state of a true *muni*. Further, he also speaks in the state of ignorance that it would be fine if he himself is afflicted with such sorrow, but a *muni* should not be afflicted with such sorrows.

Raag does arise to a *jnâni* and he does try to get a *muni* free from the dire afflictions/circumstances created by other beings. In trying to save a *muni*, if a lion is hurt with a sword, even then *jnâni* does not have the intention of killing the lion.

Raag of devotion (*bhakti*) has arisen due to 'me', and there this activity of saving the monk happens. There, this auspicious attachment has evolved due to one's own ability. The intention is of saving the *muni* is also the statement of *vyavahâr*. The disposition is not of killing the lion. In the event of saving the *muni*, it may happen that the saver and the killer both may die. The saver-*samyakdrishti* goes to *swarg* (heaven) and the killer lion goes to *narak* (hell). There, *jnâni* does not believe that the auspicious attachment has come due to the *muni*. Whereas ignorant believes that the arising of compassion is due to other non-self. Thus, one should recognize this *moha*.

The knowledge reality (*jnân tattva*) is *parameshwar* (supreme God). *Jiva* who accepts this, starts his journey to attain the state of the supreme God. This chapter is on *jnân* reality. *Âtmâ* is god and its qualitative nature is *jnân*, its inherent nature is *jnân*. If *jnân* would not be there then who would know these things are present-is this a body, or a building? This *jnân* is the inherent nature of *âtmâ*, *jnân* is a *tattva* (reality), is a *bhâv-svabhâv* (characteristic nature). Here, ignorant does not merely do the work of knowing only, but he holds such a contradictory belief that-he can make some change in the knowable substance, and they can make some change in him. Therefore, he is the murderer of his own pure nature.

In the lower (non-omniscient) stages of self. The knowing and seeing which manifests from the base of pure knowing nature of self, he is a *sādhak* (accomplisher), and on attainment of complete *jnân*, only *jnân* (knowing activity) remains, then he is an omniscient. Its solution is to know the true *jnân*. All *jivas* know by staying within their 'sva' (self). *Jnân* is separate from the compassion of other non-self-beings. The knowing nature of self is separate from the *shubh-âshubh* dispositions; and from the compassion of other non-self *jivas*. To decide and understand this way, the nature of substance is *samyak-darshan*. Thus, the journey of attaining the state of *parameshwar* starts with the acceptance of *jnân* and the truth of true *parameshwar*; otherwise the state will remain incomplete.

Keeping *jnân* engaged in *vikâr* is sorrow, and to keep *jnân* focussed on the self is happiness. The way nature of *jiva* is sentience, and the nature of *punya* and *paap* is bondage of *karma*, in the same way nature of body is separate from the *jiva*. Not knowing this fact and believing benefit and loss from that which is separate, and believing benefit from impure disposition, he is not aware of true nature of the *tattva* (reality). His *jnân* is filled with sorrow and confusion. One should understand/recognize such that he himself is possessed of knowing nature and other *jivas* are only worth knowing. *Jnân* knows that they are distressed/feel unhappy because of forgetting their knowing and blissful nature (*jnân* and *ânand-svabhâv*), and they believe the non-self-things to be the cause of happiness-unhappiness, and imagine themselves to be happy. It is an indication of *mithyâtva* (erroneous belief) that-he can remove sorrow of others, and he feels sorry to see their sorrows.

Nature of every *jiva* is *jnân*. All ignorant *jivas* are stuck in the *vikâr* (confusion) of *jnân*, therefore they are unhappy. But no *jiva* is unhappy due to unfavourable circumstances; the nature of *jnân* does not have such efficacy/ability to stop the unfavourable circumstances or provide favourable circumstances to anyone. Likewise, it is not their nature-that their sorrow will be removed on getting favourable circumstances. Despite this, if one believes that he can make other *jivas* happy, then it is perverse thought (*mithyâtva*). This *jiva* is sorrowful because of his attachment in the non-self matters. In that situation, if mild passion in the form of compassion arises to self, then it is one's own fault.

In reality, the mildness of passion is neither caused due to non-self, nor has it come from within the *svabhâv*. But the dispositions/thought of *punya* arises due to one's own weakness. If the non-self-matters would be the cause of dispositions/thoughts of *punya*, then in this world many living beings would always remain unhappy upto endless time. Then they will never get a chance to be free from *raag*. What should *jnân* do? Should it bring attachments? No. This *jiva* does not take interest in and focus on his *jnân-svabhâv*, therefore he is unhappy. To stay in *sva-tattva* (self's eternal nature) by being free from erroneous belief is the only way of getting rid of sorrow. It is untrue that *raag* occurs due to any other non-self-matter; therefore, one must decide what is truth.

Q: IS NOT THIS PRINCIPLE OF HIGH IDEAL APPLICABLE FOR A GREAT PERSON LIKE 'YOU'?

A: No. This point is of accepting the truth first of all. One should first ascertain the truth, i.e. one should accept the truth in the right sense and manner. Even for deciding that other person belongs to higher category and he belongs to lower category first he will have to decide the *jnân svabhâv* of the self (*âtmâ*).

Jnân of the believer-who believes that *raag*, is caused by seeing the sorrow of another *jiva*, is false, because there is an absolute absence between, he and 'you' (non-self and self). *Kevali-Bhagwân* sees all the unhappy *jivas*. It is known in the knowing of *Sarvagña* (omniscient) and also the natural phenomenon is such that this *jiva* is unhappy because he has forgotten his *âtmâ*'s pure nature. Thus, he himself has been continuously manifesting the erroneous state-on having decided so, what should he do to remove the sorrowful thoughts/dispositions? He should decide/ascertain first the knowing nature of *âtmâ*.

IS IT TRUE OR FALSE THAT COMPASSION ARISES BECAUSE OTHER JIVAS ARE UNHAPPY?

If compassion arises on seeing the other unhappy *jivas*, then all people must have compassion. In this universe there are *jivas* who have attained complete *jnân*. They are saying that *jivas* are not unhappy due to unfavourable circumstances because unhappiness is not caused due to associated circumstances. They are forgetting their *jnân svabhâv* that is why they are unhappy, and because they do not remain stable (in equanimity) in their own pure nature, so *raag* (attachment) arises in them. In this way, first of all one should ascertain/decide the truth. If the *raag* be arising due to non-self-things, then there will be no chance of becoming free from *raag*. **One must understand the difference between the fault of *mithyâtva* (erroneous belief) and the fault of *châritra* (conduct).**

Q: WHY DOES SUCH RAAG (ATTACHMENT) ARISE TO A JNÂNI, THAT ALL JIVAS SHOULD REMAIN FIRM IN JINA-SHÂSAN [REGIME OF JINA (PASSIONLESS SUPREME GOD)]?

A: *Raag* arises due to one's own weakness but it does arise not due to non-self. Even the nature being so, one who believes that *raag* arises due to non-self, things, he is a *mithyâdrishti*. Other unhappy *jivas* are transmigrating due to their own misapprehension. Only a *mithyâdrishti* believes that misapprehension is created by someone else and he can rectify their misapprehension. *Jiva* is the knower is of pure knowing nature. Compassion which arises in his *paryây* is the fault of instability of his conduct. But if compassion is believed to be due to other non-self, then that is the fault of *mithyâtva*. Not understanding the difference between these two faults, and believing that he is treading on the path of truth, is cheating himself. He does not believe the nature of substance as it really is. If *jiva* wants to end the transmigration then he should recognise these symptoms of *mithyâtva* and remove them.

An ignorant argues that he should know and he knows it. Nature of *âtmâ* is to know, so what should that *jnân* know? Should it know that *raag* occurs due to other non-self, or should it know that *raag* occurs due to himself?

One who believes that the other *jivas* should have compassion for him, or he should have compassion for other *jivas*-he is dependent. Living beings of the world are dependent. The believer who thinks that - he should find a *guru* who will liberate him, or he will be liberated by someone's blessings - he is a beggar. He who believes that other *jivas* should have compassion for himself, and he should have compassion for other *jivas*, humiliates the self-sentient blissful *bhagwân âtmâ*. He sees everybody as dependent of other non-self-things.

Disposition/thought of compassion does arise to *ajnâni* non-omniscient *jiva* also. It is not *paap* - it is *punya*, but to believe that *punya* has arisen due to non-self, is different from the truth. Compassion does neither arise due to other *jivas* nor does it arise from the pure knowing nature of self. But it arises due to one's own present weakness. Ignorant believes that compassion arises on seeing a suffering *jiva*, he has not obeyed the preaching (commandment) of the omniscient Lord *Parmeshwar* (supreme God). He does not follow/worship Him but follows/worships *raag* and *mithyâtva*.

One who indulges in *raag* by treating the favourable objects as conducive, worships untruth/adores the goddess of untruth. He must recognize *raag* by the addiction of favourable things. *Raag* which arises by believing some substance to be favourable, is the fault of conduct along with *mithyâtva*. Whereas no substance is favourable at all. *Jiva* has attained this (birth as a) human body, but if now he does not decide/put effort about what is true or false, then where will he go? At least he should experiment once within the inner *jnân*! But he does not take out time from doing the contrary experiment. *Jnân* is the true *parameshwar*. The holder of omniscient nature of one's own *âtmâ* is the *jnâni-parameshwar*. To believe that one has to do *raag* due to non-self is the murder of one's own *parameshwar*. He who believes that *raag* is caused due to non-self then it is his own misbelief.

Parameshwar is the knower of three time phases (*kaals*). When did He become the complete knower? When no trace of *raag* is left, then no substance of three *kaals* are left to be known. One who ascertains that nobody is the doer/creator/modifier of any substance of the three *kaals*, he decides thus in the self-focussed *jnân*. It is not the nature of self-substance that he may attain equanimity in the self through any knowable or any of its modification. *Jneyas* (knowable) are *ekroop* (homogeneous) and *jnân* is *ekroop* (homogeneous), even then to create/imagine two divisions in the *jneyas* as good and bad *jneyas* is the contradiction of *jnân*.

One who does *raag-dvesh* by believing substances to be favourable-unfavourable his *jnân* has become crippled. To believe that some particular substance is very precious/of superior quality (favourable), is the affection of the person knowing it. Despite this, the liking-disliking is not caused due to non-self-substance. What does one want to see? If one wants to see the falsity, then he has been doing it from eternity. He is doing falsity in the name of religion and renunciation. What one should do if he wants to see the truth? He is advised here that he should not do *raag-dvesh* with favourable-unfavourable substances, because no substance is favourable-unfavourable.

Thin clothes feel good in summer, and do not feel good in winter. If a poor person gets clothes, he believes it to be favourable. So those substances are neither good nor bad, but to imagine them to be favourable-unfavourable is the symptom of *mithyâtva*. The way some symptoms of death start appearing before one dies, or as someone's nose gets crooked, in the same way here *jnân* of this *jiva* has become crooked. *Jnân's* becoming straight means, it knows/sees all substances uniformly. Even then believing the substances to be good or bad is the crookedness of *jnân*, he has been cheated by *mithyâtva*.

Having attachment with favourable substances is the limitless fault of *mithyâtva*. Attachment arises due to one's own self, and that is a small fault of conduct. One who believes attachment due to non-self, his *jnân* has become crooked; therefore, he will become an animal with a slanted body. He will be reborn in the *tiryanch gati* (sub-human state of existence), in *nigod* (one body occupied by infinite *jivas*) who are born and die in the same place 18 times in one breath), or in a plant/tree form of life. One who is following the perversity (*mithyâtva*), will shortly be born in *nigod*; therefore, one should recognise the true nature of substance.

Not knowing one's own truth he keeps the mental piercing fault of contrary understanding, which is the principal origin/root of *paap*. *Samyakdrishti* may be involved in a war, or may be in the company of consorts, even then that fault of conduct, which will break/get uprooted by the force of *svabhâv* (by focussing on eternal nature of self) in a short time. But one who believes that *raag* is caused due to non-self-thing; he will never get a chance of ending the attachment.

Non-self substance is not harmful/unfavourable, even then ignorant believes the non-self substance to be harmful and so he has aversion towards it. Bodily excretion, disease etc. are not unfavourable, as they are the modificational character of the *parmânu*s (matter substance), it is his knowable even then to believe them to be unfavourable is the disposition of *mithyâtva*. *Jnâni* may also have little *dvesh* (aversion), but he does not believe the cause of *dvesh* due to non-self. Aversion does not come from the pure knowing nature of self, but it (*dvesh*) arises due to the weakness of his conduct-thus believe the *jnânis*. But *mithyâdrishti jiva* believes that aversion arises due to non-self. Sorrow is not caused due to non-self, nor does it come from within the pure knowing nature of self.

If a young son of a *dharmi* (*jnâni*) dies, he also cries, and if a young son of a *mithyâdrishti* dies he also cries, but there is a vast internal difference between them. *Jnâni* does not feel the grief due to death, but he feels the grief due to less fortitude. The distinction exists between his *jnân-svabhâv* and non-self matters.

Whereas ignorant feels oneness with the non-self matter and grieves due to unfavourable associated circumstances. He believes that his son should have not died now. But bereavement occurs at its own time.

Modification which has occurred, was it not the time of occurring that modification? Is anything unfavourable for 'you' /jiva? No. It is jneya of jnân. The world also calls it as its destined time. i.e. it is *udaykaal* (time of rise of) that *pariyây* at that time that, particular episode was due to arise; hence people say that the time for a particular event is fixed. Date of the event does not change from fifth to the sixth, and on every grain the name of the person who will eat it is written (destined). This means that *jiva* is the knower and seer only. Whatever is meant to happen will happen. What will *jnân* bring or leave? *Jnân* only knows.

Hence by recognising the nature of *jnân*, it is worthwhile to destroy *moha-raag-dvesh*. Here three features of contrary belief/sight have been explained; i.e. these three types of dispositions/thoughts are completely contrary to the nature of *jnân*—one should recognise them and should not allow them to arise. Here the word—destroy (then immediately) on arising—has been used. Whereas they cannot be destroyed at the same samay when they arise, but it means that—*moha* should not be allowed to arise by taking the shelter of the knowing nature of self.

It is worthwhile to immediately destroy the dispositions/thoughts of compassion, feeling towards those *jivas* who misbelieve with misunderstanding about the purposeful *tattvas*, *raag* towards favourable substances, and *dvesh* towards unfavourable substances. Being alert about the non-self substance is *moha*—it's a blemish. On understanding and experiencing the pure nature of self, *vikâr* (blemishes) does not arise, so it is said that—they have destroyed them. First one should decide what is true and what is false, and ascertain what contrary belief/vision is.

The way a person who has taken a bath in a lake, will find clean steps to come out, but will not come out from the place where there is mud. Here it is said that, even though *jiva* is substantially pure, unblemished *tattva* (substance), but since eternity it has been staying in the impure states/modifications of *moha*, etc.

'KSHAN KSHAN, BHAYANKAR BHÂV MARANE, KANAHO RÂCHI RAHO-Srimad Rajchandra

To believe that compassion arises because of non-self substance—and conjecturing of good and bad feeling arises is *bhâvmaran* (spiritual death in thoughts). If one wants to be alive spiritually, then he must recognise *moha* and it should be destroyed. One who believes that *raag* arises due to non-self things he has unlimited *raag*, and those who believe that *raag* arises due to his own weakness have limited *raag*.

PRAVACHAN ON BHÂVÂRTH

Moha has three divisions, *darshanmoha* (*mithyâtva*), *raag* and *dvesh*. Perverse belief against the true nature of substances is *moha* (delusion). The disposition of compassion towards *tiryanchs* (sub-humans/ animals) and humans in the form of happy-unhappy feeling with oneness with them is the sign of *darshanmoha*. Ignorant believes that he is unhappy due to sorrow of others. Whereas the state of sorrow of others is the perverse modification of their bliss attribute, it is due to their own selves and not due to associated circumstances. To believe other influx of *karma* as one's own influx of *karma* is stupidity.

Nature of *jnân* is passionless. One who is not interested in it, he is not compassionate towards his own sentient nature, but is compassionate towards *mithyâtva*. *Raag* of compassion arises in its own time due to its own self. But it is not the nature of substance (*jiva*) to give rise to *raag* due to other non-self *jivas*. Compassion has not arisen because of an earthquake in Bihar (a province in India); but *raag* arises due to one's own self. Whereas ignorant *jiva* believes that *raag* arises due to other non-self *jivas*. *Jnâni* believes

that *raag* has arisen due to the weakness of his *paryây* – there is a vast difference between these two (beliefs).

Since eternity, *jivas* have not understood clearly the true nature of compassion of self and compassion of non-self, therefore his own pure nature has been murdered. *Kevaljnânis* know everything about the entire universe. If compassion be arising due to other non-self *jivas*, then why does compassion not arise in *Kevali Bhagwân*? Hence for accepting the truth, the effort of true understanding is necessary.

One who believes that he is due to non-self, and non-self is due to him, believes attachment-aversion, or happiness – unhappiness due to non-self. One who believes *raag* to be due to the substances of three *kaals* and three *lok*; he has infinite attachment – unlimited attachment. In reality, *raag* is not due to other non-self things; but it is due to one's own self-one who believes so is left with limited *raag* only.

Q: SO, SHOULD WE HAVE FEELINGS OF COMPASSION OR NOT?

A: Thoughts of compassion do arise, but to believe that compassion arises due to other non-self-things is a sign of *darshanmoha* (faith deluding *karma*). Liking for favourable things is the sign of *raag*, and disliking of unfavourable things is the sign of *dvesh*. Recognizing all three types of *mohas* by these three cross marks, *jivas* desirous of higher spiritual benefit of their *âtmâ*, should immediately destroy them, i.e., they should not be allowed to arise.

One who believes that *raag-dvesh* are caused due to rise of *karmas*-has the belief that insentient *karmas* are harmful/unfavourable-this itself is the disposition of *mithyâtva*. One who believes that he will have to do *raag* in proportion to the intense/mild rise of *karmas*, his *darshanmoha* (delusion) will never vanish. One who does not distinguish between *vibhâv* (impure dispositions), *svabhâv* (pure nature) and other different *tattvas*/substances it is his *moha*. Therefore, first have firm faith that this itself is the true path (of liberation), after that by way of stabilising the self in the pure eternal nature the faults will stop arising.

GATHA-86

अथ मोहक्षपणोपायान्तरमालोचयति—

Now, another means of destroying *moha* (delusion) is being considered-

जिणसत्थादो अट्टेपच्चक्खादीहिं बुद्धदो णियमा।

खीयदि मोहोवचयो तम्हा सत्थं समधिदव्वं॥86॥

JINĀSATTHĀDO AṬṬHEPACHCHAKKHĀDĪHIM BUJJHADO ÑIYAMĀ |

KHĪYADI MOHOVACHAYO TAMHĀ SATTHAM SAMADHIDAVVAM | 86 | |

Meaning of Gāthā: He who knows the substances by the direct comprehensive knowledge etc. proofs from the *Jina śāstras*, his heap of delusion definitely gets annihilated, therefore the *Jina śāstras* should be studied by understanding them correctly.

Tikā: Knowing the *Arhinta's* nature of substance-attributes-modifications, knowing, of the self-soul has been accepted (in verse 80) as a means of annihilation of *moha* (delusion), that indeed needs another means as follows.

The accumulated *mohas* (delusions) which creates the *sanskāras* (instincts) of attachment with non-reality/untruth, gets definitely annihilated by him-who has just stepped in the first stage (on the path to liberation) and who has grasped the meaning of the words/scriptures as the source of knowledge irrefutable in all respects as being expounded by the omniscient Lord plays with it and who has manifested the wealth of specific self-realization form of power by its *sanskāras* (impressions of studying the word/scripture) and who has distinguished the totality of substance/reality truly either by direct comprehension or any other means of knowledge not contradictory to that (direct knowledge) which gives an ebullition of bliss and imparts splendour of bliss to the mind/heart of intellectual persons.

Therefore, another means of annihilating *moha* (delusion) is to study by understanding correctly the sacred words/scriptures with an attitude reinforced by the support of knowledge of the meaning grasped (*bhāvjnān*).

PRAVACHAN ON GĀTHĀ

Now another means of destroying *moha* is being told. One should study the *śāstras* (religious texts) described by *Sarvajna* (omniscient) *Bhagwān*, with *bhāvjnān* (by grasping the true sense). He whose complete pure nature has been manifested, his words—divine speech is *pramān* (authentic), but the speech of *mithyādrishti* (false believer) is not authentic. The means of removing *darshanmoha* (false belief) has been explained earlier in *gāthā* 80- by way of understanding the *dravya-guna-paryāy* (substance—attribute-modification) of *Arihant Parmātmā* (omniscient *ātmā*) and then focussing on one's own *svabhāv* (pure self). Now, another means is being explained. With the pure objective of self, one should study the *śāstras*

of the passionless omniscient God. His speech, whose completely bloomed state has been manifested, is called *Āgam*, but the imaginary *shāstras* of others are not called *Āgam*.

Here it will be clarified that which *shāstras* should be called of the omniscient. How *jnân* is manifested completely by the support of self, and how is *raag* and incomplete state of *jnân* destroyed? This point is mentioned only in the *shāstras* of the omniscient; but this is not found in the *shāstras* of others (false believers).

Studying of *shāstras* with the sole objective of self is the means of having firmness in right knowledge (*samyakjnân*). Now here another way of destroying *moha* is being discussed. On knowing the *dravya-guna-paryây* of *Arihant* and then thinking about one's own *dravya-guna-paryây* was shown as a remedy (of destroying *moha* in *gāthâ* 80). After attaining *samyakjnân* (right knowledge), for reducing cum destroying the specific *raag*, studying of *shāstras* is another means.

Arihant Bhagwân knows three *kaals*, and three *loks*. After having known His nature one should know (one's own nature of) *dravya-guna-paryây*-this means was explained earlier. Now, this is another means for having firmness of *samyakjnân*. *Jnân* (omniscience) which has got bloomed fully by the shelter of pure knowing nature of *âtmâ*, that *jnân* knows everything, this has been proven. Their *dravya-guna* and *paryây* have become one-uniform, this is the highest state. The way gold becomes 100% pure (twenty-four carat) after being heated sixteen times, in the same way the completely bloomed highest state of self is manifested on engrossment in the self with concentration on *jnân*. Such is the nature of all *âtmâs*.

Now, from moving ahead in taking the strong support of self-substance, the specific means of destroying that *moha* is to study the *shāstras* (scriptures) revealed by the omniscient Lord, with the sole objective of grasping the true sense/experience of *jnân*. What is soul substance (*âtmâ*) without having the knowing nature of self? Nothing. He has attained the completely bloomed state by ascertaining with the experience of sentience light, it should be decided through his speech (scripture) in one's own *jnân*. The sentient nature is devoid of *raag* and *nimitta*. In this way, he who has attained partial direct comprehensive *jnân*, to him, and to them as well, who understand substances through the logically deduced form of comprehensive knowledge, their accumulation of *moha* gets definitely destroyed. Therefore, it is worthwhile to study scriptures correctly by understanding the truth as revealed by the omniscient.

The *âtmadravya* of *Arihant* exists eternally, and He has infinite attributes. They exist..exist..exist. In this way they exist eternally; His completely bloomed *paryây* of *jnân*, *ânand*, etc. has been manifested. By knowing the nature of self through the *Arihant* having such characteristic nature- is the means of destroying *moha*-this was well explained earlier in *gāthâ* 80. It really has concern with the study of scriptures of omniscient.

If *jnân* would not be there then who will decide? Body is blind (without *jnân*) the (disposition of) *punya-paap* are also blind; and the eternal attributes of belief, conduct, bliss, etc. do not have the knowledge of self and non-self as they do not know who are they? Only the attribute of *jnân* is *sva-par prakâshak* (the illuminator of self and non-self). Strength/power of knowing the self and non-self is in *jnân*. Therefore—whose completely bloomed *paryây* has been manifested, by recognizing such *Arihant Bhagwân*, it is worthwhile to study *shāstras* (omniscient *Arihant*'s scriptures).

ONE WHO WANTS TO MANIFEST SAMYAK-DARSHAN FIRST, WHAT SHOULD HE DO?

Who are you? – this should be decided first. The omniscient knows everything by himself. The completely bloomed *paryây* of the sentient idol (soul) has been manifested and on the other side is complete *lokâlok*. All modifications occur sequence bound. He knows this. One who does not accept this, then the knowing nature of *jnân* (self) gets erased. The omniscient has seen the complete nature of *jnân*. There is no discrepancy/obstruction/ambiguity in the teachings revealed by Him.

Every aspect of all substances of the three *kaals* and of three *lok* is known in the *jnân* of the omniscient. Nothing new is going to happen, on arriving at this decision a unique effort of ascertaining the omniscient state of the *âtmâ* begins. *Jiva* does not know/recognize the term 'Namo Arihantânâm' (obeisance to embodied omniscient God). As is the nature of substance, exactly the same is known (by the *Arihant*), and accordingly his divine speech has been emanated. **This cannot be understood without recognizing it by living in the company of knowers of the truth.** The entire world speaks against the truth/true principles. The way when a person is occupied/holed up by a ghost, then he is made to inhale fumes of chilli and is asked to disclose his identity. In the same way, here he is asked to tell who is he?

Âtmâ ni shanka kare âtmâ pote aap

Shanka no karnâr te, achraja eha amâp-Shrimad Rajchandra- Âtma-Siddhi gâthâ 58

Meaning: O doubter of self! One who has doubt about the soul's existence, he himself is the soul. Can there be a doubt without the doubter's obvious presence? It is extremely surprising to me.

This *jiva* (the self) by himself is an eternal entity full of *jnân svabhâv*. Even at this time your (*jiva*'s) characteristic nature is totally different from the body. If *jnân* and body be one entity, then everyone should have *jnân* according to the size of their body, but it does not happen so. Body and *jnân* are separate entities. *Jnân* itself is *âtmâ*. *Jnân* which is stuck in attachment is scanty/perverse. *Jnân* which is absorbed completely within the self, it is the *jnân* of omniscient.

The flag of unobstructed divine speech of the omniscient Lord is *anekânt* (confluence of opposites/pluralism). The words-scriptures as revealed by *Sarvajna Bhagwân* are *pramân* (authentic words), and the words-scriptures of others are not called authentic. The scriptures which speak of woman getting *moksha* in the same life, speak of the omniscient eating, falling sick, undergoing difficulties/afflictions/adversities, having active psychic activity of divided *jnân* and *darshan*, they show the passionless *Bhagwân* to be inferior, therefore those *shâstras* are not the real *shâstras*. Also, it has been said that—for accomplishing the monkhood in all respect- whose second name is 'the pathway to *moksha*'—the *mumukshus* (persons desirous of *moksha*) must be an expert in *shabda brahma*-(words God emanated) from the *Arihant*-omniscient *Bhagwân*. Or whose *anekânt* form of flag is manifested-he should be an expert in it.

Anekânt form of emblem means every substance exists by its own self and not by any other non-self. Origination-annihilation-constancy are always due to the self and not due to the other non-self, this is the indication of passionless divine speech (of omniscient). *Jnân* arises from the knowing nature of *âtmâ* but it does not arise from *raag*, but if he instead of believing so, believes *jnân* to be arising from *raag* also-then such a belief is *ekânt* (one sided view). *Jnân* arises from the shelter of *âtmâ*, and *jnân* does not arise from the shelter of *raag*; *nimitta* is due to *nimitta* itself- and not due to *raag*, *upâdân* (substantive cause) is due to *upâdân* form itself and not due to *nimitta* form—this is *anekânt* form of flag.

SIMULTANEOUS ILLUMINATION/MANIFESTATION OF TWO MUTUALLY OPPOSITE POWERS (QUALITIES) OF ASTI (EXISTENCE)-NÂSTI (NON- EXISTENCE) FORMS IN ONE SUBSTANCE, WHICH APPROVES ITS SUBSTANCENESS, IS ANEKÂNT (MULTIFARIOUS NATURE)

From the view point of numbers, *âtmâs* are infinite. Every *âtmâ* is eternally separate from the other *âtmâ*. *Âtmâ* is separate from infinite physical *karmas*. *Âtmâ* is the knower due to its knowing nature and not due to impure dispositions. Matter is due to its own self and not due to *âtmâ*, i.e. *âtmâ* is not dependent on physical matter, and physical matter is not dependent on *âtmâ*.

In the omniscient's passionless scriptures the flag is of *anekânt*. *Gunas* are of *gunas* form, and not of *paryây* form. *Dravya* is of *dravya* form and not of *gunas* form. *Paryây* is of *paryây* form and not of the

dravya form. The speech having such a characteristic feature of *anekânt* is the only divine speech of *sarvajna*. This kind of *dravya shrut* (canonical scripture/*shâstras*) is desirable. Excepting this, no other *shâstras* are true. Excepting the omniscient's preaching none of others' preaching is authentic (comprehensible). One who does not know the past, present and future, his speech/teachings are not authentic (comprehensible).

If someone speaks against the (*anekânt*) truth in the name of omniscient or in the name of Jain, then that too is not the speech/teachings of Jain. The speech quoting that the auspicious attachment form of compassion destroys *sansâr* is not the speech/teaching of the *sarvajna*. Because *sansâr* (transmigration) is destroyed only by taking the shelter of one's own *svabhâv*. But it is never destroyed by the shelter of *raag*. First, one should examine that; omniscient is having *jnân* of omniscience form, but not of *lokâlok* form.

If a money lender gets a fake currency/coin, then he gets it nailed (somewhere on the threshold or on a *door* frame), and does not allow it to run as a true currency/coin; in the same way, the true characteristic nature of *dev-guru-shâstra* as revealed in the divine speech/teachings of the omniscient, nothing opposite to that comes out in His revelation-nothing opposite to that is interpreted.

The self must decide that-'he is the knower'. *Jnâni* understands the view point from which it is written in the scriptures. Hence one should study the *shâstras* written by a true believer (*samyakjnâni*). But no part of any *shâstra* written by false believer (*mithyâdrishti*) should be treated as worthy of respecting, because it is the cause of false belief.

In this way, from its *sanskâr* (impression), the wealth of the form of specific self-realization power is manifested. On experiencing it by direct comprehensive knowledge which gives shelter of bliss to the mind/heart of intellectual person-his *moha* is destroyed. The enlightened selves (*jnânis*) do have the capacity of understanding the dispositions/thoughts or the willingness of other persons. The way a businessman understands the customers the moment they enter his shop; just as a person comes to sell his gold but he asks about its buying rate, but the businessman understands him (his intention); similarly, the true believer (*samyakjnâni*) understands the dispositions/thoughts of the other person in front of him.

JIVAS WHO UNDERSTAND AND ABSORB WITHIN THEIR HEART (KNOWLEDGE AND BELIEF), THE MEANING OF THE TOPIC WHICH IS BEING DISCUSSED/EXPLAINED CURRENTLY IN THE SCRIPTURE, ARE INTELLIGENT JIVAS; WHEREVER THE STATEMENT IS OF VYAVAHÂR, THERE THEY UNDERSTAND ITS MEANING AS SAID SO-CONVENTIONALLY. WHEREVER IT IS WRITTEN THAT-VIKÂR (RAAG-DVESH) IS CAUSED DUE TO RISE OF KARMA, THERE THEY UNDERSTAND THAT THIS STATEMENT IS MADE FROM VYAVAHÂR JUST TO INFORM WHAT WAS NIMITTA THERE; KARMA IS A SEPARATE NON-SELF SUBSTANCE. ONE WHO TRANSMIGRATES DUE TO HIS OWN (FALSE) UNDERSTANDING-FOR HIM THE NON-SELF SUBSTANCE IS SAID TO BE THE NIMITTA, THUS HE (JNÂNI) UNDERSTANDS IT

WHERE THE CONTEXT IS OF NISHCHAY (REAL), THERE ONE SHOULD UNDERSTAND IT AS NISCHAY, WHERE THE CONTEXT IS OF VYAVAHÂR (CONVENTIONAL), THERE ONE SHOULD UNDERSTAND AS VYAVAHÂR. WHERE VYAVAHÂR HAS BEEN SAID TO BE THE PATH TO MOKSHA, THERE HE UNDERSTANDS THAT RAAG IS NOT THE PATH OF MOKSHA. BUT ONE WHO TREADS ON THE PATH OF MOKSHA HE KNOWS THAT THIS KIND OF ACCOMPANYING AUSPICIOUS ATTACHMENT DOES ARISE, THAT IS WHY IT HAS BEEN SAID CONVENTIONALLY TO BE THE PATH OF MOKSHA.

Samyakjnâni experiences *ânand* (spiritual bliss) through direct *jnân*. Ebullition of bliss arises by self-realization form of direct *jnân*. He has attained true knowledge (*samyakjnân*), even then he studies the *shâstras*. The sentient self is filled with knowledge. The auspicious attachment of worshipping, devotion, compassion, charity, vows, etc. do arise, but is *vikâr* (blemish/fault). It is not the *svabhâv* (pure nature of

self); there is no *vikâr* in the *svabhâv*; in this way, *jnâni* is the true knower of scriptures. A fountain of *ânand* arises within him. He sees the "I" (self) as an embodiment of *jnân* and *ânand*, and *ânand* is manifested by its support/shelter. *Lendi piper* (*piper longum*) is filled with tangy taste and greenness. Similarly, this *âtmâ* is filled with *jnân* and *ânand* - this is about of him for who has ascertained and experienced such nature of self.

Moha is destroyed by knowing the self-substance completely through *pratyaksha pramân jnân* (direct comprehensive knowledge), and through other authentic comprehensive *jnân*. If *jnân* would not be separate from *vikâr* (blemish/delusion) and associated things, then *ânand* cannot arise, but he does not understand the meaning of what is stated in the scriptures. At **many places come the statements of *vyavahâr* (conventional religion) but its fruit is *sansâr* (transmigration)**. Therefore, one should know the *nishchay* (real standpoint) and attain self-realization.

Nishchay (experiencing the eternal pure self) is *pramân jnân* (comprehensive knowledge), it bestows spiritual bliss. *Chaitanya svabhâv* (sentient nature) is eternally full of *jnân* and *ânand* nature. By knowing it correctly and by self-realization through direct comprehensive knowledge (*pratyaksha pramân jnân*), as well as by other non-contradictory comprehensive knowledge-one should study the scriptures. *Smriti* (remembrance), *Pratyabhi jnân* (recognition), *tark* (logic), *anumân* (inference) and *Âgam* (omniscient's scripture) - all these are the divisions of indirect comprehensive *jnân* (*paroksha pramân jnân*).

The '*Shatkhandâgam*', '*Samaysâr*', '*Pravachansâr*', '*Panchâstikây*', '*Niyamsâr*', etc. *shâstras* are written according to the divine speech of *Bhagwân*. The way a valuer keeps a black stone with him for testing the purity of gold only in the same way, here also, we advise to examine the truth. The divine speech-teachings of *Veetaraag* (passionless omniscient) should be ascertained/decided by *pramân jnân* (comprehensive knowledge). With the help of *anumân* (inference), *pramân jnân*, etc. ascertainment/decision of all substances can be done. In this way, on knowing all the substances correctly one's perverse belief gets destroyed.

One should study the *shâstras* with *bhedjnân* (discriminative knowledge of self and non-self). Therefore, for destroying the *moha*, studying correctly with devotion supported by *bhâv jnân* of *param* (supreme) *shabdabrahma* (teachings/wordings of omniscient *Bhagwân*), is a means of self-realization. To study the scriptures correctly with thoughts affirmed of the knowledge of (experience) of the pure nature of self, is another means. By deciding that there is an absence of *raag* in *jnân*, and absence of *jnân* in *raag*; one should study the *shâstras*.

On knowing all the substances, (by their independent nature) *moha* gets destroyed. Here it is not said to only study the *shâstras*, because thought of studying the *shâstras* is *raag*. The efficacy of omniscience is present in 'me' within the self. The state of *parameshwar* (supreme Godhood) is manifested from the efficacy present in inner self-so by focussing/taking support of such self-efficacious god, to continue the practice/study of the self is being talked about here.

SOMEONE SAYS THAT-HE WILL BELIEVE ALL THIS AFTER ATTAINING OMNISCIENCE?

Answer to him is what is the purpose of asking about a water hut after having drunk the water? But instead one should ask about a water hut prior to drinking the water; similarly, if someone says that he will come to know all after attaining omniscience, then he is replied that, what is the use/need of taking true decision? Hence, he should decide right now, prior to becoming omniscient in *parâyâ*, that he (the self) is omniscient potentially by efficacy. He must accept, keeping in view the efficacy of pure nature of self. This has been said from the view of self-focussed *jnân* (*bhâv jnân*) experiencing the self. Desire of studying the scriptures does arise in the accomplishing incomplete state, but it is secondary (unimportant). The

disposition/thought which gets affirmed/boosted by *bhâv jnân*; one should study the scripture with the support of that disposition/thought of self.

At present many persons do not know that what is called the divine speech/teachings of *Bhagwân*, or who is called a *sâdhu*. Those monks who are swinging with state of *shuddhopayoga* (absolute pure psychic activity) of *nishchay ratnatraya* and are in the naked sky clad (possession-less/occupation-less) Digambar state, only they are preparing to attain *kevaljnân* shortly, and they are called the true *sâdhus*; they are saluted/revered, even by the *Gandhar, Âchârya devs*, through the incantation of obeisance when they chant the *Namaskâr Mantra*. During chanting the five *namaskâr mantra*, the *Gandhars* say – “O! all supreme *sâdhus*, I bow at your lotus feet”. The state of *parameshwar* (omniscient), also to which they have bowed to, is sanguine, sublime, non-temporal. Those who believe-know-remain engrossed in the passionless nature of self-*âtmâ*, they are included in the state of *Panch pameshthi* (five supreme souls).

CHÂRITRA (TRUE CONDUCT) IS REALLY THE REAL DHARMA, AND THE BASE/ROOT OF CHÂRITRA IS SAMYAK-DARSHAN (TRUE BELIEF). CHÂRITRA IS WORSHIPPABLE ONLY WHEN IT IS WITH SAMYAKDARSHAN

The holder/follower of such *châritra* is included in the *Panch pameshthi* (five supreme souls). As is the true path of *moksha* one should believe and know exactly in the same form. And as is the characteristic nature of *nishchay* (real standpoint), and of *vyavahâr* (conventional truth), one should know exactly in the same form. Here the study of *shâstra* only is not talked about. But by keeping one’s focus on the pure *upâdân* substantial self-substance, one should study the true *shâstras*-this is what said here.

WHO WILL MAKE THE WORDS OF SHÂSTRA THE NIMITTA?

Upâdân is not in *nimitta*, and *nimitta* is not in *upâdân*, and *raag* is not in *jnân*, and *jnân* is not in *raag*. Such understanding/knowledge of *anekânt* (multi- faced nature of substance) is called the true understanding/knowledge of *Parmeshwar* (omniscient)-here the discussion is of having such *jnân*. Many people do not feel the necessity of knowing the truth. They pretend/make excuses by telling that-no one can really decide what the truth is.

athvâ mat darshan ghanâ kahe upây anek |

tema mat sâcho kayo bane na eha vivek | Srimad Rajchandra- Âtma-Siddhi gâthâ 93

Meaning: There are various creeds and schools of faith, but every system of philosophy shows differently the means and steps of soul’s liberation

It is difficult to decide which one among them is correct and worth adopting. Which path he should choose as he cannot discriminate easily the right path from the wrong ones-*Srimad Rajchandra*

Some disciple raised a doubt, but it is about a genius capable disciple. O Brother! First you should decide about the truth then you will understand the truth and your mind will be settled.

ONE SHOULD STUDY THE SCRIPTURES WHICH DESCRIBES THE EXISTENCE OF THE SVABHÂV (THE TRUE NATURE) AND ABSENCE OF BIRTHS (EMBODIED STATES OF TRANSMIGRATION)

Those dispositions/thoughts which will go on becoming firm by the support of *bhâv jnân* of true self, one should study and listen to the *shâstras (dravyashrut)* with such dispositions/thoughts as it is another means of destroying *moha*. *Âtmâ* is the idol form of sentience, which can neither bring *nimitta*, nor can leave *nimitta* also. In the same way *raag* can neither be brought nor *can raag* be left. With such *bhâv jnân* (knowledge of pure self), the omniscient *Bhagwân* is *nimitta* to him. If he himself takes interest and focuses on the substance by the self, then the teachings of *Sarvajna dev* (omniscient) is said to be the *nimitta*. He who has destroyed *bhavs* (transmigration), in his divine speech/teachings the way of destroying *bhavs* is

emanated. But in the divine speech/teachings of passionless *Bhagwân* the talk of keeping the *bhav* and causes of *bhavs* does never emanate.

By testing this way, the genuineness of the divine speech/teachings of passionless omniscient *Bhagwân* can be understood. In the divine speech/teachings of *Bhagwân* it is not revealed that *dharma* will arise by having auspicious thoughts/activities or transmigration of *jiva* will be destroyed by serving food to a *muni* (monk). But in this divine speech/teaching it is revealed that the passion is destroyed on taking the shelter of the *svabhâv*. In this way *Bhagwân's* divine speech/discourse is *anekânt* speech as it reveals the existence of *svabhâv* and admonishes to finish the *raag* by taking the shelter of *svabhâv*.

To know one's own nature by knowing the *dravya-guna-paryây* of *Arihant*, is also one way (means). After that, to affirm it further and to finish *raag*, another way (means) is to study the *shâstras*. To ascertain with experience the complete *jnân* of self is *samyakdarshan*, to know the knower is *samyakjnân* and to engross and play in the knowing of the knower is *châritra* (conduct)-one should decide this way.

The growth (steadiness) of *jnân* with the focus on self is *châritra*; the thought which arises in between the way is not *châritra* but is a fault. The means of attaining *kevaljnân*, is to manifest the *jnân* (self-realization) and to focus on it with concentration. Having firm belief that he (the self) is an eternal entity full of sentient nature, he should study the scriptures. In this work to purify the dispositions/modifications is primary, and it is the way/means of destroying *moha*.

GATHA-87

अथ कथं जैनेन्द्र शब्दब्रह्मणि किलार्थानां व्यवस्थितिरिति वितर्कयति-

Now, *Āchārya* considers how is the distinction of the substances set out in the sacred words/scripture (*shabda-bramha*) of omniscient Lord *Jinendra*-

दव्वाणि गुणा तेसिं पज्जाया अट्टसण्णया भणिया।

तेसु गुणपज्जायाणं अप्पा दव्व त्ति उव्वेसो॥87॥

DAVVĀṆI GUṆĀ TESIM PAJJĀYĀ ATṬHASANṆAYĀ BHANĪYĀ |

TESU GUṆAPAJJĀYĀṆAM APPĀ DAVVA TTI UVADESŌ ||87||

Meaning of *gāthā*: Substances (*dravyas*), their attributes (*gunas*), and modifications (*paryāys*) are expressed by the term *arth* (object) and among them, it is revealed, that the substance is the substratum of attributes and modifications.

***Tikā*:** Substances, attributes and modifications, even besides their having separate expressible designations, (but) owing to their being identically undivided one indicating a single object, they are put under single term *arth* (object). There, the substances are *arths* which hold the attributes and modifications, or which are held by the attributes and modifications; attributes are *arths* which hold the substances in the form of their abode, or which are held by the abode provider- substances; modifications are *arths* which hold the substances in the form of their successive evolution, or which are held by the substances in the form of their sequential evolution.

Just as gold, taking it here as an example of a substance, holds the yellowness, etc. attributes, and ring, etc. modifications, it is held by them, hence the gold substance is an *arth*, and just as yellowness, etc. attributes hold the gold in the form of an abode or they are held by the abode provider gold, hence the yellowness, etc. attributes are *arths*, and just as ring etc. modifications hold the gold in the form of their successive evolution or they are held by the gold in their sequential evolution, hence ring, etc. modifications are *arths*. So is elsewhere.

And just as in this example of gold (as a substance), yellowness, etc. its attributes and ring, etc. its modifications, gold is the substratum/ the self of those yellowness, etc. attributes and ring, etc. modifications, as they do not exist separately from gold; similarly so, in the case of substance, attributes and modifications, the substance, in general, is the substratum/the self of its attributes and modifications because they do not exist separately from the substance.

***Bhāvārth*:** In the previous verse 86 it is said that studying of *Jina-shāstras* (omniscient's scriptures) with right understanding is the means of destroying *moha*. Here it is said briefly-how is the discrimination/ functional phenomenon of substances as set out by the *Jina-shāstras*. Lord *Jinendra* has revealed that the

word *arth* denotes substance, attributes and modifications; except this, there is nothing in this universe, and among these three the substratum of attributes and modifications is the substance itself. So, the attributes and modifications of one substance do not at all become the attributes and modifications of any other substance. All substances live in their own attributes and modifications. Such condition of substances is stated in the sacred *Jina-shâstras*.

PRAVACHAN

One should properly study the scriptures and understand the substances as spoken by the Lord of three *loks*, the omniscient *Bhagwân*, purely with the objective of one's own spiritual upliftment, focus on the self, due to which *moha* will be destroyed. *Jnân* does not increase with the focus on *nimitta* (instrumental cause), but increases with the understanding of the nature of substance-attribute-modification, exactly the way it has been known by the omniscient *Bhagwân*. Now, *dravya-guna-paryây* has been explained as revealed in the divine speech of *Jinendra*. *Bhagwân* has explained the substances in his divine speech/teachings, exactly the way He has seen/known them, on studying it with the focus on self, then it is not possible that *moha* will not go.

Here substance-attributes and their modifications all the three have been called by a single term *arth*. Here 'arth' does not mean money.

- 1) Normally, meaning 'of arth' -is taken as putting effort of making money-but that meaning of *arth* is not to be taken here.
- 2) Putting effort for auspicious thought/disposition is *punya* (virtue).
- 3) Putting effort for carnal desires and of objects to satisfy senses is the thought/disposition of *paap* (vice).
- 4) Putting effort for *moksha* is the *shuddha bhâv* (pure psychic activity).

Here in all the above four meanings, the meaning of 'arth' should not be taken as putting effort for money. But here *arth* means *dravya-guna-paryây* (substance-attribute-modification), and the nature of attributes and modifications means its quintessence, that is the *âtmâ* (substance) is possessed of attributes and modifications. No substance is separate from its attributes and modifications-such is the discourse (teaching) of Lord *Jinendra*. *Dravya* attains/holds its *guna-paryây* and *paryây* attains its own *dravya*.

Even besides there being the characteristic difference in the three terms-*dravya-guna-paryây*, all the three terms are denoted by a single name- 'arth'. *Dravya* means an efficacious substance (which holds the efficacy), *guna* means efficacy, and *paryây* means the present state. There is a difference of *vâchak* (descriptive words) and *vâchya* (meaning of the word/the denoted substance) substantives in these three, but by understanding the nature of all the three as one indivisible entity, if it is called by any one name, then all three are called *arth*. The word *guna* highlights efficacy, and the word *paryây* indicates the condition/state, even then if distinction is not considered in the *vâchak* (descriptive words) - then by the single word 'arth' all the three are recognised.

In the word *tattvârth*, two words – *tattva* and *arth* are stated, there all the seven *tattvas* (elements) are called *arth*. *Jiva* and *ajiva* these two are *arth* from the general (*sâmânya*) point of view. *Âsrav*, *bandh*, *samvar*, *nirjarâ*, *moksha* are the *paryây*s forms of *arth*. Nature of *arth* is called *tattva*. Nature of *dravya* is a mass of *guna-paryây*. Nature of *guna* is the eternal form of *shakti* (efficacy) and *paryây* means its manifested state/condition. In this way there is a difference in their characteristic nature. Thus *dravya-guna-paryây* is the three different names of a substance, but if the *vâchak bheda* (descriptive difference) is not considered, and all the three are explained by one word, then they are called 'arth'.

DRAVYA- GUNA-PARYÂY THESE THREE ARE DIFFERENT, MUTUALLY, IN THREE FORMS. **PARYÂY** IS OF ONE **SAMAY** (SMALLEST UNIT OF TIME). **GUNA SHAKTI** (EFFICACY OF ATTRIBUTE) IS ETERNAL, AND AN INDIVISIBLE MASS OF **GUNA** AND **PARYÂY** IS **DRAVYA**. DESPITE THE DIFFERENCE IN THE QUINTESSENCE OF THESE THREE, IF THEY ARE TO BE TOLD BY ONE WORD, THEN THEY ARE TERMED BY ONE WORD **ARTH**

Each *dravya* reaches/holds its own *guna-paryây*, but it does not reach/hold the *guna-paryây* of another substance. Among these *dravyas*, *gunas* and *paryây*s, the one which reaches/holds its *gunas* and *paryây*s – or those which are reached/ held by *gunas* and *paryây*s-such *arth* is *dravya*.

Each *âtmâ* and each *parmânu* (atom-the smallest unit of matter) reaches/holds its *gunas* and *paryây*s. *Âtmâ* is a substance, it is an indivisible entity with its attributes, and it attains their *paryây*s (modifications). *Âtmâ* attains its own blemished and unblemished *paryây*. The state/modification of this finger is reached/ attained by its *parmânu*s; but *âtmâ* does not reach/attain it. *Âtmâ* reaches/attains its own *jnân-darshan-châritra*.

One *parmânu* substance attains/reaches its own *gunas* of touch-taste-smell-colour. The *paryây* of its movement is reached by that *parmânu* and attains it. Another *parmânu* does not reach the *paryây* of that first *parmânu*. People say that-‘he got money, got honour/prestige’; (but) what did he get there? That *âtmâ* has got a sense of ownership-has reached it, and the *parmânu*s of honour/prestige have reached the honour/prestige.

Infinite *jivas*, infinite times infinite *pudgals* (*parmânu*s), *dharma*, *adharmâ*, *âkâsh*, and *kaal* (innumerable *kâlânus*)-these six kinds of *dravyas* (substances) reach their own respective attributes and modifications. One who believes that his *paryây* can be reached by some other *jiva* – e.g., ‘I served him food, I have made all his arrangements” such a believer is a fool. Just to indicate the *nimitta*, the statement of *vyavahâr* is made, but it is not possible that-*âtmâ* can reach the attribute and modification of another substance.

It is not the nature of substance that the *paryây* of a substance can be reached by another substance; by the study and understanding of such nature of substance-attribute-modification, one’s *moha* gets destroyed. This embodied being-*âtmâ* reaches/attains the state (modification) of *sansâr* (transmigration). The *parmânu*s of *dâl* (lentil) reaches its cooked state. The cooked state of *dâl* is not caused by fire, women or water. Ignorant person is deluded that *dâl* reaches/attains those different states due to the associated circumstances. But this indicates the absence of distinguishing knowledge in him.

Q. HOW IS DHARMA EVOLVED IN THIS?

A. When one decides that he himself reaches/attains the state of *vikâr* (blemish) – then his sight/ focus turns from the momentary *vikâr* towards the eternal substance-this is *dharma*. *Âtmâ* reaches its own *paryây*, therefore he himself reaches the state of *vikâr* also. But the (state of) *vikâr* is momentary, it changes, and the *svabhâv* (pure nature) is eternal. So, on being interested in his *trikâli svabhâv*, he attains the sequence bound stainless pure modification of self -this itself is the state/talk of *dharma*.

In his divine speech (discourse) *Bhagwân* has explained the nature/limitation of substance, that every substance attains its own attribute-modification-this itself is the limitation of the substance. Hence *âtmâ* also reaches its own *guna-paryây*, but it is not within the limitation of substance -that any other substance could reach the modification of *âtmâ*. And also, it is not within the limitation of substance *âtmâ* that *âtmâ* could reach the *paryây* of another substance. This is an irrevocable great principle.

Âtmâ is a substance with attributes and modifications, this is explained here. In one body there are infinite one sensed *jivas* - those *jivas* of *nigod* also independently attain their own attributes and

modifications, but not due to *karmas*. Ignorant *jiva* says opposite of this—that innumerable *jivas* do *vikâr* (impure dispositions) due to *karmas*, but that is untrue.

Water gets hot due to the state of its *parmânu*, but not due to fire. This is because the *parmânu*s of fire does never attain the state of water. Infinite substances attain/reach their own respective *sâmânya svabhâv* (eternal uniform nature) and their own respective *paryây vishesh svabhâv* (modifying specific nature of *paryây*). Therefore, it does not stand true that their *paryây* is evolved when the *nimitta* is met with and if *nimitta* is not met with then their *paryây* does not evolve; because *nimitta* also attains its own state of modification, but it is not the nature of a substance that-*nimitta* would reach the *paryây* (state) of *upâdân* (self-modifying substance). *Nimitta* is *upâdân* (substantial cause) for its own self. Whatever delusion is caused in *jiva*, its *dravya* attains it, but no one can bring the other non-self-substance—the ignorant merely feels deluded.

In the divine speech of the spiritual words of the Supreme God, the omniscient Lord of the three worlds, an appropriate arrangement of the functioning of all the six *dravyas* has been explained; one who speaks opposite to this is an enemy of the *veetaraag* (passionless) omniscient. An ignorant, because of having interest on the dependence of *nimitta*, he attains/modifies into perverse faith, but he has not modified so due to the rise of insentient *darshanmoha karma* (faith deluding *karma*). Thus, if he understands according to the nature of substance as it really is, only then his interest towards *nimitta* and *vikâr* will leave and it will turn towards the pure self (*dharma*).

PEOPLE ASK THAT SHOULD WE NOT SAVE OTHER JIVAS' LIFE?

If when he is asked—does he do two acts of attaining his own *paryây* and also attaining the *paryây* of other non-self? Infinite substances are separate from each other; one should accept this at least once. Infinite substances attain their own modifications—have such *abhed jnân* (distinctive knowledge). The arisen state of *karma* attains its own *paryây*, but the rise of *karma* does not attain *raag* of *âtmâ*; in this way first of all one should know the real nature of substance-attribute-modification.

Flour attains the modification of *roti* (Indian bread). Every particle of *karma* attains its own modification; when that *karma* does not even touch any other particle of another *karma*, then it can never happen so that it can attain/touch the eternally non-tangible *jiva*.

Since we are Jains so we must speak/chant the *mantra* 'Namo Arihantânam', but only by chanting, the desired result will not be achieved, but rather one should understand what omniscient has known? What has he said? What is the nature of substance revealed by Him? One must know this. The uplifted/raised state of this stick has not occurred due to the hand, and neither has it occurred due to *jnân*. But that substance attains/reaches its own *dravya-guna-paryây*, hence the state (*paryây*) of its movement, stationary-ness, etc. are evolved by itself—they are not dependent on other non-self.

Dravya can be reached through its own *gunas* and *paryây*s, but one cannot reach own *dravya* through the *gunas* and *paryây*s of any other *dravya*. As many as are the *dravyas* (in existence), they all are attained/reached through their own *gunas-paryây*s. Hence *âtmâ* too is attained through its own *gunas* and *paryây*s, but it cannot be attained by the *nimittas*, or by the *paryây*s of any other substance.

Q: Can *âtmâ* be attained through *raag*?

A: *Raag* is the existence in *paryây* of one *samay*, and it is of this *dravya* (*âtmâ*)—on deciding this one can decide that the eternal *dravya* is pure by nature.

See! The phenomenal arrangement of substances and the limitation of substances! Whoever crosses this limitation he is a *mithyâdrishti*. This *jnân* is *âtmâ*, and this *paryây* is of *âtmâ*. *Dravya* is reached through its own *guna-paryây*, but one cannot reach one's own *dravya* through the *gunas-paryây*s of any other

substance. *Dravya* reaches its own *guna-paryây* and *dravya* is reached through its own *guna-paryây*; this way the substance is defined here reciprocally.

First *dravya* is taken as the cause (base of *guna-paryây*), then *guna paryây*s are taken as the cause (base of *dravya*), and it is said that *parmânu* is ascertained through its own *guna-paryây*s. Hence now, the point that when *nimitta* is met with, then work is evolved does not stand true. The way, as a newly married boy who is lost in the *raag* of his wife gets deluded and forgets his parents, similarly, *ajnâni âtmâ* has forgotten his own *dravya-guna-paryây*, and is lost in the other *chetan* (sentient beings) and *pudgals* (matter)-insentient substances.

WHY DRAVYA IS CALLED ARTH?

Here *arth* means to attain and to attain means to reach. *Dravya* reaches its own *guna-paryây*s and *dravya* is attained/reached through its own *guna-paryây*s. *Dravya* goes/dwells into its own *guna-paryây*s and *guna-paryây*s go/dwell into its own *dravya*, but they do not go/enter into other non-self-substance. Such *arth* (substance) means *dravya*. *Gun*as (attributes) are attained by the shelter of *dravya*, or they are attained by the shelter providing *dravyas*.

Now, why has *guna* been called *arth* (substance), this is explained here. *Gun*as which are existent attain/reach *dravya* in their shelter form. Base/substratum of *gun*as is *dravya*. Omniscience can be attained on taking shelter of *dravya*; in the same way the attributes of *darshan* (belief), *châritra* (conduct), *agurulaghutva* (constancy of individuality/independence), *prabhutva* (supreme Lordship), etc. reach/exist in the base form of (*âtmâ*) *dravya*. Touch, taste, etc. also reach/exist in the form of base of their *pudgal dravyas*. Or those which are attained/ reached by their respective *dravyas*-such 'arth' are *gun*as.

To retain that characteristic feature, which is its nature, is *dharma*. Ignorant imagines that if he would keep accumulating so much wealth then it will be beneficial and there will not be any anxiety/worry till his death, or that when his son will grow up/become an adult (then) he could do *dharma* peacefully. Ignorant who believes this way fosters *mithyâtva*. Son attains his own *paryây* - how does that matter to you (the self-soul)? *Jiva* does not attain any circumstances/associated things, but he attains his own *paryây* only. Thus, *Âchârya* has talked about the *gun*as (attributes).

Paryây reaches-attains *dravya* by its sequential modification-on deciding so, *samyak darshan* arises. Now, *paryây* is called 'arth'; *paryây* is sequential. This means, *paryây* arises one after the other. The way feet move one after the other; similarly, each modification arises one after the other. *Paryây*s attain reach its' *dravya* by way of its' sequential modification. The way 50 people are standing in a queue to buy a ticket, then all will get tickets one after the other, i.e. they attain/reach their ticket by way of sequential modification. But it never happens such that all *paryây*s would get manifested all together.

At whatever time whichever *paryây* is destined to arise, at that time that very *paryây* reaches its *dravya*. Here, in the sequential modification one should understand that both *vikâri* (delusional) and *avikâri* (non-delusional) *paryây*s are included. Modifications arise sequentially one after the other in *krambaddha* (sequence bound manner), but none of the modification arise before, or after, it's destined time of arising.

*Dravya-gun*as are non-sequential and *paryây*s reach sequentially, on facing/focussing one's sight on such a *dravya* the false belief (*mithyâtva*) is overturned and the right belief (*samyak darshan*) is manifested, that is *dharma*. If singularly every aspect is believed to be non- sequential, then no system will prevail. The way in one *samay* infinite *gun*as exist horizontally area wise simultaneously; in the same way sequentially modifying all *paryây*s are situated in one *samay*, it is the vertical sequential modification, so they arise one by one, but does not arise randomly. This means that one should decide on the *jnân* wealth of *âtmâ*, this is the limitation of the substance as told by the omniscient *Bhagwân*. One who does not understand this limitation, his *jnân* is not correct.

In this way, *paryây* is attained by its sequential modification. There is no randomness in it. Therefore, the self remains the knower and seer, which is attained by the *dravya* through its sequential modification.

HOW IS PARYÂY ATTAINED?

Paryây is attained by its own sequential modification, but it cannot be attained by the sequential modification of another substance. Modification of *parmânu* is attained through the sequential modification of the *parmânu* only. One who believes that he can change the modification of someone else has forgotten his own knowing nature of pure self. *Âtmâ* can be attained by its own sequential modification.

Nimittas were favourable so the modifications occurred better and had they not come there then such modifications would have not happened—such sort of belief is merely delusion, because (all) *paryây*s are attained sequentially by their respective own *dravyas* - so knows the *jnân*. Therefore, true *purushârth* (effort) lies-in the decision of the sequential modifications with the focus of non-sequential *dravya-guna*. On deciding about *krambaddha* (sequence bound modification), one's focus/sight turns towards the eternal self *dravya*-and this itself is *purushârth*. Here in the explanation of these three, systematic arrangement of the entire world has been told.

Modifications owing to modifying sequentially are attained/reached by their respective substances. This *jiva* reaches *vikâr* (blemish) modification sequentially. It is ignorance to believe that he can bring/evolve a specific auspicious modification by force. Because *dravya* will reach with its sequential modification. It is ignorance to think that if he would do such an auspicious attachment then it will result into good, and if he would do such an inauspicious attachment then it will result into bad. ***Paryây* is attained by *dravya*, but *paryây* cannot be attained by *paryây*.** When the substance is understood substantially/correctly as it really is then *dharma* arises, but *dharma* does not arise by knowing the substance perversely.

In trying to change the modification of another substance through one's own modification then you (the self) will feel the perturbation of doer-ship and ignorance, but *dharma* will not be realized. The modification can be attained in a sequential manner only-in deciding so decision of the knowing nature of self is evolved. Therefore, leaving the delusion of being a doer, one must decide that he (the self) is the knower and seer only. According to this the word '*arth*' means to reach, to attain. Based on this word the three things-*dravya-guna-paryây* are explained.

Gold reaches the modification of gold ring, bangle, etc. but the goldsmith or the hammer does not reach it. In this chapter it is said that the cause of destruction of *moha* is the correct knowledge of *dravya-guna-paryây* as told by the *veetaraag sarvajna* (passionless omniscient) *dev*. One who does not have interest in knowing the actual *dravya-guna-paryây*, he is interested in the untruth/unreality, because on having interest in knowing the trueness/reality one's *moha* (delusion) is destroyed.

Now discussion of *dravya-guna-paryây* is analogized with the illustration of gold. In place of *dravya*, take the substance gold, it attains/reaches its attributes of yellowness, etc. and its state of earring etc. Gold attains the state of earring, etc., but it does not attain this state from the gold-smith. Modification of money is attained by money and the modification of gold is attained by gold. Gold itself attains/reaches its own modification. Yellowness, smoothness, etc. are its attributes, and ring, bangle, earrings, are its modifications. Gold itself attains/reaches its own attributes and modifications. Gold is a *dravya* (substance), yellowness, etc. are its attributes, and bangle, etc. whatever state occurs in its own time that state (modification) of bangle, etc. is attained/reached by the gold itself, but the ignorant feels deluded as if it is done and attained by the gold-smith or by hammer.

Particles of hammer are the matter substances of the world. They, remaining substantially unchanged (permanent) continue changing/modifying. Those particles attain the *paryây* of hammer form,

but hammer's *paryây* does not cause to attain/reach the *paryây* of gold. This is the science of science. As many substances are there in the world, they all reach the state of their own attribute. Gold reaches its attributes of yellowness, smoothness and their *paryây*s. Attribute is *âdhyey* (dependent), and gold is the *âdhâr* (base/substratum). Gold reaches its own attributes and state of earring, etc., but desire of goldsmith and the knowledge of goldsmith do not reach the state of earring, etc. Hammer reaches the state of hammer, but the hammer does not reach the state of earring.

“*Svasthabhavanam*” (to remain active within one's own self) is the characteristic nature of substance. One's modifying nature is by one's own self; hence the state of a substance is not attained due to any other substance. IGNORANT ALSO DOES NOT ATTAIN THE *PARYÂY* OF ANOTHER NON-SELF SUBSTANCE BUT HE MERELY ATTAINS DELUSION.

It is said that- one has made and served *laddus* (Indian sweet) for five hundred people. But *laddu* is a substance having touch, taste, colour, smell, it attains its own *gunas* (attributes), and its state of *laddu* form is attained by *pudgal dravya* (insentient matter); however, it is said conventionally that someone else has made the *laddus*. The substance itself modifies due to its own self, (but) at that time, to see the suitable presence of another substance (that modification) is said to be due to *nimitta*. But it is not so that the substance modifies due to *nimitta*.

At present the state of gold was not meant to modify into bangle state, but because of hammer it has turned-so this is not the nature of a substance. What does it mean when people say that this *jiva* has got a sum of rupees five hundred thousand? The substance which was meant to change its place it attains/reaches that place and state, but *jiva* never attains/reaches money, but this object is attained to me—he fosters such sort of delusion.

Q: So, should we leave the money?

A: Taking or leaving the other non-self-substance is not dependent on *jiva*. It is not possible for anyone to do/create anyhow the state of separating other non-self-substance. Changing of state of moving from one place to another place being dependent on that substance, so that substance reaches/attains that state. Ignorant boasts about it, but he does not see the capacity and quintessence of the substance, and instead believes that it has attained the capacity because of another substance. This is the sight/focus on non-self-associated things, which is delusion, the cause of infinite transmigration.

Raag is a part of the whole substance (the self) and on knowing the self-modifying nature of this whole substance *samyakdarshan* is manifested. *Âtmâ* is a substance which attains its own impure (perverted)-pure (un-perverted) state. Thus, the self *jiva* attains/modifies into the state of *paap*, of violence, lies, theft or the state of *punya* of compassion, charity, etc. But it does not happen so that-the other *jivas* are saved or die because of his state.

Suppose a person has earned a lot of money-might have earned by his intelligence. What is intelligence? It is the *paryây* (state) of the *jnân* attribute. *Âtmâ* is a substance, *jnân* is eternal *mati-shrut jnân* is its state.

Through this state of *jnân* one reaches the *âtmâ*, but it is untrue that the outside work might have been done by the state of his mind/intelligence. All the insentient and sentient substances of the world modify and reach into the form of their respective states – even on such being the nature-the ignorant is deluded/confused that someone else attains/reaches that state.

Substance *âtmâ* by nature is full of *jnân* and *ânand*. It is eternal without a beginning and end; there

* *mati-sensory knowledge, shrut-mental or scriptural knowledge*

is no other power (so called god) which creates, protects, destroys the self-existing substances. That which exists is never destroyed, and whatever is the substance it possesses its own nature. To know and to see is the characteristic nature of *âtmâ*. Every *âtmâ* holds/ reaches its own *gunas* and *paryâyis* etc. and whatever *vikâr* (impure disposition) occurs that also is reached by the *âtmâ*, but *vikâr* is not caused due to *karma*, and *âtmâ* is attained/recognised by *shubh-ashubh* (auspicious-inauspicious) *vikâr* (impure thought activity).

Vikâr is whose?

Vikâr is the impure *paryây* of *âtmâ's* *châritra* (conduct) attribute. This momentary state of impure disposition being of the duration of one *samay* can be removed by the focus/shelter of the eternal self-substance. In this way this *âtmâ* is known/realized as a pure sentient blissful entity. It is not so that-any *jiva* attains/modifies into *vikâr* due to rise of *karma*. Sentient blissful nature of self is completely filled within this *âtmâ*, and thus reaches its perverse state or natural pure state.

HOW IS THIS ÂTMÂ ATTAINED/REALIZED EVEN BY THE JNÂN (KNOWING) OF THE IMPURE STATE?

Of which whole substance is this impurity a part of a whole? Is it a part of *âtmâ*? (But) the *âtmâ* exists eternally, permanently, and its permanent nature is *jnâtâ* (knower) *drashtâ* (seer), on understanding this, *raag* (attachment) is said to be *jneya* (knowable). In this way by focussing concentrated with firm resolve on the pure nature of self, an unprecedented/unparalleled bliss arises. This is *samyakdarshan*. The disposition of worshipping (*poojâ*) of *Bhagwân* is *shubh raag*, to see the state of *raag* of self, the nature of *âtmâ* is understood. Momentary *vikâr* is in the state, but not in the eternally permanent nature. On deciding in one's knowing nature, that there is no *vikâr* in his *svabhâv*, *samyakdarshan-jnân-châritra* is attained. This is called *dharma*.

Q. WHERE CAN ONE FIND JNÂN AND ÂNAND?

A. ONE CAN FIND JNÂN AND ÂNAND IN HIS ÂTMÂ

Now, attributes of gold are discussed. Yellowness, etc. attributes exist on the base of gold substance, but do not exist on the base of anything else, meaning they do not exist on the base of goldsmith and hammer. Substance is the shelter—is the support, and its *shaktis* (efficacies/attributes) are *âdhyey* (dependent/resting on some support). In other words, yellowness, etc. Attributes are attained/ reached by the shelter provider-gold.

Where are attributes found? Attributes are found in the substance. Similarly, where will *jnân* and *ânand* of *âtmâ* found? In the *jnâyak* (the sentient knowing substance). Therefore, *jnân* and *ânand* are attained in the *âtmâ*; these *gunas* are not attained from the outside. *Gunas* of a substance are not be reached/attained by any other *dravya*. The approval cum-realization of *jnân* and *ânand* is done by the shelter of the soul-substance. The perverse state of this bliss is *vikâr* and sorrow.

Who attains sorrow? *Âtmâ* (himself attains sorrow) but no other *jiva* can free him from sorrow. *Âtmâ* attains his own *ânand*, meaning *ânand* is found from the self *âtmâ*. *Âtmâ* himself attains opposite state of *ânand* (i.e. sorrow), but not because of hunger-thirst, etc.

Gold etc. substances attain their every *paryây* by sequential modification. Modification of earring, etc. also attains/reaches its gold substance, by way of sequential modification. The different state arising successively attains/reaches its own *dravya*. *Paryây* of gold is attained by the gold substance through its sequential modification only. All *paryâyis* are not attained all at once, i.e. when the *paryây* is of a bangle, at that time, the *paryây* of a ring does not exist. The way gold attains its *paryây* by way of sequential modification, in the same way *âtmâ* too attains the state of *vikâr* (blemished) or *avikâr* (unblemished) sequentially.

Âtmâ is a substance, *ânand* is a *guna*, and its perverse state is sorrow and *âtmâ* attains the state of

sorrow. Even by seeing the state of sorrow, *âtmâ's* existence is proven. Body does not feel sorrow; diseased state of body or healthy state of body occurs sequentially. At the time of diseased state, the disease-free state does not occur and at the time of disease-free state the diseased state does not occur, this is the state of *parmânu* (insentient matter substance), but not the state of *âtmâ*. Due to ignorance of the separateness of self and non-self (body), ignorant imagines/feels happiness to see the disease-free state of the body and imagines/feels sorrow to see the diseased state. This imagination of happiness and sorrow is not caused due to other non-self, and also it is not caused due to disease.

WHERE DOES DHARMA OCCUR?

He who, having accepted the existence of a part focuses his sight on his *svabhâv* as one whole *âtmâ* that is *dharma* (piety). This *dharma* is not caused in temple or language. *Jnân-darshan-ânand*, etc. attributes dwell/exist in the *âtmâ*. *Âtmâ* attains *vikâr* in a part of *pariyây*, but it has not entered in a part of the entire eternal pure nature; in this way when one takes into his focus the knowing—seeing nature of self and makes *vikâr* just as a *jneya* (knowable), then *dharma* occurs.

People believe *dharma* to be in fasting. They believe that leaving certain substances is *dharma*. On getting *raag*, quitting of taking food with the objective of self is stated (*dharma*) from the view point of *nimitta* or *vyavahâr*, but that does not mean that *âtmâ* accepts or leaves the non-self-things from the view of *vyavahâr*, because from any of the viewpoints, *âtmâ* cannot take or leave the state of *roti* (bread) in any way; the ignorant just boasts out of delusion (that he has done *dharma*).

Âtmâ is a substance, which attains its own *gunas* (attributes) and *pariyâys* (modifications), and its present state is caused by the *sva-dravya* (self-substance), but not due to non-self. The perverse state of *ânand* is sorrow. On having faith (*shraddhâ*)-*jnân* that *âtmâ* is a *jnâtâ-drashtâ* (knower and seer), then *ânand* arises. *Raag* is a blemished part, and the characteristic nature of self *âtmâ* is unblemished-on having the sight/focus of one's such *svabhâv*, (state of) *dharma* arises; *âtmâ* attains this *dharma*.

Since eternity, ignorant *jiva* is transmigrating due to perverse belief. *Dharma* arises due to correct belief. The self-substance reaches itself. Gold reaches the *pariyây* of gold, then hammer is said to be *nimitta*, but it is not so that because of hammer gold reaches its *pariyây*. *Punya-paap* is momentary, and *svabhâv* is eternal. Accepting the existence of *ansh* (part) and focussing on one's *svabhâv* is the true belief/ascertainment. *Âtmâ* reaches this belief/realization of self-experience, but it does not reach this state due to any other substance. Gold (substance) is *arth*, *guna* (attribute) is *arth* and *pariyây* (modification) is also *arth*; in the same way one should understand about all substances of the world, their *gunas* and their *pariyâys*.

Dravya-guna-pariyây of both *upâdân* (substantive cause) and *nimitta* (instrumental cause) are independent when this arrangement is understood, then *dharma* occurs.

All substances of the world are entities. All substances attain their own *pariyâys* (modifications). *Pariyây* highlights the *dravya*. *Nimitta* is its own *upâdân* (substantive cause). That substance attains its own *pariyây*. With respect to the self the other non-self-substance is said to be *nimitta*, but *nimitta* also is its own *upâdân*. Since bangle is to be made here, so a hammer will have to come? No. *Jnânis* become *nimitta* in attaining true belief (*samyakdarshan*), but it is not so that because *samyakdarshan* is going to arise so a *jnâni* (true believer) will have to come. *Nimitta* becomes present because of itself. Since eternity the self-substance is independent-(but) one has not known this.

Âtmâ is full of knowing nature, with whose support spiritual development has been fully completed/manifested and no more development is left to be completed/manifested, *Bhagwân* reaches such *kevaljnân*. In His divine speech (teachings) the arrangement of functioning of the substance has been explained. On knowing the system/functioning of *dravya-guna-pariyây* of *âtmâ*, as has been revealed in the divine speech of *Bhagwân*, delusion will be destroyed.

SOMEONE MAY ARGUE THAT SINCE VEDNIYA KARMA IS JIVA-VIPÂKI (jiva experiencing its fruit), THEN DOES IT CAUSE THIS JIVA TO EXPERIENCE HAPPINESS –SORROW, OR NOT?

A. One who is possessed of delusion, his focus goes on the substances which are availed of due to the rise of *sâtâvedniya* (pleasant feeling *karma*), then those *karmas* are said to be *jiva-vipâki* (jiva experiencing its fruit). One who does not focus on his *svabhâv* full of *jnân* and *ânand*, and instead focuses on the objects of *moha* and makes them *nimitta*, then he gets inclined towards *sâtâ* (pleasant feeling) *karma*, or *asâtâ* (unpleasant feeling) *karma*, then the *sâtâvedniya* (pleasant feeling/producing *karma*) is called *jiva-vipâki*. There too, the *nimitta* does not cause to incline towards non-self-objects. If *jiva*'s disposition is of liking or disliking then he gets inclined towards the rise of *sâtâ-asâtâ*, then those *karmas* are said to be *nimitta*. *Jiva* himself is full of *jnân* and *ânand* nature; on leaving this, the state of *moha* arises, then the inclination towards *sâtâ-asâtâ* takes place.

EVERY SUBSTANCE STAYS ETERNAL AND MODIFIES, BUT NO OTHER SUBSTANCE MODIFIES IT

This *jiva-âtâmâ* is an eternal *jnâni* (knowing entity). *Jiva* becomes the knower of three *kaals*, i.e. such was the state of this substance in the past, this substance is at present and this substance will exist in the future – in this way he is the complete knower in one *samay*, but he can never be the doer of another substance. If he believes himself to be the doer then he does not remain omniscient. If a substance was present in past, and if its *jnân* was not there, then also omniscience does not remain. Since substance is there so its *jnân* is also there, and the substance is so it attains its own *paryây*. Ignorant sees the dependence only.

Whatever exists it does not have a beginning and without eternity there cannot be any substance. Its states go on modifying while the substance remains permanent. The way no one causes the substance to attain eternity (*nityatva*), in the same way no one causes the substance to attain the momentary (*anitya*) *paryây*, because its *arth svabhâv*-(a single object which is possessed of substance, attribute and modification is represented/indicated by a single term *arth*) is due to its own self and not due other to non-self.

Ignorant *jiva* says that one should remove the sorrows of others, but keep aside the matter of removing the sorrow of others, one cannot do anything in the other, 'you' cannot even change the state of your own body. None can stop having a disease or hair turning grey. Substances of the world (by themselves) while staying permanent reach their present changing state. Without understanding such independence (of the substances) one cannot realize *dharma* (passionless-ness).

Q. That which does not remain permanent is it called a substance?

A. No

Q. And that which does not modify by itself and some other causes it to modify. Is it called a substance?

A. No. Hence the substance reaches its own modification, none else causes it.

HOW DOES DHARMA COME IN THIS?

To believe that the state of non-self substance is caused by 'me' - is a fallacy/delusion, and to believe that my state is caused by other non-self, is also delusion/fallacy.

Ignorant prays to *Bhagwân* O Lord! Take me across from the cycle of transmigration. Is taking across from transmigration the duty of *Bhagwân*? If *Bhagwân* has not yet taken him across, then it would mean that it is the fault of *Bhagwân*, but not of he himself?

Someone says that—since, during rainy season there was no rain, so the grass did not grow due to which cattle is dying of hunger. *Bhagwân* did not grow the grass, so *Bhagwân* has become bad, but this is not the nature of *Bhagwân*. It is not the substantial phenomenon- that *Bhagwân* should do the work of

others and should do well of his devotees. *Bhagwân* has attained complete passionless-ness and omniscience. This is the characteristic nature of *Bhagwân*.

Substances are existing-existing-existing and they modify/change their state by their own selves. Whatever exists, it never destroys, and whatever exists does never remain without modifying, and that *dravya* attains that state. To believe that someone else attains it- is delusion. Ignorant creates delusion himself, but he can never attain the state of other non-self-substance.

The way gold (*dravya*) attains yellowness, etc. attributes and bangle, etc. states. Or it is attained by *gunas* etc. and bangle etc. (*pariyâys*), i.e. yellowness and bangle, etc. attain the gold *dravya*, therefore gold is *arth* (substance). Similarly, *dravya* is *arth*. The way yellowness, etc. attains the gold as substratum-support, or they are attained by the gold which is their substratum-support. Yellowness, etc. are *arth*, in the same way *gunas* (attributes) are also *arth*. *Jnân-darshan* etc. attributes of *âtmâ*, touch, etc. attributes of *puḍgal* (insentient matter), similarly, the attributes of *dharma dravyas*, etc. all are *arth*.

The way bangles/earrings, etc. state attains gold through their sequential modification. *Pariyâys* arise sequentially. It is not so that-gold reaches all its *pariyâys* simultaneously in one *samay*, but it reaches them sequentially. Therefore, bangle/earring, etc. is *arth*. In the same way *pariyâys* are also *arth*, *vastu* (substance) is *arth* and *gunas* (attributes) are *arth*. In this way all the three are called *arth*.

Since eternity *jiva* is transmigrating due to his mistake of having the sight/focus on the associated things. Eternal nature is *jnâyak* (knower), free from the fault—on attaining such *bhed jnân* (discriminative knowledge between self and non-self) the state of *dharma* is evolved. ‘Your’/self’s *pariyây* will be attained from ‘your’/self’s *dravya*, but it will not be attained through other non-self *dravya*. In this way by separating the self from non-self, and knowing the nature of momentary *pariyây* as the impure part, and the nature of whole eternal substance (*dravya-svabhâv*) as pure; thus, on attaining the sight/focus of *dravya svabhâv* (pure nature of *dravya*), *vikâr* (blemish) becomes *jneya* (knowable). In this way, by taking the shelter of knowing-seeing nature of self, and on attaining *veetaraagatâ* (passionless-ness) *kevaljnân* (omniscience) is attained.

Without having such understanding if someone becomes a *sâdhu* (*Digambar* Jain monk), even then he will sink in the sea of transmigration. What is the nature of self-substance? One who does not know this, he does not have *samyakdarshan*. Just as a tree cannot grow without land, similarly, without understanding the *dravya-guna-pariyây* of a substance *châritra* cannot evolve. *Samyakdarshan* arises with the correct knowledge of *dravya-guna-pariyây* as revealed by passionless *Bhagwân*. *Âtmâ* attains the state of *vikâr* or *avikâr*, on arriving at this decision-one’s interest in the *jnâtâ svabhâv* (knowing nature of self) is evolved.

WHAT SHOULD BE CALLED ARTH?

Here the meaning of *arth* is not the meaning of the word, but here *dravya-guna-pariyây* all three are called *arth*. *Guna-pariyây* attain the *dravya* that is why they are *arth*. All substances like *âtmâ*, *parmânu* etc., which exist they all reach their own *guna-pariyây*. *Pariyây* is attained by *dravya*.

Vikâri (blemished) or *avikâri* (unblemished) states/*pariyâys*-do not come/arise from anywhere outside, except from the *dravya*. Every substance, be it *âtmâ* or *parmânu*, etc. they all attain their own *guna-pariyâys*. One’s own *guna-pariyây* reaches one’s own *dravya*. *Guna* attains to *dravya*; *guna* is attained by *dravya*.

Such meaning that *guna* attains the *pariyây* or *pariyây* attains the *guna* is not to be taken here, but the undivided whole *dravya* modifies. *Gunas* exist/are covered in the complete modification of *dravya*-they do not exist separate. *Pariyây* attains/reaches the *dravya* by sequential modification, or *pariyây* is

attained by the *dravya* through sequential modification. It (*pariyây*) attains the complete *dravya* undividedly. Here the division of *gunas* is not to be taken. *Âtmâ*, etc. all substances attain their own efficacies only. The *sva-dravya* (self-substance) is attained through its *gunas, pariyây*s.

Dravya is a mass of pure and impure *pariyây*s. *Dravya* is attained through impure *pariyây* and through pure *pariyây*. Impure part in the *pariyây* is of the *dravya*-on deciding thus the mass of *jnân*, etc. attributes are decided. *Gunas* are of permanent nature. *Pariyây* is of impermanent/transitory nature, *mithyâtva-raag-dvesh* (false belief-attachment-aversion) are also of impermanent nature.

On deciding that *âtmâ* attains his own fallacy/false delusion (*mithyâ-bhrânti*) - then fallacy/delusion is removed, it does no more exist. Because when one's focus/inclination is fixed on his *dravya* then *jnân, darshan*, etc. got modified correctly. *Jnân - darshan* modify separate from *raag*, and then the portion of *ânand* (happiness) separates from the portion of sorrow. It is not so that *vikâr* (blemish) is caused due to the rise of *karma*.

In this *gâthâ, bhedjnân* (the discriminative knowledge between self and non-self) has been illustrated by piercing through fourteen *brahmând* (whole of universe). In this discussion, *sâdhak* (accomplisher), *bâdhak* (non-accomplisher) and *siddha* (liberated souls) all have been considered. It was said earlier (in *gâthâ-80*) that- one who knows the *dravya-guna-pariyây* of *Arihant*, he knows his own *âtmâ*. That which remains permanently uniform/ unchanged without a beginning-and endless time is *dravya*, it has infinite specific attributes, and out of that every *samay* different modifications continue arising. They are *pariyây*s and here all these three (*dravya-guna-pariyây*) have been called the *arth*.

Âtmâ attains all its *pariyây*s whether it is *vikâri* (impure) or *avikâri* (pure). *Mithyâ-drishti* has false delusion, *samyak drishti sâdhak* (accomplisher) has partial impurity and partial purity, and *siddha* has attained complete pure state. Substance attains its *guna, pariyây*s- on having such a sight and by keeping one's focus on his pure knowing nature of self, he remains just a knower only. Each substance has its own characteristic nature and continues modifying every *samay*.

Someone says that will *dharma* not arise, by observing compassion towards other *jivas*, by installing idols and observing many fasts?

A: People believe that not eating *roti*/not taking food is *upavâs* (fasting), but there is no *dharma* in it. *Âtmâ*-substance by nature is devoid of the attachment/association of eating or not eating? First of all, one must know this, thus says the *jnâni*. *Dravya-guna-pariyây* has been called *arth*. Substance reaches its *guna-pariyây* by itself. *Guna-pariyây* reaches its *dravya*. *Dravya* modifies sequentially and attains the *pariyây*, *pariyây* modifying sequentially attains the *dravya*. But all the *pariyây*s, all together, simultaneously, do not attain the *dravya*. *Gunas* attain the *dravya* simultaneously, and *dravya* attains *gunas* simultaneously.

IN WHICH SHOP IS DRAVYA FOUND?

Dravya is found in the shop of *guna-pariyây*. Any substance which exists-is eternal. Whatever substance exists does never exist without its own nature, that is why substance and its nature exists..exists..exists... it does never exist without its own work (modification) and if the work, i.e. (modification) would not be existing then it cannot be separate from the other non-self-substance. In the substance its own world of modification constantly continues occurring, therefore no *dravya* exists without its *guna-pariyây*, and no *gunas-pariyây*s exist without their *dravya*. *Bhagwân âtmâ* (pure self *âtmâ*) is a complete substance in each one *samay*. It is always a complete substance. It attains its own *guna-pariyây*, and *guna-pariyây* attains its own substance (*âtmâ*), and *guna*'s shelter is the *dravya*.

There is a synchronisation of these three-*jnân*, speech and substance; even then all three are independent. None is dependent on the other. Here the systematic arrangement of the *arths* as revealed

by *Jinendradev* is explained. He has attained *jnân* of three *kaals* and in *jnân* of those three *kaals* how the systematic arrangement of substance is reflected/known, has been explained. In the divine speech/teachings of the omniscient, how the (automatic) arrangement of substances is reflected/known, that has been explained here.

As substances exist so exactly is known in His *jnân*, and as is known in His *jnân*, so exactly has been emanated in His divine speech. In this way there is synchronization of these three. Even then *jnân* does not reach the speech, and speech does not reach *jnân* and *jnân* does not reach the substance. All three are independent, are separate. *Dravya* of *sarvajna* reaches the *paryây* of *jnân*, but it does not reach the speech. And *jnân* is not attained from the *vâni* (speech), it merely shows the presence of *nimitta*.

Bhagwân says that— *O bhavya!* Leave the interest/attentiveness of associated non-self-substance and focus your sight on the self-substance - (by virtue of that) you will reach your own *dravya-guna-paryây*. The (divine speech of) words of *Bhagwân* do not reach your *dravya-guna-paryây*. *Âtmâ* cannot reach the words, and the words cannot reach the *âtmâ*. *Vikâr* does not reach the state of material *karmas*, and *karmas* do not reach/attain *vikâr*. One who understands thus, he attains *samyakjnân*.

Here the discussion is about *samyakdarshan* and *samyakjnân*. Each *parmânu* and *âtmâ*, attains their own permanent and momentary nature. In the remaining four *dravyas* of *dharma*, *adharmâ*, *âkâsh* and *kaal* also the same nature exists. But there is a specific play between *âtmâ* and *pudgal*. *Vikâr* is attained by *dravya*, i.e. *vikâransh* (part) is of this *anshi* (whole substance); in this way, while focussing on the eternal *dravya* (*anshi*) and on attaining the sight and engrossment in the pure sentient nature of self, the part (*ansh*) of *raag* becomes the *jneya* of *jnân*, i.e. by this, decision of *dravya* is arrived at.

Whatever modification is attained by ‘your’ *dravya*, you become of that form. That *vikâr* (modifies) belongs to which *dravya*—on deciding so *samyakjnân* arises. Let *nimitta* be there, but *paryâys* arise attaining their own respective *dravyas*—on deciding so, the allegation comes on another co-existing substance.

Ignorant has such a strong knot (of belief)—that work is done when other non-self-substance is met with, *nimitta* is needed, and ‘you’ spiritualist criticize and negate *vyavahâr* (conventional truth); it is acceptable to us. In this way the knot of false belief of an ignorant is very strong. Here *dravya* attains/reaches its *guna-paryây*; *paryây* attains/reaches its *dravya* through sequential-modification; in this way an *abhed* (undivided) *dravya* has been considered here, but the division that *jnân* attains *paryây* or that *paryây* attains *guna* is not referred to here. One should understand this as applicable for all *dravya-guna-paryâys*.

THERE IS A DIFFERENCE BETWEEN THE STATEMENT MADE FROM THE PROMINENCE OF DARSHAN AND FROM THE PROMINENCE OF JNÂN.

Yellowness, etc. attributes in the gold, and yellowness, etc. attributes in the earring, etc. *paryâys* of gold are not separate/ different from gold. Since they are not different from gold, therefore yellowness, etc. attributes and earrings etc. modifications—they all are the *satva* (quintessence/characteristic nature) of gold substance. This is, since it is the *satva* (nature) of gold—that is why they are found existing within the boundary of gold, but they are not found outside the boundary of gold; similarly, in *âtmâ* and *parmânu*, etc. *gunas*—*paryâys* are not found separate/different from their own *dravya*.

Vikâr is not separate from *âtmâ*—it is said so here. But in *Samaysâr* *vikâr* has been separated from *âtmâ* and said that *vikâr* has *vyâpya-vyâpak* (pervading-pervasive) relationship with *jad* (insentient) *karma*. There, the description is from the view point of *dravya-drishhti* (focus on eternal self). *Dravya* pervades without any *vikâr*, and *karma* pervades in the state of *vikâr*.

It has been said there that— the way a pot is made from clay, in the same way, *vikâr* is caused by the self. Because the complete *dravya* is realised from the view point of eternal, general uniform (unblemished) one nature of substance, i.e. *dravya* attains/reaches the impure state. On seeing from the efficacy of

dravyadrishhti (focus on *dravya*), *dravya* itself reaches the state of purity—grows into the pure unblemished state. This is the statement from the view point of a *dravyadrishhti* (focus on eternal *dravya*).

Here in *Pravachansâr*, the description is from the prominence of *jnân*. *Guna-paryây* of *jiva*, etc. all substances have inseparability with their respective *dravyas*. Pure-impure *paryâys* and *gunas* are the nature of *âtmâ*. Whoever understands this, for him the mundane *paryây* becomes *jneya* (knowable) of his *jnân*. When *jiva* accepts/ascertains that the substances are of such nature as they are seen by *sarvajna*, then his persisting *raag* and a little sorrow remain knowable of the *jnâtâ* (knower). On attaining the sight of undivided self-soul, there remains persisting partial purity and partial *raag* in the present modification of *shraddhâ* (belief), *jnân* (knowledge) *châritra* (conduct). With partial *ânand* (bliss), partial *dukh* (sorrow) remains persisting and that remains as *jneya* (knowable). But the weakness of *vikâr* is not in the *svabhâv* of self. One, who understands this, knows the persisting weakness.

Smoothness, etc. attributes of gold, and earrings, etc. its modifications, are of the nature of gold, in the same way the *paryâys* and *gunas* of *âtmâ* are of the nature of *âtmâ*. In *BrahadDravya Sanghra* named *shâstra*, such description is found that *bandh* (bondage) and *moksha* (liberation) are not the nature of *âtmâ*. Because that *bhâvbandh* (psychic bondage) and *moksha* (liberated state) are the modifications of one *samay*, which is not present in the eternal pure nature of substance; the substance is *dhruv* (unchanging constant) *sâmânya* (undivided)/general of one form.

Even in *Samaysâr*, the *paryâys* of *bandh* and *moksha* are said to be *abhootârtha* (non-existent), and the (*dhruv*) unchanging constant pure nature of self is said to be *bhootârtha* (true/existent), it has been said there from the view of the undivided whole. Here it has been said from the prominence of *jnân*. *Jnân* is *sva-par prakâshak* (illuminator of both self and non-self). That *jnân* knows the self. It knows the *gunas*—*paryâys* as well as the impure state. People say that if body is healthy then they can serve, if one has good intellect then he can discuss, if one has money then he can give donation. But O brother! How can 'you' leave non-self-substance? 'You' only attain 'your' own *paryây*. *Guna-paryây* is your nature.

DID JIVA GET ANY BENEFIT ON MEETING KEVALJNÂNI BHAGWÂN?

No. 'You' have not got *Bhagwân*. When one meets with his own self, then it is said from the view point of *nimitta* that- he has met with *Bhagwân*. The quintessence of all *gunas* and *paryâys* is *dravya* (substance). The essence of *gunas* and *vikâri* as well as *avikâri paryâys* is only *dravya*. In this fifth era *Shri KundKund Âchârya* has disclosed all the secrets of living beings in few words. This is not explained anywhere else. It is not possible to understand this concept of truth anywhere else excepting from *Jinendradev*, saints (true Jain monks) and *jnânis* (right faithed persons).

PRAVACHAN OF BHÂVÂRTH

In *gâthâ* 86 it was said that equanimous study of *jina shâstras* written in accordance to the *divyadhvani* (divine speech) of omniscient *Bhagwân* is the means of destroying *moha* (false belief). One must try to understand and catch the essence/meaning of the *jina shâstras*. The systematic arrangement of substances as has been explained in the *shâstras* of *vetaraag* is briefly notified here. *Jinendradev* has said that there are 3 words- *dravya*, *guna*, *paryây*, and they show the *arth* (substance). In this way there is nothing in this universe except *dravya-guna-paryây*. Many *jivas* refuse the existence of *kevaljnân*, all that is delusion. *Upâdân* (substantive cause) and *nimitta* (instrumental cause) both are definite, but the state/modification is not attained by other non-self thing thus knows the *kevaljnân*. In a *skandh* (mass of atoms) every *parmânu* attains the state of grossness by its own self, and not due to *skandh*.

WHEN PARMĀNU JOINS SKANDH THEN IT MODIFIES INTO GROSS STATE. WHEN IT WAS ALONE BY ITSELF, IT WAS NOT GROSS, BUT DID IT BECOME GROSS BY JOINING SKANDH?

No. But it has attained the gross state by itself. That *parmānu*-(insentient) *dravya* has attained grossness modification by itself and not because of association with *skandh*.

Does any *parmānu dravya* leave its own *sva-chatushtaya* quadruple form of (*dravya-kshetra-kaal-bhāv*)?

No. *Dravya* attains its own sequential modification. *Pudgal dravya* attains its fine or coarse state sequentially when it became gross in *skandh* it has not become due *skandh*. In this world there are infinite *jad* (insentient) and *chetan* (sentient) substances. Every substance possesses the nature of *dravya-guna-paryây*. If *âtâmâ* does *vikâr* then let it do so in its own house, and if *parmānu* attains the state of grossness, then it becomes gross in its own house. It has attained that grossness due to its own *dravya*, but not due to *skandh*. It being so, in all these three, the *âtâmâ* (*dravya*/substratum of) of *gunas* and *paryây*s is their's all in all. *Dravya* only is the substratum of *gunas* and *paryây*s. *Dravya* is everything of *gunas* and *paryây*s. Every *dravya* attains its own *guna* and *paryây* and does not attain the *guna – paryây* of other non - self substance.

If *vikâr* (impure state) might be occurring without *karmas*, then *siddhas* should also undergo *vikâr*? If this argument is given by someone, then the answer to him is Oh brother! *Dravya* reaches its every *paryây*. As it being so, *guna* and *paryây* of one *dravya* does not modify even a little bit into *guna* and *paryây* of another *dravya*. Every substance attains its own *guna-paryây* but does not attain *guna-paryây* of other non-self-substances. Lord *Jinendradev* has seen this way the substantial phenomenon of the substances. In the reign of the Lord of lords, *Jinendradev*, has revealed the arrangement of substances of such form. If one knows it the way as it is, then his delusion (*moha*) will be destroyed.

GATHA—88

अथैवं मोहक्षपणोपायभूतजिनेश्वरोपदेशलाभेऽपि पुरुषकारोऽर्थक्रियाकारीति पौरुषं व्यापारयति

Now, even on having accepted the teachings of omniscient Lord *Jina*, which is the means of annihilation of *moha* (delusion), it is *purushârth* (effort) that produces desired effect hence one puts effort to act.

जो मोहारागदोसे णिहणदि उवलब्ध जोण्हमुवदेसं।

सो सव्वदुक्खमोक्खं पावदि अचिरेण कालेण॥८८॥

JO MOHÂRÂGADOSE ÑIHAÑDI UVALAMBHA JOÑHAMUVADESAM
SO SAVVADUKKHAMOKKHAM PÂVADI ACHIREÑA KÂLEÑA || 88 ||

Meaning of *gâthâ*: He, who having accepted/grasped the teaching of *Jina* (omniscient Lord) annihilates *moha-raag-dvesh* (delusion-attachment-aversion) is emancipated from all sorts of miseries within a short time.

***Tikâ*:** He, who, on this very long path of mundane existence always full of restless turmoil, having obtained anyhow the teachings of omniscient Lord *Jinendradev* strikes like a sharp sword's edge with force on his delusion, attachment and aversion, quickly attains liberation from all sorts of miseries and no other action, operation, (or like a gloved hand), is capable to liberate the self, from all miseries. Therefore I, with my might, take shelter of *purushârth* for the annihilation of *moha* (delusion).

PRAVACHAN

It has been revealed in *divyadhvani* that one should destroy *moha-raag-dvesh* by having the sight/focus on *svabhâv* (eternal pure nature of self), and engrossment in it. He who destroys *moha-raag-dvesh*, on listening to the discourses of the omniscient *Devâdhidev* (lord of *devs*), gets emancipated from all sorts of sorrows in a short time. It has been revealed in the divine speech of *veetaraag* (passionless omniscient) that one should destroy *moha-raag-dvesh*; 'your' *âtmâ* is full of indestructible *jnân* and *ânand*. On having focus/sight on it, the delusion of believing one's well-being by *punya-paap* dispositions will be destroyed.

In the divine speech of the omniscient Lord, it is revealed that one's own *âtmâ* is completely filled with bliss. *Âtmâ* is a substance which attains its present state, and that present state is a portion of the substance. Thus, by attaining the *jnân* of *âtmâ* and having insight of the self, that "I am *shuddha-chidânand*" (pure sentient joy), one should destroy the delusion of the form of false belief— that he can have interest of *shubhâshubh raag* and *sanyog* (associated things) and can do the activity of body, etc. You (self) should turn your focus towards the *jnâyak svabhâv* (pure knowing nature); such is the first teaching, in this, the quintessence of twelve *Angas* and fourteen *Purvas* is covered.

The discussion is about destroying *moha-raag-dvesh*. The dispositions of violence, etc. are sins

and dispositions of compassion, charity, vows, penance, and pilgrimage are *punya*. But both are *vikâr* (impure thoughts) and body is non-self. One's *âtmâ* is potentially full of eternal *jnân* and *ânand* and is pure. One should take interest and support of it and separate from the support of *punya-paap*, then *moha* is destroyed. Till the state of *veetaraag* is not attained, the auspicious dispositions/thoughts of compassion-charity, etc. do arise, but they should also be destroyed by engrossment (equanimity) within one's *svabhâv*, then true *châritra* will be manifested.

IN THE DIVYADHWANI THE TEACHING OF MANIFESTING VEETARAAGTÂ HAS COME BUT TEACHING OF DOING RAAG HAS NOT COME.

This has come in the *divyadhvani* of *Bhagwân*. He himself became *veetaraag* (passionless) so His teachings are of manifesting passionless-ness (*veetaraagtâ*). But it has not come that- 'you' follow *raag* then you will attain *veetaraagtâ*, or *dharma* will arise if you will do the activity of the body.

According to the sequence of *gunasthân* as (stages of spiritual evolution), such accompanying causes/motives of *nimitta*, *raag*, associations, etc. are found- this has been made known, but the *sarvajna* (omniscient) does not reveal that-*vikâr* is beneficial. Therefore, the delusion, meaning attentiveness towards non-self, e.g. he can do something for the country or for the society, this is to be forsaken - as it is a delusion. This is because the modification of non-self-substance is by non-self. Even now you (*jiva*) are full of *jnân* and *ânand*, with the support of this pure nature of self the current foolishness of delusion is removed.

The way every particle of *lendi-piper* (*piper longum*) is filled with 100% complete pungency and it is manifested on grinding it, but pungency is not manifested from the stone. If pungency was to come from the stone, then pungency should come from grinding the droppings of a rat also. But it does not happen so. The pungency and greenness which is fully filled in the *lendi piper*, is manifested and when it is manifested then the allegation of being its cause comes on the associated things and *nimitta*. As 100% pungency exists in the *piper longum*, so similarly in every *âtmâ* potentially the complete state of omniscience and complete state of bliss exists - such a nature of becoming completely happy is always present within every self. By having such an insight within the self, 'you' should destroy the delusion-that activity of the body and dispositions of *punya-paap* are beneficial to self.

In the teachings of *Bhagwân* it is not revealed that- passionless *dharma* will arise by doing *vyavahâr* (conventional rituals)-*raag*. It is the interpretation (*prarupanâ*) of a *mithyâdrishti*- that first reduce the *raag* then *dharma* will arise. One who believes this (wrong interpretation) does not understand the characteristic nature of *veetaraagi* (passionless-omniscient) *dev*, *gurus* (preceptor) and their divine teachings/discourses. He who expounds such and says that activity of body and auspicious attachments is *dharma*, he is a *mithyâdrishti*.

One had been a naked/sky clad *Digambar sâdhu* infinite times, he had kept a brush of peacock feathers for continence, but till the independent nature of substance is not understood by himself, that *âtmâ*, by nature, is full of pure *jnân* and *ânand*, and body-mind-speech are not his own- are not dependent on him and there can be no benefit or loss to him by the other non-self-substance; till then he cannot destroy the delusion (*moha*) existing since eternity.

Due to the *paap bhâv* of violence, lies, etc. one gets the life form of an animal or hell, and because of *punya bhâv* (auspicious dispositions) of compassion-charity, one gets money, etc. and heavenly life), but *dharma* is not attained due to these *punya bhâvs*. *Dharma* is in the *jnâyak-svabhâv* full of *nirmal* (unblemished) *ânand* (joy), *nirmohi* (devoid of delusion/attachment) - one should recognize it and take its shelter then only *dharma* will arise. In *Chhah Dhâlâ* it is said

'*muni vrat dhâr anant baar, graiveyak upjâyo*
Pai nijaatam jnân bina, sukh lesh na paayo'

Meaning: - Infinite times one has been a *muni*. Dispositions of compassion, etc. are auspicious attachments. It has come in the teachings of the omniscient that *raag* should be destroyed. *Raag* is not in 'my' nature. First destroy it by such belief and then destroy it by engrossment/equanimity within the pure self. This has come in the discourse. On hearing and understanding this discourse/teaching, one who destroys *moha-raag-dvesh*, he, becomes free from all sorts of sorrows in a short time. Auspicious attachment is also distressing transmigration-such thoughts one has done infinite times.

Âtmâ is since eternity. This *jiva* has held/wandered into infinite life forms as fruits of *punya-paap*, but *dharma* has not been attained. This *sansâr* is extremely long and always full of turmoil/incitation. Thoughts/disposition of doing compassion, charity, etc. all sorts of *raag* is filled with perturbation and is its creator. To follow vows is auspicious attachment—it is a fault therefore *sansâr* is inciteful. Infinite times, this *jiva*, by observing austerities/penance with devotion has accumulated *punya-paap*; just like a string of cotton balls, the chain of same modifications continued moving sequentially one after the other. Due to which he took infinite births of *nigod* life.

The root of all these sins is ignorance—false delusion. To pierce this, teachings of *Bhagwân* are like a sword which will surely cut false delusion, false belief, and *raag-dvesh*-it is definitely so. The *bhâv* (thoughts/dispositions) due to which one gets life of *swarg*, gets the rank of *Ahmindra* (heavenly great Gods), gets the highest position of *Tirthankar*, all these types of dispositions of *punya* are inciting, because there is not even a little bit of peace in those ranks/positions. Peace lies only in the path of *veetaraag*, which manifests by taking the shelter of the self-substance.

Shrimad Rajchandra has said:

*'Vachnâmrut veetaraagnâ, param shânt ras mool,
Aushadh je bhav rog na, kâyar ne pratikool.*

Meaning-

Such (holy) statements are not found on the path of *sansâr*. On hearing this many *jivas* oppose it, and say that Oh! Does *dharma* not evolve by doing *punya*? Thus, they shout loudly; but oh Brother! The way one cannot have the belching of nectar after eating garlic, similarly, *dharma* will not arise by continuously doing outer activities (rituals), and even when one's *raag* may be very feeble/mild, but *dharma* is not caused by it.

THE WAY OMNISCIENT IS THE COMPLETE KNOWER, IN THE SAME WAY YOU TOO ARE THE KNOWER

Punya-paap are the incitement and *âtmâ* is devoid of them- such teachings of *Bhagwân* shows the *shânt-ras* (peaceful state), but it does not show peace in the incitement of *punya-paap*. Nature of *âtmâ* is full of nectar and the words which are *nimitta* in describing it are also nectar. Till *jnâni* does not attain the completely bloomed state, *raag* does arise to him, but that is the path of incitement full of *sansâr* (transmigration) -it does not have peace.

Without knowing the difference between the path of peace and the path of incitement, how can one get peace? The interest of auspicious-inauspicious dispositions both are *vikâr* (perverse nature of self). They are full of incitement and disturbances, so they are the path of *sansâr*, (but) the peaceful path of Jainism conquers it. Path of *moksha* and path of *sansâr* are mutually opposite. The path by which *moksha* is availed, by the same path *sansâr* is not availed and the path by which *sansâr* is availed, by the same path *moksha* is not availed. The way a sword cuts even a strong object, in the same way the teachings of *Bhagwân* destroys *moha-raag-dvesh*.

In this inciteful path of *sansâr*, somehow if one gets the chance to listen to the teachings/discourse of *Jinendradev*, owing to one's ability of listening and coincidence of rise of high *punya*, then those discourse/

teachings destroys the *mithyâtva-raag-dvesh* and destroys the notional *vyavahâr*-it is so sharp like the edge of a sword. The edge of this sword is not blunt, but is as sharp as the sword of a *chakravarti*. The sword of a *chakravarti* can cut even the adamantine pillar just like a cucumber. In the same way the discourse/teachings of *Bhagwân* is like a sharp-edged sword. In his teachings it has come that the complete nature of inner self is fully filled with *jnân* and *ânand*. One should focus on this self, then his false belief (*mithyâtva*) will go, otherwise *mithyâtva* will not go. To believe benefit from *nimitta* and *punya* is *mahâ-mithyâtva* (gross false belief).

What is the intent of divine speech? Oh! *Jiva* do you believe in me (*Bhagwân*)? Do you like your own real nature? I (*Tirthankar*) am the knower of three *kaals*. When one will be called to be the believer of me (this omniscient state), when you will leave the respect of incomplete state and *raag-dvesh*, and when you will have insight of your inner omniscient state, then you will be called to have believed in the state of omniscience.

This talk is a non-temporal divine concept. Due to awakening of effort (*purushârth*) 'your' ability of attaining *moksha* shortly has ripened, therefore this divine discourse has become available to you due to 'your' present ability. This is the synopsis of the *divya dhvani* as emanated. At present *Bhagwân Mahâvir* is experiencing (spiritual) pure bliss in the disembodied state of *siddha*. When he was in the embodied state of *Arihant*, at that time he had preached that (you must) destroy the *vikâr* (impure dispositions) and take care of the *avikâri svabhâv* (eternal passionless nature).

It has been revealed in the discourse/teachings that – the *dhruv* (unchanging) substance is existent within. *Sansâr* is seen in the *pariyây*, but *sansâr* does not exist in the *svabhâv*. By attaining the insight of such *svabhâv* first destroy the confusions/delusions and then destroy all *raag-dvesh* by way of engrossment/stabilization in the *svabhâv*. In this way, the teaching of annihilating *moha-raag-dvesh* has been given, but *Bhagwân* has never discoursed to do any kind of *raag*. *Raag* does arise one should only know it, but do not believe it worth doing. This is not the talk of any (temporal) degree of B.A., L.L.B, but this is about the beginning of *dharma*, i.e. about the very basics of *dharma*.

One, who on listening and understanding the discourse of a *jnâni*, experiences/realizes the pure nature of self and stabilizes in it, his *moha-raag-dvesh* are destroyed. Here it has been said that on availing the *updesha*, it means that one should get a *jnâni guru* (true believer/preceptor).

Shrimadji has said that –

'*nij kalpana thi koti shâstro no bhanatar (abhyâs) mâtira man no amal chhe.*

Meaning-

It does not happen so, that one can understand the truth without listening to a *jnâni guru*. *Vâni* (speech) and *pustak* (book) are *jad* (insentient), but what is its underlying meaning that the *jnâni* knows. Here it has not been said "on getting *Samaysâr*, etc. books"- but it has been said "on getting the discourse/teachings of the *vetaraag* (passionless). The intent of *vetaraag* is understood in the *jnân* of *guru*. "After attaining His discourse/teachings, means after understanding his intent.

Punya-paap dispositions do exist in your present state. But your inner self is replete with the nature of *Bhagwân*, you must take interest in it, then only *mithyâtva* will be destroyed. Besides this, you may do millions of outer rituals/activities even then *mithyâtva* will not be destroyed. It has been admonished to destroy the delusion and instability. Rather it has come in the teachings to destroy them. Firstly, it is very difficult to get such teachings.

The ignorant ridicules everything. But brother! This is the greatness of divine speech of *Bhagwân* who is revered by hundred *Indras*. The way a sword can cut a pillar of diamond, similarly, in the divine speech (*vâni*) the discourse of destroying *raag-dvesh* has come.

As the fire emits from the sword of Bharat *Chakravarti* even *Indras* cannot look at it; similarly, a coward cannot grasp/accept the teachings of the *veetaraag*. Such discourse was revealed in the divine speech that-‘you’ should destroy the belief/understanding of oneness in *punya-paap*. You (self) are sentient being, the dispositions of compassion, charity, etc. being *raag* are the causes of bondage. To get the teachings which just are like sharp edge of a sword, to hear, to retain/absorb, and to understand them is very difficult for a coward.

Just on listening that-one should attain the sight/focus of the inner pure knowing nature of self (*jnâtâ svabhâv*) and leave the sight/focus of *punya-paap*- whoever turns towards the pure nature of self, he destroys that delusion and then he destroys *raag-dvesh* through stability/equanimity in the *svabhâv*. In this way that *jiva* is liberated. Even on listening to His discourse/teachings the one that does not do *purushârth* (effort), he does not get liberation. If one gets/hears the teachings of *veetaraag*, then what should he do? This point has been explained here. One must turn towards the pure nature of self and destroy *moha-raag-dvesh*-such discourse/teaching has been given.

‘I’ SHOULD CAUSE TO GET CERTAIN TYPE OF RAAG, THIS IS THE INCITEFUL THOUGHT OF SHUBHASHUBH BHÂV ALONG WITH MITHYÂTVA

This is the chapter on *jnân* reality of *Pravachansâr*. *Âtmâ* by nature is *jnân*, the dispositions of *punya-paap* which arise in its state are the *vikâri bhâvs* (impure thoughts). To conquer *punya-paap* by the focus/sight of *jnân svabhâv* and stabilizing within it is the Jain path.

How is *sansâr*? This is explained here. *Sansâr* is always full of incitation since a very long time. One side is the path of *sansâr* and on the other side is the Jain path. Since eternity this *jiva* leaving the realization/experience of *âtmâ* sometimes indulging in the dispositions of *paap*, of violence-lies-theft, etc. or many times does the dispositions of *punya* of vows-penance-*sâmâyik*, etc. all these dispositions are commotions full of tribulations, a cause to get the *raag* of following the *vrats* (vows), this is the commotion of *mithyâtva*. ‘I’ should get the thoughts of violence, lies etc. at a certain time, it is the commotion of *mithyâtva* along with *paap*.

Nature of ‘your’ self is an unattached, un-associated sentience; its sight/focus on this is the only path to *moksha*. One who says the commotion of *punya-paap* to be the Jain path; he does not recognize the true *dev-guru-shâstra*. The *shubh raag* towards *dev-guru-shâstra* is arising of incitement. It is a distressing disposition (thought of suffering), and to believe it to be good is the commotion of *mithyâtva*.

Bhagwân has preached that - ‘you’ should destroy *punya-paap* by having interest in the *âtmâ* and stabilize in it. Since eternity *jiva* was one sensed being, and then he got two senses, etc. and became *tras* (2 to 5 sensed living beings). Due to the rise of *punya* he became a human among five sensed beings and listened to the true discourse/teachings of the *Jinendra dev*. In that *divya dhwani* (divine speech/teachings) it has come that whatever conduct/dispositions of *punya-paap* occur that should destroy by focusing one’s sight towards the eternal pure nature of self, and by experiencing the inner self. Such discourse/teaching is like the sharp edge of a sword.

In all the twelve *Angas* (scriptures) of *dravyânuyog* (scriptures on real metaphysics/Jain philosophy), *charanânuyog* (scripture on real and conventional right conduct), *karnânuyog* (Jain aetiology and cosmology), *kathânuyog* (religious/mythological stories), it has come in the *divya dhwani* (divine speech) *bhagwân âtmâ* is possessed of knowing (*jnân*) nature. The dispositions/thoughts of *punya-paap* do arise, but the divine speech of *Bhagwân* is meant for destroying them. One who believes that-these thoughts/dispositions of *punya-paap* are worth keeping, he is an ignorant person, he does not understand the teachings of *Bhagwân*. Although it is true that the dispositions/thoughts of compassion- charity do arise in the lower

state even to a *jnâni* (*samyakdrishti*) but they do not believe them to be *dharma*; neither do they believe that by doing these dispositions continually *dharma* will arise. People have not heard the path of *veetaraag*. *Shubh raag* does arise, but one should turn his focus/sight away from that side, and turn it towards his *svabhâv*, which is devoid of *moha*.

Âtmâ can create/change the state of other non-self-substances is not at all the point here. Also, here the point is not of doing or keeping the *shubhâshubh raag*. *Samyak darshan* does not arise due to *shubhraag* and neither does *châritra*. *Jineshwar Dev* does not preach to keep *raag*. To listen to such discourse that one must leave the interest of *punya-paap* and take interest in the eternal pure self appears to be very difficult and unpleasant to the people. The teachings of *veetaraag* do not say that-know *shubhraag*, or bring *shubhraag*, or that *jiva* will progress ahead by doing *shubhraag*. Every *gâthâ* of *Pravachansâr* shows the mystery of fourteen *Purvas* (complete scriptures).

The question of doing *raag* or not doing *raag* does not arise. On taking interest in the pure knowing nature of self *âtmâ*, the interest of *raag* will quit automatically and *raag* will leave by engrossment (equanimity) in the self. Here the *nimitta* is made known that, what type of discourse/teaching of the *Jineshwar* (*Bhagwân*) is? The way, a sword does the work of cutting; similarly, *updesh* (discourse) says to destroy the modifications of *punya-paap*. His teachings say that-by taking interest in one's own *âtmâ* destroy the interest of modifications/dispositions of *punya-paap* and through steadiness in the self, destroy them totally altogether.

Bhagwân had taken interest in the pure nature of *jnân* from the beginning. Dispositions/thoughts of *punya-paap* used to arise, even then the shelter was of the pure nature of *jnân*, but the shelter was not of *punya*. Then *Bhagwân* became *veetaraag* by the shelter of pure nature of self only. Nature of *âtmâ* is 'jna' (to know) take interest of the same, leave the support of *punya-paap* and destroy *raag-dvesh*-this too is the discourse-divine. On taking the interest in the pure knowing nature of self the interest in *punya-paap* did not arise, and on getting stability in it the modification of *punya-paap* did not arise-such is its meaning. This is in the sermon of the *Jinendra dev*.

The truth could be heard due to the *nimitta* of lot of *punya*, listening to the truth and getting the company of seekers of truth is very rare. Ignorant says that-*vyavahâr* is the cause, and is an instrument of *nishchay* (absolute truth) - whereas this statement is false. Without *nishchay* how can there be *vyavahâr*?

Due to the *nimitta* of listening to the discourse/teachings, *jiva* firmly focuses on the pure nature of self, it is said that-he has strongly attacked on *moha-raag-dvesh*. One who on attaining such a discourse delivers a severe blow on the *moha-raag-dvesh* he immediately gets liberated from all sorts of sorrows.

Understanding *punya-paap* to be good to the self and believing conducive circumstances to be beneficial is *moha*. The dispositions/thoughts of compassion-charity are *raag*, and dispositions/thoughts of violence is *dvesh*, you should uproot them totally by understanding the *svabhâv*. The way one who has a sword in his hand, but if he just keeps it (and does not kill the enemy), then it is of no use. In the same way one who has got the discourse/teachings of the *Jinendra dev* but if he does not incline towards the *svabhâv*, which is full of *jnân*, due to which *raag* does not arise, then it is of no use, i.e. one must realize one's nature, which is *jnâyak jyoti* (light of knowledge), by having its insight, with oneness focus on it, he strongly attacks/hits on *moha-raag-dvesh*-this has been said in the teachings of *Bhagwân*.

Jnân knows that—"I am possessed of *jnân svabhâv* (pure nature of *jnân*), 'my' nature is filled with *jnân*, *âtmâ* is the *kartâ* (doer) of *jnân*, *jnân* is the *kârya* (deed), *âtmâ* is the *sâdhan* (instrument) of *jnân*, it itself is *sampradân* (receiver), *apâdân* (donor), *adhikaran* (support) and by focussing on such a nature of self *raag-dvesh* blemishes are removed. Because of this, one strikes hard on *raag—dvesh*- it is said so.

“THIS IS MOHA, THIS IS RAAG, AND I MUST DESTROY THESE” WILL THEY BE DESTROYED BY SUCH THOUGHTS?

No. This is the thought of *paryây*. One should destroy the attentiveness of *punya-paap* through the attentiveness of sentient nature of self and then destroy *punya-paap* totally by deeper engrossment/equanimity in the self. The means of manifesting *veetaraagtâ* (passionless state) and of *kevaljnân* (omniscience) is- the shelter of pure knowing nature of self. This is the only one way.

All *Kevali Parmeshwars* (omniscients) have given only this one type of sermon, but for an ignorant this seems to be difficult to swallow down his throat. The way *lendi-piper* has the efficacy of manifesting hundred percent spiciness present in it, similarly, in the eternal pure nature of self *âtmâ* has the efficacy of manifesting hundred percent complete omniscience is present. He, who takes its support and concentrates on it, he attains omniscience/becomes a *kevaljnâni* (omniscient) in the manifested state. It does not need much time. Since infinite time has been elapsed in transmigration, therefore it would need infinite time to attain *kevaljnân* - but it is not so.

First, it is said to get true sermon, hence one should examine which sermon/teaching is true. One may listen to true sermon even then if one does not concentrate/focus on his *svabhâv* (eternal pure nature of self) by leaving his focus on *nimitta*, then all his *vrats* (vows) *tapa* (penance), etc. are just like zeros without a numeric 1 before them. To give rise to auspicious thoughts of *punya* is not in ‘my’ characteristic nature at all, in the same way to remove them is also not in my characteristic nature, because ‘I am possessor of pure knowing nature of self’-on having such a sight and on attaining stability *samyak-darshan-jnân-châritra* arises.

First, one needs to manifest *samyak darshan*, then needs to stabilise in the *svabhâv*, then *kevaljnân* is manifested-ascertain/believe that this is the only path. *Âtmâ* is a *vastu* (eternal substance)—realize/experience it so. *Âtmâ* is a *vastu*, is a *dravya* (substance). The way spiciness and greenness are filled in *lendi-piper*, in the same way; *âtmâ* is filled with play waves of *jnân* and *ânand*. By focusing on such a pure eternal nature, one attains *samyak-darshan-jnân-châritra* and omniscience (*kevaljnân*).

The activities/rituals of *shubh raag*, etc. are not the cause of *dharmâ* or liberation; no other activity can liberate from all sorrows. Excepting the focus on *svabhâv*, there is no other activity or thoughts which can free the *jiva* from all sorrows. The dispositions/thoughts due to which the bondage of *Tirthankar naam karma* takes place that is *bhâv punya âsrav* (influx of auspicious disposition), and *âsrav* (influx of *karma*) is not the cause of *kevaljnân*.

Samyakdrishti has realised that *raag* is not beneficial, despite that *raag* does arise due to weakness. That *raag* is not in any way the means of getting liberation from sorrows. Only on having focus on *svabhâv*, *raag* can be destroyed.

When *Jineshwardev* (*Bhagwân*) himself became free from *raag* by this method only, then would He preach us to keep *raag*, or do *raag*? No. *Bhagwân* does not have *raag*; He had destroyed *raag* and only then he attained *kevaljnân*. People who say to keep *raag* or do *raag* in the name of *Bhagwân*; they do not understand the *vâni*/teachings of *Bhagwân*. Even *shubh raag* (auspicious attachment) cannot be the cause to attain *veetaraagtâ*, then how can there be any statement of cause to believe in Jain path that *ashubh raag* (inauspicious attachment) to be beneficial.

By taking the shelter of pure knowing nature of self, one who strikes strongly a hard blow on *moha-raag-dvesh*, he only attains liberation. Just as a person even after having a sharp-edged sword in his hand, when he attacks his enemies with tremendous force, only then he becomes free from all sorrows related to the enemy, otherwise he is not freed from sorrows.

In this beginning-less infinite transmigration due to great luck, one has got the sharp-edged sword of the sermons/teachings of *Jineshwardev*. *Jiva* is (you are) the splendour of *jnân* and *ânand*. Leave the dependence/support of non-self- substance by having the belief in pure nature of self and having steadiness (equanimity) in it. One should destroy *mithyâtva* by having interest in/focussing on pure self, and destroy instability by engrossment (equanimity) in the self. By continued concentration/focusing on pure nature of self, when one gets stabilized in the *jnân* and *ânand svabhâv*, then *raag* goes on destroying. Infinite *sants* (saints) say this point because they say what *Tirthankar Bhagwân* has said.

Movement of the body is not caused due to *âtmâ*. To believe existence of *jiva* due to *ajiva*, or *ajiva*'s existence due to *jiva*, is *mithyâtva*. *Punya* is the path of transmigration-it is a wrong path. Therefore, one who believes *dharma* to be due to *punya* is like believing in wrong path to be the right path, he is not a Jain. The dispositions/thoughts of *punya-paap* are the commotion of the path of transmigration and the end of this commotion is caused by the shelter of the pure nature of self only.

In this way when one does the *purushârth* (true effort) of focussing towards the *svabhâv* (pure nature of self), then the *abandh* (unbound/liberated) *bhâv* (disposition) is manifested. *Âtmâ* is always *jnâtâ* (knower) *drashtâ* (seer), one should focus on it and leave the attentiveness of *punya-paap*-thus it has come on the path of *sarvajna* (omniscient).

Ek hoyâ tran kaal mâ parmârth no panth-Srimad Rajchandra-Âtma Siddhi

In all the three time phases (*kaals*) the path of *parmârth* (highest truth) is one only. If someone shows another path then he is an ignorant, he is an opponent to the path of *veetaraag*. In reality he is opposing his own *âtmâ*. The *raag* of hearing *dharma* is an auspicious attachment. To hear this, one should leave the interest of *raag* and have interest in the pure nature of self, and then he will attain *samyak darshan*. This is the severe blow on *moha-raag-dvesh*; devoid of this (*samyak darshan*), all *vrât-tapa* (vows-penance) are filled with foolishness. Those who speak against this truth they are not the true *shâstra-guru* and *dev*. Those who speak perversely in the name of the *dev*, they do not understand the true *dev*.

Here the differentia of *anekânt* (confluence of pluralism) is being explained. *Anekânt* does not mean that *moha-raag-dvesh* can be destroyed by *vyavahâr* (conventional truth) and *moha-raag-dvesh* can be destroyed by *nishchay* (absolute truth) also. This is not the differentia of *anekânt*, one who believes so, he has not heard the true path of omniscient *Prabhu*, i.e. he has not heard the path of happiness.

True belief knowledge and conduct/engrossment of self-dependence form of the nature of complete self *âtmâ* is the only one pathway to *moksha*. Besides this, there is no other path to *moksha*-to believe so is *anekânt*. To believe that some can attain *moksha mârg* (path of *moksha*) by the shelter of *âtmâ* and some can get attain *moksha-mârg* by doing *punya* is not *anekânt*, but it is *mithyâ-ekânt* (false singularity). Those who call/believe *vyavahâr* (conventional vows) as a part of *dharma* they are interested only in *sansâr*.

Now *Shri Amritchandra Âchârya* says that – therefore I take shelter of true effort (*purushârth*) with my might to destroy delusion/*moha*. *Shri Amritchandra Âchârya* was a *bhâvlingi muni* (true *muni*), he had the experience of the *âtmâ*; he now puts in more *purushârth* (true effort) for the annihilation of *moha*.

Muni always stays in the forest, he never possesses even a shred of cloth, utensils, etc. He says that whatever desire of taking food arises, that thought is not the instrument of (realizing) his own pure nature. The dispositions/thoughts of observing great vows of *ahinsâ* (non-violence) *satya* (truth), *achaurya* (no theft), *brahmacharya* (celibacy), *aparigraha* (possessionless), and of giving sermons is *shubh raag* which are really not a part of *dharma*.

There are three types of *moha* (*moha-raag-dvesh*); I (*Amritchandra Âchârya*) take the shelter of

my *âtmâ* to destroy all of them. Desire of *punya-paap* is *adharma*. As much i stabilise within the self *svabhâv* that much is *dharma*. Here it has not been said that- *vyavahâr* or observance of five great vows is instrument of destroying *moha*; but rather, it has been said here that to destroy *moha*, 'I' take the shelter of self-knowing nature *âtmâ*.

Hence the attribute of *purushârth* is not to be taken separately. The disposition inclining towards *shubh* (auspicious) is the perverse effort, now it is being turned towards the *svabhâv*. The disposition/ thought of observing *nirdosh panch mahâvrat* (faultless five great vows) to *munirâj* that too, is the cause of *bandh* (bondage of *karma*). Therefore, he wants to destroy it with the shelter of his *svabhâv*. In this way *Âchârya Bhagwân* has preached of the *kshay* (destruction) of his *karmas*.

“JNÂNI/TALKS OF LIBERATION IN HIS TEACHINGS, AND AJNÂNI/TALKS OF DEPENDENCE IN HIS TEACHINGS”

Âchârya Bhagwân has shown the way to destroy the efficacy of *bhâv* (psychic) *karma* (psychic *karma*). Those *shâstras* which do not have opposing views, in them, are the *shâstras* of *veetaraag* (passionless) omniscient and *Âchâryas*.

If you talk even a little bit about *samyakdarshan* then the talk should be done with the shelter of *veetaraag svabhâv* (passionless nature). The talk of *châritra* (right conduct) and *kevaljnân* (omniscience) should also be done with the shelter of *veetaraag svabhâv*. Amidst *samyakdarshan* and *kevaljnân* the *raag* of belief of true *dev-shâstra-guru*, and the *raag* of following twelve *vrats* (vows) twenty-eight *mulgunas* (basic rites), *mahâvrat* (great vows), etc. as well as the *raag* of writing *shâstras* does arise. This point of discussion is true hence it has been explained, but it is not to be revered. *Âchârya Bhagwân* says that – one should not surrender to *raag*, and it should be destroyed in every way with the shelter of one's *svabhâv*.

FROM THE CHEST (treasure) OF CHAKRAVARTI, THE BEST OF THE BEST NECKLACES OF DIAMONDS, RUBY COMES OUT. SIMILARLY, THE STANZA/VERSES COMPOSED BY JNÂNI COME OUT ONE BY ONE, THE BEST OF THE BEST.

The verses composed by saints, who are on the path of *sarvajna* (omniscient), are like the best of the best necklace of diamonds, and the way, one by one, extremely soiled pieces of leather come out from the bag of a cobbler; in the same way, from the mouth of an *ajnâni* comes out only this-that one must do *shubh raag* and then by following *vyavahâr*, *dharma* will arise.

Ajnâni says that the *shubh raag* for running a *pathshâlâ* (school for children) should be done. If a *sheth* (rich person) is brought before with honour (for donating a large amount), then a temple will be made. If the funds are available, i.e. instrument of money is there, the body is healthy, etc. then *dharma* will stay. In this way, the teachings of an *ajnâni* are like a rotten piece of leather (his statement is opposite to the nature of the substance). *Ajnâni* shows the dependence of physic, money, auspicious attachment, etc. for doing *dharma*. In this way, one who believes *dharma* to be arising by *punya*, destroys his *svabhâv*.

GATHA-89

अथ स्वपरविवेकसिद्धेरेव मोहक्षयणं भवतीति स्वपरविभागसिद्धये प्रयतते—

Now, the annihilation of *moha* (delusion) can take place solely by accomplishing discriminative knowledge (*bhed jnân*) between *sva* (self) and *par* (non-self). Therefore, I endeavour for accomplishing discriminative knowledge between self (*sva*) and non-self (*par*):-

गाणप्यगमप्याणं परं च दव्वत्तणाहिसंबद्धं।

जाणादि जदि णिच्छयदो जो सो मोहक्खयं कुणदि॥८९॥

ṆĀṆAPPAGAMAPPĀṆAM PARAM CHA DAVVATTANĀHISAMBADDHAM

JĀṆADI JADI ṆICHCHAYADO JO SO MOHAKKHAYAM KUṆADI || 89 ||

Meaning of *gāthā*: If one actually knows the self-soul as an embodiment of knowledge and the other non-self both as connected with their own respective substantiality, then he effects the annihilation of *moha* (delusion).

***Tikā*:** Whoever actually knows himself connected with his own sentient substantiality and other non-self-connected with its own appropriate substantiality, he having thus attained rightly the discriminative knowledge between self and other non-self, annihilates delusion completely. Therefore, I am endeavouring for discriminative knowledge between self and other non-self.

PRAVACHAN

As *moha* can be destroyed only by the *bhedjnân* (discriminative knowledge) of self and non-self-substance, therefore 'I' am putting effort for accomplishment of separation of self and non-self.

Ātmā, by nature, is full of *jnân* and *ânand*, body, etc. are non-self. Only by accomplishing the distinguishing knowledge of *svâshray nishchay* (shelter of self is *nishchay*-the real path) and *parâshray vyavahâr* (shelter of non-self is *vyavahâr*-the conventional path) *moha* can be annihilated. My substance has an identical relationship with my *svabhâv* (eternal pure nature of self). Disposition of *punya* arises in my *paryây*- due to 'my' weakness-it is a part of myself. The disposition of thought of *punya* has an *anitya tâdâtmya sambandh* (transitory identical relationship) with *jiva dravya* – one who knows this, he knows the *trikâli* (eternal) *nirvikâr* (blemish free) *jnân-svabhâv* as separate from the momentary *vikâr* (blemishes). On taking the shelter of such nature of self the discriminative knowledge (*bhedjnân*) arises. Opposite to this, if someone believes that *bhedjnân* will arise when the intensity of *karma* will be reduced, or when *karma* will give way – then (take it for granted) he will never get *bhedjnân* (discriminative knowledge of self and non-self).

Jiva who accepts that his mistake is caused by he himself- he develops interest towards the undivided pure nature of self and attains the fourth *gunasthân* (state of vow-less true belief of *âtmā*). After this

when, he, by way of self-realization engrosses more in unperturbed peace, he rises to the fifth *gunasthân*, and when he remains engrossed more and more repeatedly in the self, then he reaches the sixth – seventh *gunasthân*. One who does not believe so and believes *samyak ekânt* (true one-sided view) – which is the path of benefit – to be *mithyâ ekânt* (false one-sided view), then he has believed *dharma* by pride etc. *kashâys* (passions). One who believes that *dharma* will arise by doing *shubh raag* he has opened the slaughter house of form of perverse belief. One who believes *punya* by other non-self and believes *dharma* through *punya* is *adharmi* (impious person).

One who believes one's well-being by *punya* and causes others to believe well-being by *punya* is the killer of his *âtâmâ* and a runner on the path of *bandh* (bondage). If a true believer (*dharma jiva*) hears any opposing talk, then he immediately says that – 'this is not the path of *Jina*' (omniscient). He who knows the difference between false concepts (*mithyâbhâv*) and true concepts (*samyakbhâv*), only he can do the *bhedjnân* from the other non-self-substance. *Punya* is momentary disposition – the knowing nature of self is eternal, in this way, only by accomplishing *bhedjnân* delusion can be destroyed. Thus, one puts effort for accomplishment of separation of self and non-self.

This chapter is on *jnân* reality. *Âtmâ* is possessed of the characteristic nature of *jnân* and the other substances are identified with their respective characteristics; in this way the separateness of self and non-self is accomplished with the same *bhedjnân*. Therefore, one tries for accompanying the separateness of the nature of self from non-self.

The characteristic of self is really identically connected with the self-sentient substance, and the characteristic of non-self is really connected with the characteristic of that appropriate non-self substance. Therefore, there is no relationship of any substance with the other non-self-substance – those who know this fact, only those *âtâmâs* have earned the actual wisdom (discriminative knowledge) in an exact manner – such *âtâmâs* destroy *moha* wholly.

Mithyâdarshan means *darshanmoha* (faith deluding *karma*) and lack of peace and disposition of *raag-dvesh* is *châritramoha* (conduct deluding *karma*); in this way, both types of *moha* are destroyed by the self-focused attentiveness form of wisdom. Therefore, I am effortful in the constant immovable nature of self cautiously for the wisdom of discriminating the self and non-self. I am always alert/attentive in my nature and do not allow any gap to come in that.

Âtmâ is a substance. Its characteristic nature is sentient pure self, the self is concerned/ related with that, but the self is not concerned/ related with *karma* or body. And *nimitta–naimittik* relationship does exist but that shows separateness and independence. I am (*jiva*) is a sentient substance. I am (self) one and undivided/identical with sentient nature. I am not related with any other *jiva* or with *dev-guru-shâstra* it was decided so from the very beginning, now a *sâdhak* (accomplisher) *jiva* comes up determining it more firmly.

There are six kinds of *dravyas* in this universe; all these *dravyas* are possessed of their own pure nature. They are all related to their respective own *dravya-gunas*. And 'my' relationship is with my *dravya-gunas* in this way, one should know the substantial nature of self and non-self as separate and independent right from the beginning, only then one finds the means of attaining *sukh* (happiness).

One who has attained correctly the wisdom of distinction between self and non-self, that *jiva* destroys the *moha* of alertness about non-self in every way. This is the only way to be happy right from the beginning and later on. No *jiva* becomes happy or unhappy due to non-self, but he becomes unhappy due to his own mistake. Therefore, the self is related with its sentience form of substantiality devoid of mistakes/flaws and I (the self) have no relationship of any kind with non-self-things. The non-self-substances are related

with their respective nature and attributes. When one attains correctly this kind of separateness form of crystal-clear wisdom, only he has attained the path of happiness.

Prabhu! *Ātmā* is an eternal, sentient substance; sentience is your (soul's) characteristic nature. You your self are the sentient attribute as well as the sentience entity. *Ātma dravya* is related with/possessed of the nature of knowing and seeing. In the present state, all the *raag* which arises due to the focus on non-self, in fact, one has no connection with that *raag*. All the substances of the world are *jneya* (knowables), their knower is my *jnân* and that *jnân* is *ātmā*. In the same way *ātmā* is related with its own attributes of *darshan*, *sukh*, *virya* etc. *Bhāv* (attributes) and *bhāvân* (holder of attributes) have identical oneness, and they are separate from non-self. Oh! Complete gist is filled in each and every *gāthā*. In *kevaljnân* everything is known completely in one *samay* and in *mati-shrutjnân* (sensory *jnân*-scriptural knowledge) the acceptance of complete as a whole exists in one *samay*.

One who has such wisdom he annihilates *moha*. So, I (the self) also remain always alert in the *jnân-ânand swaroop jnâyak* (knowing nature full of knowledge and bliss), i.e. the path by which the manifested state of *moksha* is attained, on the same path I am always effortful for the wisdom of self and non-self. But I am not even a little effortful in the *vyavahâr* of *punya-paap* and in the worldly purposes. Here it is stated to attain correctly the wisdom (distinction) of self and non-self-substance; this *samyak vivek* (true distinction) does not arise merely by reading some *shâstra* and having its retention (by remembering it).

By hearing some discourse, if someone believes that he has the knowledge of *shâstra*, or he has such wisdom (distinction), then he is told that- if someone is holding a sword in his hand but if he does not know correctly how to use of it, then his work will not be accomplished and he himself gets killed. Similarly, what is *bhedjnân* (discriminative knowledge) and how is it attained, if that is not known with the correct method through scriptures logic and experience (*anubhav*), till then the work of well-being is not accomplished. So, a *mumukshu* (aspirant of *moksha*), should understand the nature of self and non-self-according to the path of omniscient *Jineshwar* and He should remain attentive in his *jnânânand svabhāv* un-dividedly and completely engrossed as one. Only then he can get the means of happiness free from sorrow, as well as its attainment and his *moha* gets destroyed.

GATHA-90

अथ सवर्था स्वपरविवेकसिद्धिरागमतो विधातव्येत्युपसंहरति-

Now, *Āchārya* concludes that the accomplishment of the discrimination between the self and the other non-self- objects must be effected by all means from the (study of) omniscient's scripture-*Jināgam*:-

तम्हा जिणमग्गादो गुणेहिं आदं परं च दव्वेसु।

अभिगच्छदु णिम्मोहं इच्छदि जदि अप्पणो अप्पा॥१०॥

TAMHĀ JINĀMAGGĀDO GUṆEHIM ĀDAM PARAM CH DAVVESU |

ABHIGACHCHHADU ṆIMMOHAN ICHCHHADI JADI APPAṆO APPĀ || 90 ||

Meaning of *gāthā*: Therefore, if the soul (one-self) aspires to attain the delusion-less state of the self, he should understand the self and the other non-self among the substances, by means of their distinct characteristic attributes from the *Jinamārg* (path of the *Jina*).

***Tikā*:** Let the intelligent persons whose minds are inclined towards the annihilation of *moha* (delusion) achieve the discrimination between the self and other non-self among the endless series of infinite substances, by means of some of the infinite attributes mentioned in the *Āgam* (scripture), particularly by means of those attributes which owing to being absent in the other substance have specificity/distinguishing characteristic by virtue of uncommonness and this is as per below:-

Ascertaining this consciousness/sentience, which is mine, which belongs to me, which is self-accomplished (*swatah-siddha*) due to being *sat* (existent) and *akāran* (causeless), which owing to having fullness of internal and external light is *jnāyak* (knower) of the self and other non-self-by means of this consciousness which apart from any other substance whether homogenous or heterogeneous abides in 'my' own soul only. I know my own soul as a substance having constancy in all the three time phase.

Thus, I ascertain strictly, by means of individual characteristics which exist always in the same very substance but not in any other substance having separateness-*ākāsh* (space), *dharma* (medium of motion), *adharmā* (medium of rest), *kaal* (medium of change), *pudgal* (matter) and other souls (knowing entity) in the form of constant substances in all the three time phases (as I knew the self-soul by the sentience characteristic in the form of a constant substance), similarly I know *ākāsh*, *dharmāstikāy*, etc. in the form of separate constant substances by their specific characteristics of *avagāhan hetutva* (region/space providing), *gati hetutva* (being medium of motion), etc. which abide always in the very same substance but not in other separate substances).

Therefore, I am not space, not *dharma*, not *adharmā*, not *kaal*, not *pudgal*, not another soul, because even amid all these substances existing together resembling the light of many lamps lit in a room of a house, my consciousness not swerving from its characteristic nature shows me to be something separate.

Thus, for this soul who has determined the discrimination of the self and other non-self, the sprouting of *moha* (delusion) which causes blemish would never arise.

Bhâvârth: *Moha* (delusion) can be annihilated by means of discrimination of *sva* (self) and *par* (other non-self), and that discrimination of *sva* and *par* can be attained by knowing the characteristics of *sva* and *par* from the (study of) *Jinâgam* - omniscient's scriptures.

PRAVACHAN ON TIKÂ

Now it is concluded that - it is worthwhile to accomplish complete discrimination (judgement) in all respects between the self and non-self through correct logic and total knowledge of *Âgamic* (scriptural) proof.

When one knows that there is no relationship of self (soul) with the non-self-substances then there cannot be any kind of acceptance or renunciation of non-self-substance such a decision is arrived at. Release means liberation. *Mukti* (liberation) means that the self has no relationship with non-self substance and *punya-paap*. On listening about such a liberated nature of self, one who likes the talk of one's liberated nature; to him only it seems good.

Shrimadji has also said that-

Em vichâri antare, shodhe sad guru yog |

Kâm ek âtmârth nu, bijo nahi man rog | Âtma siddhi gâthâ 37

Meaning-Thus, one who thinks internally, he finds the true preceptor to get the association of him. This is the only duty of an aspirant of self-realization and no other psychic disease persists.

Here *Âchâryadev* also says that-"Oh *jiva*! If you want to be free from the state of delusion then you should know the nature of substances with their attributes by the path of passionless omniscient *Jina* known and spoken by Him, i.e. you should know the *bhâvwân* (holder of attributes) through its *bhâv* (distinct attribute). Know the *pudgal-parmânu* (atoms-matter particles) by its attributes of colour-smell-touch-taste as they have their relationship only with these attributes at all times. So, in the same way the relationship of your *jnân*, etc. attributes is with 'your' *âtmâ*.

Those whose intellect has turned towards destroying *moha* such wise men in this world having psychic inclination towards the knowing nature of self, they should catch (accept) the *svabhâvwân* (holder of attributes) by some specific attributes out of infinite attributes as enumerated in the *Âgam* (scripture) which are not found associated with/do not exist/are absent in the other non-self-substances (viz. *jnân* etc. attributes full of sentience) and which are exceptionally existing in self-soul and those attributes which possess specificity due to their own specific characteristics, wise men should accept that holder of such nature through them, through the instrument of its nature. This universe is a conglomeration of six kinds of substances (*dravyas*); in that, out of infinite *dravyas* one should attain the discrimination/discretion of self and non-self (*sva-par*) by one's own attributes.

Through the exceptional attribute (*guna*), the separateness of *guni* (holder of *guna*) can be known from other non-self-substances. Out of the existing infinite *âtmâs*, *pudgals*, *dharmâstikây*, etc. *dravyas* one should isolate the self-soul (*âtmâ*) through the sentient form of self-characteristic and embrace it as a constant entity. Sentience means knowing-seeing, it is a *trikâl sat*-it exists eternally. This attribute of knowing-seeing is an *anâdianant sat* - (exists from eternity till infinity). Since it is a *sat* so it is causeless (*akâran*), it has no reason (*ahetuk*) meaning no one has created it. Ascertaining this sentience/consciousness which is mine, which belongs to me, which is self-accomplished/self caused (*swatah-siddha*) due to being *sat* (self-existent) and *akâran* (causeless), and owing to having the power of illuminating the internal and external *tattvas* is the knower of self and other non-self substances by means of this consciousness which is apart from any other substance always abides in the self-soul only.

My *chaitanya* (sentience-*darshan* and *jnân guna*) is a specific/distinctive *guna*. By virtue of that *guna* just like the category of my sentient nature there are other infinite *âtmâs*, and other infinite insentient substances existing (in this universe), knowing them separate from the self and knowing the infinite disembodied omniscients (supreme Gods) also to be separate from the self *chaitanya* attribute, there is absolutely no relationship of non-self-substances with my sentient self-substance—first of all one should decide so. Those non-self-substances exist/modify by holding their own respective nature through their own attributes in themselves. And ‘I’ the self exist/modify by holding ‘my’ own nature through my own attributes in my own self. It being so, one *dravya* cannot do any work of other *dravya*.

Moving or not moving of hands and legs is not dependent on *âtmâ*. A carriage does not move because of a horse, and *jiva* cannot move the legs of the body. All other infinite *âtmâs*— from one sensed being upto *Siddha parmâtmâ*, they all (by nature) are of the same (homogenous) kind just like my *âtmâ*; nevertheless they are always different from my *âtmâ*, and all the heterogenous (insentient) substances—*pudgal*, *dharmâstikây*, *adharmâstikây*, *âkâsh*, *kaal* are different from my *âtmâ*, and hence their being different from my *âtmâ*, I have no relationship of any kind with those six kinds of substances (both homogenous and heterogeneous ones).

There is no relationship of my *âtmâ* indicating oneness of *sva-swâmi* (self-ownership), *kartâ-karma* (doer-deed), *âdhâr-âdhey* (base-based on) with other non-self-substances. My (self’s) relationship is with my own *jnân*, etc. *gunas*; therefore, I by my knowing-seeing nature, leaving the assumed relationship with other non-self *dravyas*, know my own *âtmâ* as a completely independent self-substance holding the steady constant state of self-substance in all the three time phases.

See! This is called *samyak darshan* and *dharma* (religion). Thus, that differentiating characteristic, which, owing to existing separately from other non-self-substances, exists in its own substance but does not exist in any other substance, is called *sva-lakshan* (self-characteristic). By such exceptional attribute form of self-characteristic, I firmly having the self-sentience form of target accept the same uniformly; this is called unprecedented activity of *dharma*. This way one who decides oneness with *sva-dravya* and separateness from *par-dravya*, to him only *dharma* (piety) or *sukh* (bliss) is manifested.

How to know one’s own *âtmâ*, so that he will accept the truth and *dharma* will be manifested to him? This is explained here. *Âtmâ* is existing with *jnân guna* and along with *jnân* infinite other *gunas* like *sukh*, etc. also exist. *Âtmâ* (soul substance) is *sat-vastu* (an eternal substance) so its *jnân guna* also is *sat*, and owing to its being *sat* it is the knower of self and non-self without any cause and therefore it is self-accomplished. How to know that it is separate from the non-self? Knowing-seeing form of consciousness being (indivisibly) related with me, so leaving aside all other non-self sentient and non-sentient substances, this (sentience) characteristic exists in ‘my’ *âtmâ* only.

The knowledge attribute (*jnân guna*) keeps relationship with my own *âtmâ* only. None of my attribute keeps a slightest relationship with the non-self. There are infinite *par dravyas*, they keep relationship with their respective *gunas*, but not with other substances. Suppose there are millions of sugar crystals and each crystal has touch etc. infinite *gunas* of *pudgals*. They do not keep relationship with other *pudgal parmânus* (particle matter) or with any other *jiva*, etc. because all the substances of this world are existing separately.

One can decide because of his natural efficacy of *jnân* which knows/illuminates the *sva* and *par* that his relationship is with his own substance and other non-self-substances have relationship with their respective *gunas*. Attachment is also a knowable such a nature of self-substance is eternally causeless self-accomplished and independent. *Jnân* is also just like that, what is in it to acquire *dharma* is that-on

knowing the separateness from non-self and oneness with his own nature; one should focus his *jnân* on his inner self. When one keeps oneness with the self-substance, then true belief-knowledge of liberation-separateness of self, free from misconception and sorrow and *dharma* in the form of true *châritra* is manifested.

Every substance always modifies within itself; it does not have any concern/expectation of other substance. One who has accepted the identical relationship of his knowing nature with his *âtmâ* at all times, where the belief of dependence on other non-self-substance has been removed, it is termed *samyagdarshan* and *dharma*; *dharma* is bliss itself, the relationship of *jnân* with 'my' *âtmâ* is *anâdi-anant* (from eternity to infinity) which is never separated from me/*âtmâ*.

There are infinite substances in this universe, which are separate from one another. Infinite substances while remaining in infinite form they change their respective states due to themselves, but they do not change or stay because of any other substance as there is no such dependence. Each and every *dravya* has infinite *gunas* and every *samay* they all do infinite work (modification of infinite *pariyâys* of infinite *gunas*) independently for which they do not require anything else.

On getting proved the separateness-independence of just one substance (*dravya*) through its definite self-characteristics the separateness and independence of all the substances (*dravyas*) gets proved in all the three time phases- past, present, future. The *karmic* matter (*karma*), body, mind, speech, etc. are associated things, they continue modifying into their respective states which are destined to occur in every *samay*, because they modify with their existence as per their distinct characteristics. They are many, so do they modify by remaining many or by becoming one? If they modify by becoming one, then their separateness/individuality does not exist. The way two fingers and one stick- all the three together do not do one work. If all the three, by remaining as three, act accordingly then only the separateness-independence of each one of them is proven.

Infinite substances have their separate actions; none else is their doer. An ignorant has misconception that other's work would be getting done by somebody else; but it is not so, because every substance is modifying (doing its work) distinctly separate as per its own characteristic, according to its capacity form of efficacy. All other *dravyas* act/modify within their own respective *dravyas*.

A piece of wood appears to be one substance to a general viewer, but it is not so, because there are many *pudgal* substances in it, which while keeping their separateness modify within themselves by their own *gunas*; while keeping their distinct characteristics within the self, they modify within their own self. *Jnâni jiva* (true believer) firmly decides this way about the distinct nature of *dravyas* as they are possessed of their *dhruvatva* (constancy) in all the three time phases.

It is a misconception to believe that the body can be taken care of, or can be moved in a certain manner, because body is made of dirt of bones and skin; if seen in associated form, then it appears of similar kind, but at the time of its separation each and every one will be separated. All six *dravyas* exist inseparable from their characteristics, and have separateness from other non-self-substances in all respects and by possessing their *dhruvatva* (constancy) they remain in the form of a *dravya*-this is how a *dharmi jiva* (seeker) decides. The way infinite omniscients have known so firmly, in the same way *dharmi jiva* decides firmly.

The way self *âtmâ* is known by its sentient characteristic, quite distinct from all other *jiva* etc. *dravyas*, having separateness from non-self, and oneness with the self. In the same way whose characteristics are *avagâhanâ hetutva* (accommodation causation), *gati hetutva* (movement causation), *sthiti hetutva* (stationary-ness causation), *varnâ hetutva* (functioning causation) which belongs to their own respective

dravyas only and never belongs to other non-self *dravyas*. Through the above characteristics I know *âkâsh* (space), etc. six *dravyas* as eternal, independent, distinctively separate *dravyas*, that is why 'I am' not of the form of these six *dravyas*. There are other infinite souls (*âtmâs*) they too are of their form, but they are never of my form. Father and son are not one, and they do not do any work by becoming one, therefore the soul of the father and the soul of the son do not have any mutual relationship. Even then the ignorant self, because of delusion, believes oneness in them.

There is triviality of *raag* and benefit of self is in the significance of *jnân*. Though the *raag* of saving one's son etc. does arise, that attachment is not capable of keeping, or disposing, non-self substance. Therefore, attachment neither has the strength of doing the work of non-self substance nor has the strength of doing the work of self-characteristic sentience. The work of *sva-âshrit* (self-dependent) belief-knowledge-conduct cannot be done by *raag* [even if that *raag* is of *par-âshrit* (non-self dependent) of *vyavahâr ratnatraya* (conventional triple jewels of belief-knowledge-conduct)]. Therefore *raag-dvesh-moha* are of no use for the benefit of self, and *jnân* is beneficial to the self by deciding the separateness of self and non-self.

The separateness of self from non-self can be known during all three time phases by the self-characteristics (attributes). A *jnâni* by remaining constant and separate from the non-self dwells within the self. This way he decides oneness in the self. In the same way all infinite substances in this universe are modifying within themselves throughout all the three time phases possessing the constancy of their own characteristics (attributes). But they are neither in 'me' nor they are due to me, 'I' am not because of them, and none of them is because of the support of 'me' he decides such and this way by remaining self-absorbed by (his introverted) *jnân*, he knows that *dharma* is caused by the discrimination of self and non-self, with firmness of self-focussed knowingness, i.e. only by this method, having the belief of the nature of *moksha* and attaining the means of *moksha* in the form of engrossment in the self, one can be happy. Distinctness, separateness, freedom (of the self), from all the other substances is even in the present, was even in the past, and separateness will remain in the future also. In this way decision can be done through the characteristic of self in the present.

My *âtmâ* has no relationship of any kind with any other *âtmâ* irrespective of *sansâri* (mundane) or *siddha* (liberated) souls. Now this gross body which is staying very near the self-soul also has no relationship with the self-soul, because each and every *pudgal parmânu* modifies distinct and separate within their own *sattâ* (existence) by their own characteristics/attributes. Therefore, 'I' am not in the form of any other non-self-substance. Because similar to the lights of many lamps lighted in a room of a house, similarly this universe in the form of a room, all the six kinds of *dravyas* (infinite *jiva-ajiva* substances), even besides their existing together, occupying the same space-region, 'my' sentient soul remaining unfallen/fixed from the sentient nature of self, is being known separate by myself characteristics. My sentient *âtmâ* is always known to me in detached form from other non-self-substances.

This way on deciding about *jnân's* and *âtmâ's* oneness with *âtmâ*, and separateness from non-self, *dharma* in the form of means of self-focussed liberation gets manifested. This way one who has attained the discretion of self and non-self to such an *âtmâ* sprouting of the seed of *moha*, which creates *vikâr* (impure disposition), does not occur. 'I' did not take care of the body, so the disease is caused because medicine and doctor, etc. remedial means could not be availed, so my mother died. 'I' am happy because of rise of *punya*, etc. having such delusional thoughts of oneness with non-self can be destroyed by the discretion of distinguishing/separating the self from the non-self.

PRAVACHAN ON BHĀVĀRTH

By the discretion of self and non-self, *moha* of the form of attentiveness in the non-self, can be destroyed. What is the type of discretion of *sva-par* (self-non self)? Who so ever destroys the false belief of having relationship with the non-self-such *bhedjnân* (discriminative knowledge) can be attained/understood through the study of *Jinâgam*, by recognizing correctly the characteristics (attributes) of the self and non-self. The discretion of self-non self must be of the form of fathoming their distinct nature, through which *moha* can be destroyed, and that *bhedjnân* can be done through the study of *Āgams* by recognizing correctly the true characteristics of both *sva* and *par*.

This chapter is on *jnân* reality. *Tattva* means the quintessence of self- substance. Nature of *âtmâ* is *jnân*. While knowing the self *âtmâ*, its *jnân* has the efficacy of knowing the non-self-substances as they really are. All six *dravyas* are independent—if one has such a sight (belief) then he cannot believe of having relationship with the non-self. I am always the knower by keeping relationship with the self only, but not with the other non-self. *Sarvajna Bhagwân* has seen infinite *jiva-ajiva* substances. The nature of all six *dravyas* is just like this only and not in any other way. The distinct characteristic nature of each of them should be known by correct understanding. Without which the experience of self- focused pure knowing nature of self cannot be attained.

Correctness of *vastu-tattva* (substance-reality) and the belief according to that is the Jain path only. Except Jain philosophy/doctrines, no other philosophy has even a fraction of truth about the nature of substance. From the eternal (*Digambar*) Jain path/philosophy, a fictitious philosophy in the name of *Shwetambar* Jain path was created as a new sect. In that (sectarian belief) there are thousands of contradictory statements from the *vastu tattva* (substance reality). They do not believe *kaal dravya* in six kinds of *dravyas*. In fact, they do not believe *guna* also in true sense. Moreover, they believe *dev-guru-shâstra*, *nishchay-vyavahâr* (real and conventional) and its nature of substance otherwise.

Only in the *sanâtan* (eternal) original (*Digambar* Jain) correct path the eternally non-obstructable, true *tattva* is available. *Guru (muni)* who is *nirgranth* (possession less and occupation less), devoid of all sorts of passions is a sky clad (*Digambar*) *muni*, but if someone believes himself to be a *muni* by keeping/wearing clothes, then his *dev-guru-shâstra*, all the three are false. This way one should examine. True belief according to the nature of substance is only in the Jain path.

GATHA-91

अथ जिनोदितार्थश्रद्धानमन्तरेण धर्मलाभो न भवतीति प्रतर्कयति—

Now, it is considered logically that without having belief of substances/realities as taught by Lord *Jinendra* the attainment of righteous conduct does not take place: -

सत्तासंबद्धेदे सविसेसे जो हि णेव सामणणे।

सद्दहदि ण सो समणो तत्तो धम्मो ण संभवदि॥

SATTĀSAMBADDAHEDE SAVISESE JO HI ÑEVA SĀMANÑE |

SADDAHADI ÑA SO SAMANO TATTO DHAMMO ÑA SAMBHAVADI | | 91 | |

Meaning of *gāthā*: He, who having accepted *asceticism* does not believe in these substances having existence with their specific qualities, is not an ascetic/monk, therefore righteous conduct does not evolve to him, (i.e. the so-called *asceticism* cannot rise to *dharma* of *ātmā*).

***Tikā*:** Who though repressing himself by (observing external) *asceticism* does not know with belief by means of distinction between the *sva* (self) and *par* (other non-self) substances which have a commonness of similar existence (*sadrushya astitva*) and yet which have their specific qualities by their existence of self-characteristic nature (*swaroop astitva*), is really not an ascetic. Therefore, to him the evolution of *dharma* (righteous conduct) of the characteristic nature of the form of attainment of passionless self-realization cannot take place from the so called external *asceticism* similar to the case of a person who does not know the difference between the particles of sand/dust and gold, he does not obtain gold by washing the sand/dust.

***Bhāvārth*:** He (the monk) who even besides his following the conventional asceticism (conventional conduct/rituals enjoined to an ascetic) does not have belief of the substances with the distinction of *sva* and *par* is not an ascetic due to absence of real equanimity form of self-control preceded by real right belief. Therefore, just as a person who does not discriminate between the particles of sand and gold, washes the dust with the hope of obtaining gold, cannot obtain the gold even besides his exerting to any extent; similarly to that ascetic who does not have discrimination between the *sva* (self) and *par* (non-self), the attainment of *dharma* (passionless righteous conduct) cannot take place even besides his suffering difficulties of the activities of conventional asceticism to any extent.

PRAVACHAN

Without the belief of the substances as revealed by the Lord of the three *lok*, *sarvajna dev* (omniscient), one cannot avail the benefit of self-focused form of *dharma*. Without knowing the nature of *āpt* (omniscient-trust worthy counsellor) *āgam* (scriptures) and characteristic nature of substances as

revealed by ‘*Sarvajna*’ without leaving the belief of the principles of a false sectarian religion (*mithyāmat*), the *dharma* of the form of pure self-realization (experience of *ātmā*) cannot be attained – this has been said with reasoning in this *gāthā*-91.

Jiva who in the state of *shraman* (*muni*), for accomplishing the ‘*Shuddhopayoga*’ (pure thought activity) form of *ātmārth* (objective of self-realization) in the supreme path (of attaining liberation) does not believe in the different substances (self and non-self) with their self-existence, he is not a *shraman* (*muni*)—not a *sadhu* (ascetic). Hence *dharma* (piety-passionless conduct) does not arise in him. *Dharma* of the form of characteristic nature of self-substance evolves by taking the shelter of self-substance. Every substance modifies as separate from other non-self and keeping as oneness with the nature of the self – by such insight and engrossment in the self pure passionless *pariyāy* (unblemished modification) form of *dharma* is manifested.

Each and every *dravya*—even besides their holding similarity by virtue of ‘*sadrushya-astitva*’ (similar-existence), all the existing six *dravyas* are staying within the same space of *ākāsh*. Every *dravya* exists always distinct from the other (non-self) substances by its own characteristic nature form of existence. In all the three *kaals* the substance reality is so, even then, if he who is in the state of ‘*shraman*’ (*muni*), does not believe them to be so with the distinction of self-nonsel and just believes so without the correct belief and knowledge, a *mithyādrishti jiva* (monk) through the state of being a *dravyalingi* (*Digambar* monk without self-realization) oppresses the *ātmā*. In reality, he is not a *shraman*, but he is a *shramanābhās* (so called *shraman*), due to which he remains wandering in the infinite *sansār*. Further, he believes that *dharma* will sometime arise by following conventional vows of *vyavahār*, and *vrata-tapa, upvās*, etc. external rituals and he pursues these activities to be as that of *chāritra* and believes it to be the state of a *sadhu*, but it is not so in the path of Jainism.

Bare truth is always tough to accept. Therefore, if the differentiation of true-false is not done, or one is ashamed, then truth is not understood. True *Sādhus* are those who possess real *samyak-darshan-jnān*, and remain engrossed in *nirvikalp ātmajnān* (passionless self-realization of pure *ātmā*). Thus, they stay swinging in the state of *sahajānand* (natural pure spiritual bliss) and are sky clad *Digambar bhāvlīngi muni* (enlightened self-absorbed monks). Opposite to this, if someone wears clothes and believes himself to be in the state of a *muni*, then he being a vehement opposer of the reality/true *tattva* goes to *nigod* (lowest life form)—so is said by the true saints (enlightened monks)—*sarvajna* (omniscient).

In the present time, vast difference has arisen completely in the very fundamental principles and a lot of change has taken place in the name of Jain. There is no truth in the other non-Jain religions but the *Shwetāmber* (so called Jain) sect which has been newly born, they have publicized false path by telling inconsistent/contrary *tattvas* in the name of *Bhagwān*. There is not even a trace of truth in it. One who has misconception/misunderstanding even in one *tattva*, due to that, his misconception/misunderstanding in all *tattvas* is but natural to persist.

There should not be opposition against any person. But also if you do not decide that a person having aforesaid perverse belief is a false believer, then the determination of truth cannot be there. At present, the *Digambar* Jain religion which is an ancient religion, in that also, many men without understanding the truth accept the guise of a *muni* and start believing themselves to be in the state of a true *sādhu*, they too are *mithyādrishti* (false-believers).

IF ONE WHO FEELS SHY OF DISTINGUISHING FIRMLY BETWEEN SATYA (TRUE) AND ASATYA (UNTRUE/FALSE) THEN HE CANNOT UNDERSTAND THE TRUTH.

Shree Kundkund Âchârya was a *bhâvlingi* (an enlightened soul) *panch mahâvratdhâri* (observer of five great vows) *sant* (ascetic). His wordings/teachings are *pramânbhoot* (irrefutable balanced ones), just like as those of revealed by *sarvajna* (omniscient) *veetaraag* (passionless). Those who speak even a little contrary to this, they are false believers (*mithyâdrishti*) and they are the opposers of the substance-reality.

One who is standing against the substance-reality (the true nature of substance) he bears the affections/difficulties only. He may be believing/ following the right tradition of *vyavahâr* (conventional conduct) and he may be a *nagna* (sky clad) *Digambar muni*, then he is said to be a *dravyalingi* (non-enlightened monk). He too, because of believing benefit of *dharma* in the shelter of non-self (conventional rituals) does not experience the *sahajânand* (natural spiritual bliss) within the self and bears afflictions-sufferings in vain. He gives sorrow and abuses his own *âtâmâ* through *ârtadhyân* (painful thoughts/experience), because he does not attain the self-dependent peace of self-realization. Therefore, he suffers due to his own fault. This matter/principle is worth understanding right in the beginning itself. How to recognize the self and non-self? What is beneficial-non-beneficial and what is its cause? These points are to be decided first, because without discrimination *dharma* cannot be understood, then how would it arise?

Q: CAN A MITHYÂDRISHTI BE CALLED A SÂDHU BECAUSE OF HIS DRAVYA CHÂRITRA (CONVENTIONAL CONDUCT) AND FROM NAIGAM NAYA (FIGURATIVE POINT OF VIEW) OR NOT?

A: No. because *samyakjnân* has *nayas* (partial view-points), hence a *mithyâdrishti* does not have any *naya*. One who believes that by way of *apavâd mârg* (path of following mere conventional conduct), the *sâdhu* status can be with clothes–receptacles; he is opposing the infinite holy enlightened monks (saints). He is opposing *veetaraagtâ* (passionless state). Here the discussion is of those (*munis/saints*) who are *nagna Digambar* (sky clad) and have destroyed the three quadruples of intense-passions by taking strong support of eternal pure nature of self and they constantly dwell in the sixth - seventh *gunasthâns* (spiritual stage of an enlightened monk) even then they do not revere the momentary distinction (of 6th – 7th *gunasthâns*). They say that *dharma* is evolved through prudence. In the path of Jainism, without the passionless belief and passionless conduct, in no other way *dharma* has been accepted.

Dravyalingi Muni does not know actually what self- non self is. What is the purpose of discriminative knowledge - *bhedjnân*? What is beneficial and how does it evolve? Therefore, even if he is a *Digambar muni* following twenty- eight *mulgunas* (basic rites), nevertheless it is *shramanâbhâs* (delusion of being a *muni*). What is engrossment (state of self-absorption) in the sentient nature of the self, different from the *nimitta* and *vikalp* (auspicious thoughts) – this he cannot understand.

Just as a *dhooldhoyâ* (a person who washes the dust near the shops of gold smiths for obtaining gold particles) who does not know the difference between the particles of sand and gold, does not get the benefit of gold by washing the dust/mud collected from the drain/street near the gold-smith's shops with the expectation of getting gold, similarly, from *shramanâbhâs* mere following conventional great vows without self-realization the attainment of '*âtmatattva*' devoid of passions does not take place, i.e. whose characteristic is the attainment of an unblemished *âtmatattva* full of *jnân* and *ânand*-such sort of a benefit of *dharma* is not manifested to him. In other (non-Jain) religions there is no such *vyavahâr* of *dharma*, but even to a Jain *dravyalingi* not even a trace of *dharma* is evolved and without *nishchay dharma* (real passionless-ness form of *dharma*) *vyavahâr dharma* (conventional *dharma*) also is not evolved (in its true sense).

One *parmānu* also remains separate from other *parmānus* and from infinite other(non-self) substances along with their *gunas* and *paryāys* at all times and manifests/modifies separately into its own pure state separate—on believing so, he will be said to have got the *vyavahâr jnân* of six *dravyas* as revealed by the omniscient.

In this way every substance, be it *jiva* or *ajiva*, is constantly doing its own work by itself for itself. Thus, one who knows the distinction of self and non-self that *jiva* can attain the experience of his *nirvikâri* (unblemished) *sahajânand* (natural pure bliss) by focusing on one's pure eternal self.

Âtmâ by nature is the knower. It attains supreme bliss free from *raag* (attachment) by intent sight/focus and engrossment in the self. But one whose focus/sight is towards non-self or on *nimitta* and whose inclination is towards *shubh raag* form of blemish, he may well be a *dravyalingi muni*, even then he will not attain even a trace of *dharma*. And without attaining *dharma* of the form of the *nishchay veetaraag* state, his only *vyavahâr* of the form of *shubhraag* is not called *vyavahâr*, because it is *vyavahârâbhâs* (so called *vyavahâr* of misbelievers).

PRAVACHAN ON BHĀVĀRTH

Jiva (the man) who becomes a *nagna Digambar* (naked sky clad) *muni* and follows the conventional twenty-eight *mool gunas* (basic rites) and abides by them as a *dravya- muni* (physical state of a *muni*), even then he does not have the belief of the substances with the separateness of the self and non-self-substance. In other words, he does not accept the separate existence of every *tattva* (substance reality), that *jiva* being without the sight of shelter of the self, does not have the monkhood of the form of *param sâmyik* (supreme equanimity), continence (*sanyam*), preceded by *nishchay samyaktva* (real right belief), i.e. he is not a *muni*.

Just as a person who does not know the difference between sand and gold particles—such a *dhooldhoyâ*, whatever amount of effort he may put, he will not get the gold; in the same way, one who does not know the distinction between self and nonself—such *jiva* may be a *dravyalingi muni* and he may bear many difficulties—may bear the afflictions of the activities related to twenty-two *parishahas* (22 hardships withstood by monks), *panch mahâvrat* (five great vows), etc. But because of his sight being on the shelter of other non-self, he does not attain even a trace of *dharma* of the form of *veetaraag* disposition.

If he keeps equilibrium in following the outer activity then the intensity of *raag* will be reduced. Without having the insight of passionless-ness, free from perverse attitude and with self-realization, not even a trace of *dharma*, devoid of *raag*, can be manifested. One's *raag* may well be feeble by focus on non-self, but *raag* is not annihilated. In reality, equanimity in the form of support of *sva-dravya* is only *dharma*, and the heterogeneous dispositions of the form of *punya –paap* is *adharmâ*.

GATHA-92

अथ 'उवसंपयामि सम्मं जत्तो णिव्वाणसंपत्ती' इति प्रतिज्ञाय 'चारित्तं खलु धम्मो धम्मो जो सो समो त्ति णिहिद्धो' इति साम्यस्य धर्मत्वं निश्चय्य 'परिणमदि जेण दव्वं तक्कालं तम्मयं ति पण्णत्तं तम्हा धम्मपरिणदो आदा धम्मो मुणेयव्वो' इति यदात्मनो धर्मत्वमासूत्रयितुमुपक्रान्तं, यत्प्रसिद्धये च 'धम्मेण परिणदप्पा अप्पा जदि सुद्धसंपओगजुदो पावदि णिव्वाणसुहं' इति निर्वाणसुखसाधनशुद्धोपयोगोऽधिकर्तुमाब्धः, शुभाशुभोपयोगौ च विरोधिनौ निधुर्वस्तौ, शुद्धोपयोगस्वरूपं चोपवर्णितं, तत्प्रसादजौ चात्मनोज्ञानानन्दौ सहजौ समुद्योतयता संवेदनस्वरूपं च प्रपञ्चितम्। तद्धुना कथं कथमपिशुद्धोपयोगप्रसादेन प्रसाध्य परमनिस्पृहामात्मतृप्तां पारमेश्वरीप्रवृत्तिमभ्युपगतः कृतकृत्यतामवाप्य नितान्तमनाकुलो भूत्वा प्रलिनभेदवासनोन्मेषः स्वयं साक्षाद्धर्म एवास्मीत्यवतिष्ठते-यदयं स्वयमात्मा धर्मो भवति स खलु मनोरथ एव। तस्य त्वेक बहिर्मोहदृष्टिरेव विहन्नत्री। सा चागमकौशलेनात्मज्ञानेन च निहता, नात्र मम पुनर्भावमापत्स्यते। ततो वीतरागचारित्रसूत्रितावतारो ममायमात्मा स्वयं धर्मो भूत्वा निरस्तसमस्तप्रत्यूहतया नित्यमेव निष्कम्प एवावतिष्ठे अलमतिविस्तरेण। स्वस्ति स्याद्वादमुद्रिताय जैनन्द्राय शब्दब्रह्मणे। स्वस्ति तन्मूलायात्मतत्त्वोपलम्भाय च, यत्प्रसादादुद्ग्रन्थितो ज्ञागित्येवासंसारबद्धो मोहग्रन्थिः॥ स्वस्ति च परमवीतरागचारित्रत्मने शुद्धोपयोगाय, यत्प्रसादादयमात्मा स्वयमेव धर्मो भूतः

After having declared the subject matter with the words-"I rely upon the equanimity leading to liberation (nirvana) in 5th *gāthā* and having examined the *dharma* of equanimity with the words- conduct is *dharma* and *dharma* is defined as equanimity" (In *gāthā* 7; he -the *Āchārya* began to explain (in *gāthā* 8) -what *dharma* of self is, with the words-"it is preached that the substance possesses the characteristic nature to be that through which it modifies etc. Then for explaining this he-*Āchārya* began to discuss in *gāthā* 11 *shuddhopayoga* as a means of attaining happiness of nirvana (liberation) with the words-"when the soul modifies through *dharma*, it is conjoined with pure psychic thought activity, then he attains the undisturbed bliss of nirvana; then both the auspicious and inauspicious thought activities being contrary to soul nature were rejected and the nature of *shuddhopayoga* was described; finally he emphasized the innate knowledge and happiness of the soul which evolves by the grace of this *shuddhopayoga* and explain in details the characteristic nature of pure consciousness and of bliss.

Thus, having accomplished anyhow, that *dharma* (the conduct of equanimity) by the grace of *shuddhopayoga* he attains an absolutely desireless self-absorbed tendency of lordship of the self, becomes totally unperturbed on having attained his task with faded away all notional thoughts of liking/disliking impressions, he- *Āchārya Bhagwān* remains firm-stable in the thought -'I myself am *dharma* evidently'.

जे णिहदमोहदिट्ठी आगमकुसलो विरागचरीयम्हि।
अब्भुट्ठिदो महप्पा धम्मो त्ति विसेसिदो समणो॥92

JO ÑIHADAMOHADIṬṬHĪ ĀGAMAKUSALO VIRAGACHARĪYAMHI |
ABBHUṬṬHIDO MAHAPPĀ DHAMMO TTI VISESIDO SAMANO ||92||

Meaning of *gāthā*: That spiritually high souled ascetic (*shraman*) whose deluded sight (infatuated perception) has been destroyed who is well conversant with the scripture and who has firmly established himself in the conduct, and who is free from attachment is termed '*dharma*'.

Tikâ: It is definitely my cherished wish that this, my soul, itself to become *dharma*. The hindrance in it is the extroverted deluded sight/belief only. And that (deluded sight/belief) has since been destroyed by conversancy with scripture and knowledge of the self (self-realization), so it will never regenerate in me. Hence, my, this soul itself, having manifested the conduct of the self, free from attachment, has become *dharma* and always remains unquivering due to the annihilation of all hindrances. Enough now of speaking anymore! Victory to “*Jinendra shabdabrahma*” (the holy scripture) preached by omniscient Lord *Jina* and sealed with *syâdvâd* (quodammodo), i.e. describing a thing with respect to some particular point of view; Victory to attainment of soul reality (self-realization) based on that holy scripture, by the grace of which the knot of delusion tied since beginningless mundane existence is unfastened immediately and victory to *shuddhopayoga* of the form of absolutely passionless conduct of the self by the grace of which this soul (myself) has itself become *dharma*.

PRAVACHAN

Now, in *Pravachansâr, Âchâryadev*, while explaining the true nature of *dharma*, shows, how sequentially, the quintessence of the pure self-substance has been woven into the *gâthâs*. In the fifth *gâthâ* he took a vow (of real triple jewels), in the seventh *gâthâ* he decided/affirmed the religiousness state of *sâmya-samtâ* (the disposition of equanimity), in the eighth *gâthâ*, he started explaining *dharma* of the *âtmâ*, and for proving it, he, in the eleventh *gâthâ* started the sub chapter on *shuddhopayoga*, which is the instrument for the bliss of *nirvana*.

Instrument of the liberation of *âtmâ* is only *shuddhopayoga*. Whatever disposition of engrossment occurs towards the non-self-substances, all those dispositions are auspicious and inauspicious modifications—they all are contrary dispositions to *dharma*; opposite to this, the end of *shubh-ashubh* thought activity takes place by concentrating on the knowing nature of inner self soul and by engrossment in the unblemished, non-sensory bliss beyond five senses and mind.

In this way the nature of *shuddhopayoga* has been described causing us to understand *âtmâ*'s natural *jnân* and *ânand* manifested by virtue of “*shuddhopayoga*” nature of *kevaljnân* and nature of *sukh* has been elaborately explained. The state of *dharma* of such an *âtmâ*, whatever way it was possible, but of course, according to the path of *veetaraag* has been established/proved by virtue of the *prasâd* (divine bestowing) of *shuddhopayoga*.

It has been proven that the nature of *jnân* and *sukh* is of this kind and not of any other kind. *Munirâj* himself is the direct path of *moksha*. ‘*Moksha mârg nâ pranetâ, ame â ubhâ chhe*’, (inspirer of the path of *moksha*, ‘I’, am standing here). He (*Âchârya Amritchandra*) is saying this after experiencing it—that the path of a *muni* is always of this kind. He is saying so by swinging in the sixth-seventh *gunasthân* with the experiencing of *shuddhopayoga* that he is standing here as the inspirer of the path of *moksha*. After attaining the knowledge of the supreme God and becoming totally impartial, he (the *Âchârya*) has decided the *moksha* *laxmi* (wealth of *moksha*) to be always *upâdeya-roop* (worth accepting/manifesting), because of its being quintessence among all *purushârths* (efforts) and extremely beneficial to *âtmâ*.

Here *Âchârya* says that, he, by ascertaining/accomplishing the state of *dharma* of *âtmâ*, through the *prasâd* (divine bestowing) of *shuddhopayoga* – has attained absolutely desireless self-satisfied *parameshwari pravarti* (supreme divine activity) and he has devastated the passion of distinctions (leaning towards thoughts of distinctions); (in the present time such true *munis* are not seen, if one cannot follow the state of a *muni*, then one should, at least believe in it—but should not oppose the true path of *muni*). Such *munis* are placed in the position of *parameshtipad* (supreme souls), *Âchârya Bhagwân* himself says that –‘I myself am direct *dharma* in person’.

Call it either instrument in the form of pure psychic thought activity, or call it the monkhood state of *muni* having passionless conduct – *veetaraag* disposition, or call it *dharma*. *Āchārya dev* says that ‘I myself am *dharma*’, meaning ‘my *ātmā* is modified in the form of direct *dharma*. See! What form of this *chāritra* (true conduct) is which brings *kevaljnân* to an enlightened/experienced self? ‘I am saying this as I have experienced it.

Those who have attained evidently the state of *sāmya-samtâ* (equanimity), i.e. those saints who have modified into the state of passionless-ness, they say that the great vows they had taken in the fifth *gāthâ* – that “I am adopting ‘*sāmya*’-equanimity–*dharma*, and am saying”. This point has been described elaborately upto here and now it is concluded in this *gāthâ* 92, (the last *gāthâ* of *jnân tattva prajñāpan*).

Samyaktishti jiva (a true believer of 4th spiritual stage) also modifies into the form of *dharma*. The auspicious-inauspicious thoughts which arise in the lower spiritual stages are secondary, because they are the cause of bondage only; but are not even a slightest cause of liberation. Therefore, one should decide right from the very beginning that *dharma* is devoid of the thoughts/notions of *punya-paap* and auspicious thought activity.

Shuddhopayoga form of *dharma* is attained/manifested with the objective of focussing on eternally pure self-substance and *ātmā* itself modifies into this form of *dharma*, in which the actual (passionless) *dharma* is experienced with manifestation; this *shuddhopayoga* form of accomplishing state is called the monkhood (state of a *muni*). *Anagna digamber* (naked sky-clad) *muni* possesses superb equanimity (*param samtâ*) by intense support of pure nature of self preceded by the absence of three quadruple passions. In those *nirgranth muni* the manifestation of *dharma* full of equanimity, i.e. passionless state, is seen evidently and this itself is the sighting of *dharma*. This does not occur outside; on the outside part, following of twenty-eight *moolgunas* (basic rites), *nagna digamber* body, etc., are seen but no *dharma* is evolved by their support.

Munis say that – *dharma* of the passionless pure disposition form of the real triple jewels form of right belief, knowledge and conduct is only of one type, and being modified into that form we are evidently manifested *dharma* – idol (*moorti*) of *dharma*. In this way those who are “*dharma moorti*” evidently of the personified path of *moksha*, only they, by virtue of direct self-realization are the *munis*. Their inclination towards *akashây* (imperishable) *ânand* (bliss) pure nature has increased and hence their pausing in the *vikalp* (thoughts) of the form of the desire of distinction (between self and non-self) does not arise. Such form of manifested *chāritra dharma* (pure passionless conduct of self-absorption) does not arise in the *grihasthadashâ* (house holder state), but, *samyak darshan* and along with it the state of *shrâvak* (follower of small vows) does arise.

Samyaktva does not manifest due to auspicious modification. Even the fifth *gunasthân* is not manifested due to the support of *shubh bhâv* but it is also manifested in the independent passionless state of self without any external support. *Munishwar* (the great monks/*muni*) who are engrossed in the supreme bliss, have attained the *âtmatrupti* (self-contentment) through inner activity of the self. They feel self-contentment inside by the satisfying belch of *ateendriya ânand*. So, they feel accomplished (*krut-krutya*) by remaining immersed in the taste of quietude and in the *anupam* (incomparable) *ânand*. Therefore, the manifestation of desire of distinction has been destroyed in them. They dwell in the undivided nature of self in ‘*shuddhopayoga*’- devoid of the three quadruples of passions. Therefore, they do not stay/involve in the thoughts/notions of *punya-paap* or in any kind of *bhed* (division). Their tilting towards the passionless blissful nature has increased, hence the distinction of the thoughts of great vows (*mahāvrats*) and tilting towards them has gone. Auspicious thoughts of twenty-eight basic rites and the sky-clad *digambar* posture/state is *jneya*, ofcourse his focus does go towards it, but it is extremely secondary.

Due to the prominence of inclination towards one's pure nature, *shubhashubh vikalp* has also become secondary. Desire of smell of *vikalps* does not arise to them. To take or not to take food-water is not *dharma*. To believe that - *âtmâ* can take them or leave them is *mithyâtva*. It is true that *vikalps* of observing twenty-eight *moolgunas*, twenty-two *parishahas* (afflictions) do arise, but *muni* does not believe that he has modified into that form. *Samyakdrishti* householder also does not believe such —that he (the soul) can modify into *raag* form.

Dharma does not occur outside or in the activity of the body, but the unblemished modification itself devoid of dependence of other non-self and occurring by taking the shelter of self *âtmâ*, full of *jnân-ânand* is *dharma*. That (scripture) which has been revealed by the omniscient (*sarvajna*) is *Âgam* and the true *shâstras* are those which are free from the fault of difference in the earlier and later statements. *Âchârya* is an expert in such *Âgamic jnân* (knowledge of *Âgam*) *Samaysâr*, *Pravachansâr*, *Niyamsâr*, *Panchâstikâyasâr*, *Shatkhandâgam*, *Dhaval*, *Jaydhavalâ*, *Mahâbandh*, etc. are called *Jina Âgams* (scriptures).

Those whose delusive sight/vision of the form of stupidity/ignorance about and self-non-self has been destroyed, and who are riding on the *veetaraag châritra* (passionless conduct), such *mahâtmâ shraman* have been called as direct manifested *dharma* in the *shâstras*. *Munis* are directly manifested *dharma* and the true believers of the fourth *gunasthân* are also *dharmâtmâ* (devout). They know the concept of *dharma-adharma*, beneficial-non-beneficial dispositions/thoughts correctly, and they contemplate about the nature of *dharma*. As they have not attained the completely manifested passionless state (*veetaraagdashâ*) in their *châritra*, so in their *châritra* direct *dharma* is not manifested, but they have partial *svaroopâcharan châritra* (self-absorption form of conduct).

SAMYAKDRISHTI JIVAS RIGHT FROM THE FOURTH GUNASTHÂN HAVE THE CHERISHED AIM OF ATTAINING OF THE FORM OF DIRECT DHARMA, BUT THEY DO NOT HAVE THE CHERISHED AIM OF PUNYA AND AMASSING OF EXTERNAL THINGS

Prior to the fourth *gunasthân* such cherished aim is actually not found. Let this *âtmâ* itself become *dharma* – this is really the cherished aim. *Samyakdrishti* does have the contemplation of self-focussed form of this cherished aim. This *âtmâ* itself modifies into the form of *dharma*, but the body or *raag* does not modify into the form of *dharma*. Therefore, they do not believe that- *dharma* would be arising by *shubh* (auspicious dispositions) or by *punya* (virtuous *karma*) or by *vâni* (divine speech/teachings) of *Bhagwân* or by healthy body.

Q: If one does the *jâp* (continuously chanting the name of *Bhagwân*) and does the activity of auspicious attachment with instinctive good-will then *dharma* would occur to him or not?

A: No. Because that auspicious disposition too is *punya âsra*v (influx of meritorious karmic matter) only, this is the cause of *bandh*. So *jnânis* do never wish for that because only *shuddhopayoga* is *dharma*, and the cause of that *dharma* is the *âtmâ*, which has modified into the form of *dharma*. *Jiva* who has attained *samyaktva* has the cherished aim that he should not modify into the form of *punya-paap*. To manifest the state of *samyakdrishti* within the self is the accompanying instrument in the arising of *dharma* and state of *mithyâdrishti* is the obstruction (in *dharma*).

Muni says that right from the very beginning his cherished aim was to get modified into *shuddhopayoga* form of *dharma*. Delusive sight of outer focus form causes obstacle to the *âtmâ* in its modifying into *dharma* form. But it is not so that the rise (*uday*) of some *karma* is an obstacle. *Vyavahâr* should be followed first, or when the passions are mild, then *samyaktva* is attained, this way whose focus is on other non-self and towards mild passions, his sight is on *sanyog* (associations) and *vikâr* (blemishes); this sight itself is the outer sight in the form of '*adharma*' — and of inferior form.

Dharmi (devotee) does not believe that someone else will make him attain *dharma*, or that *Kevali* Tirthankar or *sant* (*sâdhu*) will make him attain *dharma*. Therefore, it has been said that this *âtmâ*, by itself modifies in the form of *dharma*, but one's not modifying into that form, i.e. causing obstacle into that (*dharma*), is his own fallacy. Therefore, it has been said that if one believes or causes others to believe that the sight focussed on non-self is from the outside (cause), he is the one having delusive sight with his focus outside – he is a false believer having his focus outside.

In deciding/ascertaining the truth correctly, first, one's inclination of *jnân* must be towards it. Instead of that, if *dharma* is shown by external characteristics, viz. in doing *kriyâ* (rituals) first, in observing compassion towards others, in doing *punya*, then they do not know what is *vyavahâr jnân* as revealed by the *sarvajna*. They are *bahirâtmâ* (false believers), who believe *dharma* to be from outside the self. Some people believe *Ishwar* (*Bhagwân*) to be the *kartâ* of his good and bad and some people believe their well-being by *punya*, or by favourable associations and some believe by *dev-guru-shâstra*, etc. hence they both are of dependent belief and outward vision.

Delusive sight only is the obstacle causing factor in arising of *dharma* in the *âtmâ*. This has *samyak ekânt* (true one-sided aspect). *Âtmâ* suffers from/is harmed by his own fallacy/mistakes, and to believe that he suffers from/is harmed by any other non-self-substance is *mithyâ ekânt* (false one-sided aspect). In one *samay* the self is the "*jnâyak-svabhâvi*" - (knowing nature) complete *tattva*, but forgetting this, a *mithyâdrishti* (false believer) believes *dharma* to be evolving from outside.

An *Ajnâni* believes benefits to be from outward inclination such as – "I followed many vows - fasts, gathered these (favourable) associated things, I should stay alone in a solitary place, I should live in the congregation of apathetic people, I should do *jâp* (chanting) of *panchnamaskâr mantra* (*navkâr mantra* - the incantation of five supreme souls), etc. In this way, he himself has the cherished aim of becoming the form of *raag* and *adharmâ*, wherein he constantly nourishes/endorses *moha-raag-dvesh* and sees benefit in it. This way one having outward sight/focus always nourishes *moha*.

HOW CAN THIS MITHYÂ SHALYA (fallacious pricking) BE DESTROYED?

Mithyâ-shalya gets destroyed through conversance of scripture and knowledge of the self-soul (self-realization) only. It has not been said here that *moha* – gets destroyed by *âgam*, because one can himself modify into the form of *dharma* whose cherished aim be so, how can he believe that-*moha* gets removed by *âgam*? Hence, one should be proficient in the *jnân* which destroys *moha*. What is self and non-self? Those who are clever in the *jnân* of nine *tattvas*, *dev-guru-shâstra*, *heya-upâdeya tattvas*, they are the destroyer of *moha*. Those who are not going to take the form of *moha*, they are going to take the form of *dharma*, and only they are clever-proficient in the knowledge of *âgam*.

Therefore, the enlightened self is entitled to become '*dharma-roop*' completely through his undefeated/unbeaten effort (*apratihatbhâv*). The undefeated/unbeaten disposition means the unprecedented experience which has arisen with the support of constant nature of self, is not going to come back. He wants to attain the *kshâyik* (destruction of obscuring *karmas*) *bhâv* by way of increasing this experience. Is it not the *panchamkaal* (fifth era of the *kaal chakra*)? But when one's *âtmâ* himself has got modified in the form of *dharma*, then he does not require to ask a *Kevali* (omniscient).

Also, a *dharmi* (one who has experienced the self) does not have such doubt – that though he has attained *samyaktva*, but what if it falls! Where there is such a doubt, there that *âtmâ* has not modified in the form of *dharma*. One who has destroyed *moha-drishti* (delusive sight/belief) through the conversance with *âgam* and *âtmajnân*, to him that *moha* is not going to arise again. *Dharmijiva*, declares the state of

his doubtlessness through the *sâkshât* (directly manifested) *apratihat bhâv* (indestructible disposition). *Dharmi* does not make slack statements.

If someone says that what if he is left with infinite *sansâr* (transmigration) of *ardhapudgal parâvartan kaal* (extremely large expanse of time), even after attaining *samyaktva*! What if *sarvajna Bhagwân* has seen such for him! - One who believes so, he has not modified into *dharma* form, because one who has real interest in *dharma* and if he waits for it for a very long time, then it means that he is really not interested in it. “What if I have to transmigrate into infinite *bhavs* (birth)” such slack talk does not arise to the *jiva* modifying into the state of *dharma*.

Kundkund Âchârya sant says that by virtue of *apratihat* (indestructible) *bhâv* (indestructible effort/disposition) this very *âtmâ* itself has modified into the form of *dharma*; so, the delusive sight (*moha-drishti*) is now not going to arise again in me. Therefore, my, this *âtmâ* by itself becoming *dharma* has modified in the present *paryây* of the form of passionless conduct (*châritra*). [See! The state of the holder of complete *châritra* (conduct of self-absorption) of the *nirgranth* (possessionless and occupationless) *muni*! – the state of *bhâvlingi Muni Parmeshwar*!]. My, this *âtmâ*, by itself is manifesting direct *châritra dharma* (true passionless self-conduct) always remains *nishkamp* (unquivering/steady) due to destruction of all obstacles. Thoughts (*vikalp*) of composing *shâstras*, etc. do arise, but they are secondary. He, constantly, taking dips into the *jnân* and *ânand*, gets engrossed into the *ateendriya-ânand* (non-sensory bliss), and experiences dispassionately the state of steadiness in the steady constant nature.

BY INTROVERTING THE FOCUSS ON INNER SELF THE EXTROVERTED FOCUSS IS DESTROYED

Âtmâ is of knowing nature and to understand it in accordance with reality is *upâdân* (substantial cause) and *Âgam* (*shâstras*) which are revealed by *veetaraag sarvajna* is the *nimitta*, that is being discussed here. Only *dharmi jiva* has been said to be well versed the *âgam*. They have correctly decided the nature of self and non-self as told in the *âgams* and of the *âtmâ* through their introverted *jnân* focused on the inner self.

It is said in the *Agam* that, the means of destroying the extroverted sight focussed outward, is the introverted sight devoid of dependency focussed on the self—on knowing and adopting this means only the knot of *moha* is destroyed; besides this, there is no other method in the metaphysics. By the shelter of illusion free-steady unquivering nature of self *âtmâ* unquivering state of steadiness arises.

In the divine speech/teachings of *Tirthankar Parmâtmâ*- it has come that neither *samyaktva* arises by focussing on *punya-paap* and *nimitta* of the body, etc. nor *mithyâtva* destroys. So, leave the perverse sight and evolve the sight/belief of oneness in one’s eternal pure nature by focussing on the self; as the *jnân* and *âcharan* (conduct) develops oneness in the self *svabhâv* it is the path of *moksha*.

Âtmâ exists along with *ateendriya ânand*, pure *shraddhâ* (belief) *jnân* (knowledge). *Âchâryadev* says that, likewise his *âtmâ* also has manifested and modified in the form of *dharma*—it modifies in the form of *dharma* only —all obstacles are destroyed, so his *âtmâ* always remains *nishkamp* (unwavering). Hence, enough now of speaking/detailing anymore! (he does not want to elaborate further!): *jayvantvarto-syâdvâdmudrit, Jinendra shabdabrahma* [Victory to “*Jinendra Shabda-Brahma*” the divine speech/holy scripture preached by omniscient Lord *Jinendra* and sealed with “*syâdvâd*” (principle of conditional predication/quodammodo), i.e. describing a substance with respect to some particular aspect].

SYÂDVÂD MEANS THE TRUE PREDICATOR/DESCRIBER OF THE SUBSTANCE HAVING ANEKÂNT SWAROOP (multifarious nature with confluence of opposites/pluralism).

- 1) *Âtmâ* is in the form of its own *guna* (attribute) and *paryây* (modification) but not in the form of other substances’ *guna-paryây*. It is of self-form, but not of non-self-form.

- 2) One *âtmâ* is possessed of infinite *gunas*. In that, one *guna* does not become of the form of another *guna*, one *guna* is not dependent on another *guna*, but all *gunas* depend on/exist within the self *dravya*.
- 3) One *guna* has infinite *pariyâys* (modifications) spread throughout three *kaals*. From them, one *pariyây* does not become of the form of another *pariyây*, and one *pariyây* does not arise from another *pariyây*.
- 4) *Vibhâv* does exist but is only of one *samay*, but it is not present in the eternal pure nature. This is called *syâdvâd*.

Syât means predicating a substance rightly, from one particular point of view—not absolutely. For example—*âtmâ* exists by its own point of view (*apekshâ*), but not from the view—point of non-self. To believe that—*âtmâ* or its *guna* or *pariyây* exist from the view point (*apekshâ*) of other non-self—is the false belief (*mithyâtva*), one sided view/aspect (*ekânt*) and false pluralism (*mithyâ anekânt*). Dispositions of compassion-charity are *shubh raag* (auspicious attachment) - are *vikâr* (blemishes). *Raag* is in the form of *raag* but not in the form of *nirvikâr* (unblemished). To believe mutually opposite views as mutually opposite existence is termed *syâdvâd*.

If a substance needs to be proved, then it is existent in its own nature in the form of self only, but not in the form of non-self. Such *shabdabrahma* (divine scriptural words) of *Jinendra* (omniscient) is with the stamp/seal of *syâdvâd*. Only the same words denote/connotate the true nature of all substances uninterruptedly and comprehensively, so may the same be victorious in this world. The words (so-called scriptures) of other *ajnânis* (non-omniscients) are not *nirdosh* (faultless). Divine speech/teachings of omniscient *Bhagwân* shows the substantial nature exactly as it really is in all the three time phases (*kaals*), therefore may it be victorious.

In this way, *shabdabrahma* (divine speech) shows extreme happiness, because our *âtmâ* is possessed of knowing, it is not of the momentary *vibhâv* (blemished) form. You are by your own *swaroop* (nature), but not by the nature of other non-self. Every substance staying within their *dravya -kshetra-kaal bhâv* (substance-space-time-attributes) modifies independently according to their own *kâran-kârya* (cause-effect). But their existence and modification does not occur due to other non-self— one who believes this in such a *samyak* (true) manner and experiences it, his '*moha*' (delusion) gets completely destroyed in all respects. These words/teachings are of the *veetaraag* (passionless omniscient). In this way *dharmi jiva* blesses himself.

Raag is caused when one takes the shelter of other non-self-substance, but *veetraagtâ* is not caused due to that. *Veetaraagtâ*—passionless-ness form of *dharma* is manifested only by taking the shelter of self *dravya*, but *dharma* is never caused by the shelter of other non-self *dravya*, or by *raag*.

DRAVYA-SVABHÂV (“INTRINSIC NATURE OF SUBSTANCE”) IS ALWAYS OF NIRMAL (PURE) NATURE

There is no *dharma* in the present state of *raag*, and there is no *adharmâ* in *dravya-svabhâv*, but one who forgets the self (*âtmâ*) then *adharmâ* is there in his present *pariyây*. The moment true-belief (*samyak-darshan*), etc. *dharma-pariyây* is manifested then at the same moment the false belief (*mithyâtva*) form of *adharmâ* does not persist.

In the complete *jnân*, there is absence of incomplete *jnân*. Those who have been the knower of three time phases, they are *sarvajna*. They may not know someone completely—that is not possible. The *kevaljnân-sarvajnatâ* is the *pariyây* of one *samay*. *Pariyây*, which has arisen in one *samay*, that does not exist in the second *samay*. *Pariyây* of second *samay* of *kevaljnân* does not arise on the basis of the *pariyây* of *kevaljnân* of first *samay*—such a statement is the '*kasauti*' (identifying) form of sign of *syâdvâd* which has been tested on the path of *veetaraag*.

GIVEN THE EXTENT OF UPĀDĀN (OF ĀTMĀ) AND BACKGROUND (SPIRITUAL STATUS) ONE WHO DOES NOT ACCEPT WHAT SORT OF NIMITTAS ARE THERE AND WHAT SORT OF NIMITTAS ARE NOT THERE ALONG WITH THEIR LIMITATIONS, DOES NOT KNOW THE WORDS/TEACHINGS OF JINA

One who believes that *kevaljnân* has manifested because of adamant body (*vajra-kây*) or because there being certain region-era (time), or one who believes that even after attainment of *kevaljnân* He (*kevali*) knows the substances sequentially (by sequential *upayoga*), but they are not the words/teachings of *veetaraag*. There has been indivisible wholeness knowledge and conduct (*kevaljnân* and *châritra*), despite that if someone believes His divine speech is sequential and divisible just like an *alpajna* (non-omniscient-who knows sequentially), then he does not know what occurs and what does not occur in the state of complete *vetraagtâ* and complete *sarvajnatâ*.

Those who have destroyed three quadruples *kashây* through *bhâv nirgranthatâ* (psychic possessionless-ness with right belief and knowledge), if they are shown/believed to be having association of clothes, pots, etc. in the form of *nimitta*, then those are not the words of *Jina*. Getting diseased after attaining *kevaljnân*, and for its remedy, He (the *Jina*) would have to take medicines and food such cannot be the words of *Jina*. But only that “*shabdabrahma*” form of divine speech prevails victorious which shows the status/nature of each substance with certainty within their actual limit from existential – non existential view-points and devoid of mutual contradiction in what has been said earlier and later.

Those *nimittas* are true, of course, but here it is said that they (words of *Jina*) prevail victorious only on their being true in the *upâdân* (substantial cause). I (the *Āchârya*) am a dweller in the existence of my *sâdi-anant* (having a beginning-but no end of modifying nature) *svabhâv*. By saying so, “*bhâv-swasti*” (victory of attainment of self-realization) prevails victorious. In those words/teachings of *Jina*, the beginning of *dharma* and *munipanâ* (state of *muni*) is affirmed by having the sight focussed on *svabhâv* (pure nature of self) and steadiness with equanimity in it, but not affirmed their manifestation through any other method. *Svabhâv* (nature of *âtmâ*) is separate from *raag-dvesh-punya-paap* and the believer of such *svabhâv* prevails victorious.

One who has not accepted such *Āgams* (scriptures) of *veetaraag* as *nimitta*, or one who understands *dharma*, to him, the discourse of (true *jnâni*) an enlightened self only becomes *nimitta*. One whose *jnân* does not accept this, he actually does not deserve conventional eligibility (*vyavahâr pâtratâ*). The ascertained talk of true nature of *anekânt* (confluence of opposites/pluralism) as is said in the *Āgam*, so *dharmi jiva* accepts that *Āgam* only as *nimitta*.

Vyavahâr (rituals), *nimitta*, etc. which are caused according to one’s spiritual status, the same ones are caused, even then if someone believes opposite of this, then there is no presence of belief of *dharma* in him. Further if one believes that *-dharma* is caused by these *nimittas*, then in him too, there is no presence of *dharma*. *Dharma* is of one ‘*Veetaraag Bhâvroop*’ (passionless disposition form) only and it is not of the form of *punya-paap*. *Dharma* is evolved by the shelter of self and not by the shelter of non-self. *Vyavahâr* is as per the form of *vyavahâr*, so *dharma* is not due to that (*vyavahâr*).

By destroying the false intent form of contrary views, the *jnâtâ svabhâv* (pure knowing nature of self) is shown in the form of knowing nature only. *Shabdabrahma* (holy words/divine speech), which is *nimitta* in showing such nature of *anekânt swaroop*—such self-realization (experience) of *âtmâ* (“*anubhooti of âtmâtattva*”) by the *prasâd* (divine bestowing) of which “*moha-granthi*” (knot of delusion/*moha*) tied since beginning-less time gets released immediately.

Behold! The statement of *Āchâryas* who are well conversant with the mysteries of the *âgam*, they have explained all the *dravyas* comprehensively with logic behind each and every word. This self-*âtmâ*

does not have oneness with all the other infinite *âtmâs*, and it is not in the form of infinite *paramânus* as well. There are infinite *gunas* in the *âtmâ*; one *guna* is not of the form of other *gunas*. *Lokâlok* is *jneya* - 'I am *jnân*'. *Jnân* is due to *jnân*, but it is not due to *jneya* or *raag*. Present *paryây* is not due to the earlier *paryây*. One who has such fathoming of *jnân-bhâvbhâsan* (internalization of experience) of *jnân*, only he has believed that *shabdabrahma* is victorious.

Samyak-darshan is by its rightness (state of *samyak*), but it is not right (*samyak*) due to *punya*, *vyavahâr* or *nimitta*, because they are by themselves. To make us understand what kind of *nimitta* is found and what kind of *nimitta* is not found in the desired work, so the statement is done from the view of *nimitta*, but the work is not done by *nimitta*.

It is said also by *Shrimad Rajchandra* -

Sadguru nâ updesha vana samjâya na jinroop

Samjyâ vana upkâr sho, samajye jina swaroop-Srimad Rajchandra-Âtma-Siddhi gâthâ 12

Meaning- The characteristic nature of the great '*Jina*' (the conqueror of the enemies of soul/*moha-raag-dvesh*) cannot be understood without following the discourse/teachings of an enlightened living preceptor '*Guru*'. Without understanding the nature of the *Jina*'s soul there is no obligation on the seeker of truth. To understand the *Jina*'s soul (*Paramâtmâ*) is to realise the self-being of the form of *Jina*.

The uninterrupted divine speech/teachings (of the *Jina*) with the mark/emblem of *syâdvâd*, is victorious. Infinite times the *jnâni*-enlightened *Guru* has met him—the interpreter of the nature of *anekânt*, but if the self does not want to understand it correctly then whose *nimitta* he (the *Guru*) would be called? And without understanding with *bhâvbhâsan* (internalization/grasping correctly), whose obligation would be accepted? Only *Âgam* in the form of the words of *Jina* are competent in explaining the true nature of *chaudahrâju* (measurement of vertical length of *lok* from top to bottom), *chaudah poorva* (complete scriptures) *chhah dravya* (six substances), *nav tattva* (nine tenets), *dev-guru-shâstra*, with their correct characteristics as they really are. *Âchârya* who are well versed/conversant in the knowledge of that *Âgam* say that *jnân* is due to *jnân* and not due to *raag*. Knowingness (experiencing of *jnân*) is *nirgranth* (without any attachment/possession or bondage) and experiencing of disposition of *raag* is *sagranth* (with attachment and bondage). *Jnân* is due to *jnân* and not due to *raag*. Knowingness (experiencing of *jnân*) is *nirgranth* (without any attachment/possession or bondage) and experiencing of disposition of *raag* is *sagranth* (with attachment and bondage). *Jnân* is due to *jnân* and not due to *raag*. Knowingness (experiencing of *jnân*) is *nirgranth* (without any attachment/possession or bondage) and experiencing of disposition of *raag* is *sagranth* (with attachment and bondage). *Jnân* is due to *jnân* and not due to *raag*.

Ânand (bliss) is of *nirâkul svabhâv* (perturbation-less nature), it is not sorrowful. *Jnân* is the knower of *raag* and *nimitta*, etc. as per their respective existence and with non-existence of other non-self-substances. In this way it is the knower of self and non-self. In this (understanding) focus of *punya-paap* is left and focus of the knower is manifested.

In this way, this *âtmâ*, by experiencing the *shuddhâtma tattva* has become modified in the form of *dharma*. In this the root *nimitta* is of *Jina-Vâni* (words of *Jina*), discourse of *jnâni* (enlightened self) and the inner intent of the *jnâni*. Therefore constantly the negation/non-existence of *moha* and the existence of *jnân* in the form of steady, unwavering nature has manifested; this way let there be the '*swasti*' (victory) of *shabdabrahma*—let it be victorious.

Only the knower of *nirmal* (unblemished) *jnân*, *vachan* (words) and the method of directly modifying into *dharma* form can be the holder of *châritra* (pure passionless conduct). *Âchâryadev*, who has become the holder of direct *veetaraag* (passionless) *châritra* says that—may *shuddhopayoga* of the form of *param* (supreme) *veetaraag* (passionless) *châritraroop* (of pure conduct form) be victorious (*jayavant*); because by virtue of that only this *âtmâ* has evidently modified into the form of *dharma*.

Vikalps (auspicious thoughts) of the form of describing/speaking does arise, but the destroyer of

the *vikalps*, -the *jnâyak svabhâv* (pure knowing nature), has evidently manifested into *dharma* form, that is why, the seventh *gunasthân* (spiritual stage of a true Digamber Jain monk) arises every moment. Thus, due to direct manifested *shuddhopayoga*, *âtmâ* has turned into the form of pure unblemished blissful *dharma*. In the sixth *gunasthân*, (the *vikalps* of following *shubh vyavahâr* (auspicious conventional conduct) does arise, but due to that *âtmâ* has not modified into *shuddhopayoga* form.

Only for him *Jinvâni* (*Jina's* speech) is said to be *nirmal* (unblemished), when *shuddhopayoga* is manifested, then it has been said-may it be victorious. This *shuddhopayoga* is of *param* (supreme) *veetaraag* (passionless) *châritra* (conduct) form due to the *prasâd* (divine bestowing) of this *shuddhopayoga*, this *âtmâ*, by himself has turned into the form of pure *dharma*. *Âchâryadev* is going to manifest *kevaljnân* in a short time. *Âchâryadev* announces thus-from here on the indivisibility of oneness in the *sâdi-anant* nature should prevail victoriously.

SHLOK-5

आत्मा धर्मः स्वयमिति भवन् प्राप्य शुद्धोपयोगं
 नित्यानन्दप्रसरसरसे ज्ञानतत्त्वे निलीय।
 प्राप्स्यत्युरच्चैविचलतया निःप्रकम्पप्रकाशां
 स्फूर्ज्ज्योतिः सहजविलसद्गन्तदीपस्य लक्ष्मीम् ॥5॥

Meaning: - Thus the self- soul itself becoming *dharma* having attained *shuddhopayoga* (pure soul activity) enjoying the elegantly flowing eternal bliss by remaining engrossed in such knowledge reality, obtains the glory, which owing to the extremely unmoving state of steadiness shines (knows) just like a self-illuminated jewel lamp flashing with radiance and naturally evolved unquivering light.

PRAVACHAN

This way by attaining *shuddhopayoga* and becoming *dharma*, i.e. self-modifying into the form of *dharma* with the *prasâd* (divine bestowing) - realization of the *nityânand* (constant bliss) and by getting engrossed in such *saras* (charming) *jnân tattva*, he (*Âchârya*) attains the *nirmal ânand* – purely blissful glory of *chaitanya* (sentience). Believers of the other religions, however much *vairâgi* (free from worldly desires) or *tyâgi* (renouncer of the world) they may appear, if they keep clothes and utensils and believe themselves to be in the state of a *muni* and also cause others to believe them as a *muni*, since their *moha* has not destroyed even a little bit, so there is no glory of *jnân* and *ânand* in them, but the dirt of *moha* is still existing.

SOMEONE SAYS THAT ONCE ÂTMAJNÂN IS ATTAINED, ARISEN, THEN WHATEVER IS EATEN OR DRUNK, OR ENJOYED CARNAL PLEASURES, HOW DOES IT MATTER?

One who believes so, he has not accepted *jnân*, and has not modified into *dharma*. One whose desire of indulging in sensual pleasure has been destroyed (by taking the shelter of pure *svabhâv* - nature of self), he does not cohabit with any women. Otherwise also, one who has manifested the state of *nirgranth* (free from all worldly desires & possessions) *muni* by destroying the three quadruples of passions (*kashâyis*), they do not have the attachment of keeping clothes, etc.

The forsaking of *mamatva* (attachment) in the belief of a person takes place from the fourth *gunasthân* itself. But if someone (so-called *muni*) keeps clothes and believes that he is devoid of delusion and he is a *muni* then he has not understood the nature of *nav-koti tyâg* (nine grades of forsaking), he does not know how much *raag* and how many *nimittas* are not found in the state of a true *muni*.

Âtmâ may turn into the form of true-knowledge (*samyakjnân*) and he may not attain even a gust of partial supreme bliss, or there may remain the existence of doubt, etc. it does never happen so. If someone says that—he has attained *dharma* but he has not experienced the *ateendriya ânand* (non-sensory bliss); then he has not achieved *dharma*.

Âchâryadev says that he has evidently experienced *dharma*. He got engrossed in the *paramânand swaroop* (supreme blissful nature), so with the *prasâd* of *shuddhopayoga* a shower of *amrut* (nectar) of *ânand* has sprung forth. They are said to have got modified into *dharma*, through *châritra* and *shuddhopayoga*.

The believers of other religions also stay *nagna* (sky clad), but here they are not discussed. But even if they have the state of *nagna muni* in the name of Jain, even then they are not the *bhâvlingi muni* (true enlightened Jain *muni*). Here those who are dwelling in the expanse of the *nirvikalp* (changeless state of

thoughts) *shâsvat* (permanent) *ânand* and constantly live engrossed in it with its support, who are *jitendriya* (conqueror of senses) of the form of a just born male child (*yathâjâtropdhar*), in them an elegant natural *ânand* is manifested. They enjoy the spiritual bliss of charming engrossment in the self owing to the constantly spreading *ânand*.

This is the path of *veetaraag nirgranth muni*. By getting engrossed in such *ajnân-tattva*, due to extremely unmoving state, they (true Jain *muni*) continue shining/ knowing just like a self-illuminated jewel-lamp flashing with radiance and naturally evolved unquivering light.

Now through next *shloka* the connection between the first chapter of *jnân tattva prajñâpan* and second chapter of *jneya tattva prajñâpan* is being shown.

SHLOK-6

निश्च्यत्वात्मन्यधिकृतमिति ज्ञानतत्त्वं यथावत्
तत्सिद्ध्यर्थं प्रशमविषयं ज्ञेयतत्त्वं बुभुत्सुः।
सर्वान्थान् कलयति गुणद्रव्यपर्याययुक्त्या
प्रादुर्भूतिर्न भवति यथा जातु मोहाङ्कुरस्य ॥6॥

Meaning: Thus, having ascertained as it really is, the knowledge reality (*jnân tattva*) existing in the soul form of substratum and for its accomplishment (for manifesting omniscience) with the objective of tranquillity, the *jiva*, desiring to know the knowable reality (*jneya tattva*), considers all substances from the view point of their substance, attributes and modification so that the sprouting of delusion may never manifest again even a little bit.

Here ends the first scriptural text book on the teaching of the truth of knowledge in the *Tattva Deepika* (the lamp of truth) named commentary composed by *Shrimad Amritchandra Suri* on the *Pravachansâr Shâstra* (essence of the scriptures) of *Shrimad Kundkund Âchârya*.

PRAVACHAN

First one should ascertain *jnân tattva* existing in the soul form of substratum in such a realistic way that *jnân* is existing on the base of this knowing nature *âtâmâ*, but never existed on the base of *punya*, *vyavahâr*, *shâstra* etc. *Âtmâ* and *jnân* are one and the same substance, they are not separate – by deciding this *jnân tattva* in its correct form and for manifesting *kevaljnân* (omniscience), with the objective of *prasham* (dispassion/peace) (with the sole intention of attaining *veetaraagtâ*), but not for attaining *maan* (respect), etc. or for attaining worldly objectives. But only for attaining, just as a *mumukshu* (true aspirant of *moksha*) the path of *moksha* and for manifesting the state of *kevaljnân*, the one who is desirous of knowing the *jneya tattva* (knowable principles), he knows all substances along with their *dravya-guna-paryây*, because of that not even a particle of *moha* rises. As per the teachings of *sarvajna* (omniscient), the “*parameshwari-vyavasthâ*” naturally existing divine substantial phenomenon of *dravya-guna-paryây* is fixed/definite. In that, the nature of *dravya-guna-paryây* is exactly like this, but it is not created at all by any other different way. In this way, the substantial status full of multifarious nature *anekântmay* is only in the path of Jains – and nowhere else.

This way in the commentary, *Tattvadipikâ*, written by *Shrimad Amritchandra Âchârya* on the *Pravachansâr shâstra* composed by *Shrimad Bhagwat Kundkund Âchârya dev*, the first *shrutskandh* (scriptural part/chapter) of the name of *Jnân Tattva Prajñâpan* ends here.

GLOSSARY

In many words we have included multiple spellings for the same word. All those spellings are widely in use and are not incorrect. To show that they mean the same, we have incorporated as many as we could, in this glossary, for the convenience of our readers.

A

- Abandhak – untied
Abaddhspasht – unbounded and untouched
Abhavya – incapable soul (for liberation)
Abhed – undivided, indivisible
Abhed jnân – distinctive knowledge
Abhootârtha – unreal, conjunct, untrue
Abhrak – mica
Âchârya / Acharya – chief ascetic, head of the congregation of Digambar Jain monks Âchârang – scriptures on the code of conventional conduct
Achaurya – non-theft, non-stealth
Achetan – insentient, inanimate, without consciousness
Âdhâr – support, base, basis
Adharma – impiety, irreligion, unrighteousness
Adharmâstikây – medium of rest (an intangible substance)
Âdheya – based on/ resting on
Adhikaran – locative case
Adhikâr – chapter/sub-chapter
Adhyây – chapter
Âdi-purân – primeval epic on Âdinath Bhagwân
Advait – non-duality
Âgam – shâstras, scriptures
Âgamârth – specific meaning as stated in scriptures
Aghâti karma – non-obscuring karma/non-destructive karma
Agurulaghutva guna – attribute of constancy and individuality
Ahamendra – Lord of celestial beings
Âhâr – food, morsel of food
Âhâr Varganâ – those physical matter particles which transform into three types of bodies-namely audârik (gross body), vaikriyak (fluid body), and âhârak (assimilative, projectable body)
Ahetuk – without reason, uncreated
Ahinsâ – non-violence, non-injury
Ajiva – non-living, insentient, inanimate substance
Ajnâni – ignorant jiva/ false believer
Akâm Nirjarâ – shedding of karmas due to equilibrium under adverse situations
Akâran – without any cause (natural)

- Akârankâryatva shakti – which is not created by others, and which does not create others Âkâsh – space/sky
 Akashay – imperishable, non-destructive, non-annihilative
 Akinchitkar – non-effectuating substance
 Akram – non-sequential
 Âkultâ – perturbation, agitation
 Alok/alokâkâsh – infinite empty space beyond the universe
 Alpajna – non-omniscient, one who knows sequentially
 Amoort – incorporeal, non-sensory
 Anâdi-anant – without beginning and without end
 Anâdi-shânt – without beginning and with end
 Anâhârak – nature of surviving without food
 Ânand – bliss
 Anant – infinite/endless
 Anantânubandhi kashây – intense type of passions causing infinite kârmic bondage Anâtmâ – that which is not âtmâ
 Anekânt – multifacetedness, manifoldness, confluence of opposites and plurality Anga – canonical branch of scriptures
 Anishta – undesirable, unfavourable
 Antarâtmâ – true believer/one who has attained insight/realized the self
 Antarây karma – obstructive karma, a type of non-obscuring karma Antarmuhurat – within 48 minutes time span
 Anubhuti – experiencing, realizing
 Anukampâ – compassion
 Anumân – inference
 Anuvrat – small vows
 Anuyog – specific branch/chapter of scriptures
 Anvay – eternal entity, externally existing attributes
 Apâdân kârak – ablative case
 Apâdântâ – ablativeness
 Aparigraha – non-possession
 Apârmârthik – false (not real)
 Apradesh – substance having one space point, i.e. kâlânu and parmânu
 Apratihât bhâv – unbeaten effort/indestructible disposition
 Apratyâkhyâni/Apratyâkhyânâvarni kashây – intense passions causing kârmic bondage hindering observance of small vows/partial conduct of shrâvaks
 Apravisht – not entered
 Âpta – trustworthy counsellor, omniscient
 Ârâ – era
 Arihant / Arihanta – omniscient with supernatural body; embodied omniscient Ârjikâ – Jain nun following conventional vows
 Aroopi – intangible
 Ârtadhyân/atradhyân – irksome meditation/sorrowful contemplation/sorrowful thoughts
 Arth – object, substance, an attribute, a modification Asadbhoot – unreal, so called

Âsanna bhavya – capable souls who will attain self-realization and liberation shortly
 Asat – non-existent
 Asâtâvedniya (karma) – unpleasant feeling producing karma
 Ashtami – eight day of the lunar month
 Ashuddha – impure
 Âsrav – inflow of karmas
 Asti – existence
 Astitva – existence
 Asurendra – chief of a category of residential celestial being
 Atat swaroop – not to be that self / of non-self form, non-existing nature
 Ateendriya – non-sensory
 Atishay – unique, supernatural transcendental modification
 Âtmâ/ atma - soul matter
 Âtmâdravya/ Âtmadravya – soul substance matter.
 Âtmagat/Âtmâgat/ âtmakâr – to be within the self
 Âtma-riddhi – supernatural quality attained by a âtmâ
 Âtmârthi – aspirant of soul

Âtma-trupti – soul contentment
 Âtmoţpanna – self-soul evolved manifestation
 Atyantâbhâv – complete absence
 Audârik sarir – body made up of flesh and blood
 Audâyik – disposition arising due to rise of karma
 Avadhi (jnân) – clairvoyance
 Avagraha – perception

Âvashyak – essential rituals
 Avây/ Avâya – judgement/decision
 Avgâhanâ hetutva – accommodation causation
 Avichchinna – incessant, uninterrupted
 Avikâr – blemish free modification
 Avikâri – jiva free from blemishes
 Avishesh – non-distinct, non-specific, uniform

B

Bâdhak (jiva) – non-accomplisher
 Bahirâtmâ – false believer
 Bâl-tapa – observing penance with ignorance
 Bandh – bondage of karmas
 Bhagwân/ Bhagwan – omniscient Lord
 Bhâshâvarganâ – specific matter particles which modify into words
 Bhav – state of embodied existence of jivas
 Bhâv – psychic thoughts/dispositions
 Bhâvârth – gist, essence, quintessence
 Bhâvabhâsan – grasping the truth, internalization of experience

Bhâvghâti karma – psychical obscuring karma, impure dispositions-delusion, attachment, aversions
 Bhâvling – an enlightened self

Bhâvlingi – an enlightened, sky clad, monk free from all possessions, occupation Bhâvmaran – psychical death
 Bhâvmoksha – complete freedom from miseries and rebirth, attainment of omniscience and infinite bliss
 Bhâvwân – an entity possessed of attributes
 Bhâv-indriya/ Bhâvendriya – sensory knowledge, psychic sense

Bhâv-moha – psychic delusion
 Bhavya – capable soul for liberation
 Bhedvijñân – discriminative knowledge of self and non-self
 Bhedjnân – distinction between self and non-self
 Bhogbhoomi – land of enjoyment where all the desired objects of physical happiness are obtained through kalpavriksh
 Bhoot – a lower category celestial being, ghost
 Bhootârtha/bhootârth – real, absolute, existent
 Bhraguprapât – precipice of mountain
 Bhumikâ – base/ground
 Brahmacharya – celibacy, abstinence from sex
 Brahmând – universe

C

Chaitanya – sentience, consciousness
 Chakradhar chakravarti – chakravarti (emperor) having revolving circular weapon Charanânuyog – scripture on conventional code of conduct enjoined for a layman and monk
 Châritra - conduct
 Châritra-moha/ Châritra-mohaniya – conduct deluding karma
 Chatushtaya – quadruple form of dravya-kshetra-kaal-bhâv
 Chaturdashi – fourteenth day of the lunar month
 Chauvihâr – abstaining from all sorts of food and water after sunset Chetan – sentient
 Chhadmastha – non-omniscient
 Chidânand – sentient and blissful
 Chid-vivartan – modification of soul which changes every samay
 Chinmâtrabhâv – mere sentient disposition
 Chintâmaniratna – fabulous gem supposed to yield its possessor all desires

D

Darshanâvaran karma/darshanâvarniya karma – perception obscuring karma
 Darshan-moha karma – faith/insight deluding karma
 Darshanopayoga – active perception (activity of darshan)
 Deshnâ – listening to discourses of enlightened soul
 Deshvrati – observer of small vows
 Dev/Deva - jiva of devlok
 Devendra – head of celestial beings
 Dhâranâ – retention of knowledge with certainty
 Dharma – religion/righteousness/piety
 Dharmânurâg – affection towards religion and religionists

Dharmâstikây (dharma dravya) – medium of motion (an intangible substance) Dharmâtma – an aspirant of liberation/enlightened self
 Dhooldhoyâ – one who washes the dust near the shops of goldsmiths for obtaining gold particles
 Dhrauvya – constant, permanent, imperishable

Dhruv – unchanging/permanent
 Dhruvatva – constancy, permanence
 Dhyân/ Dhyân - deep meditation
 Dhyânâgni – profound meditation form of fire
 Dhyey – to be meditated upon, object of meditation
 DivyaDhwani – Divine OM sound, divine speech of Arihant
 Digambar – sky clad, possessionless, occupationless
 Dravya-ghâti karma – obscuring material kârmic matters
 Dravya-moksha – freedom from all karmas leading to disembodied state, Siddha Bhagwân
 Dravyashrut – shâstras, scriptures, religious textbooks
 Drashtâ – seer
 Dravya – substance
 Dravyadrishti – vision/insight of eternal soul substance
 Dravyalingi – Digambar Jain monk observing 28 moolgunas with 5 great vows, but without self-realization
 Dravyânuyog – scriptures on real metaphysics/ontology
 Dvait – dual
 Dvesh – hatred/aversion

E

Ekâgratâ – engrossment, concentration
 Ekânt – singularity/one sided view
 Ekâshan – taking food only once a day
 Ekindriya – jiva with one sense of touch
 Ekroop – in one form/uniform
 Ekrooptâ – uniformity

F

G

Gandhar – chief monk, direct disciple of Tirthankars who possesses complete scriptural knowledge
 Gâthâ – verse, stanza
 Gati – state of mundane being
 Gati-hetutva – movement causation
 Ghadi – time measurement, 1 ghadi means 24 minutes
 Ghâti – destructive/obscuring karma
 Goras – dairy product
 Grâhak – knower/one who wants to know
 Grâhya – knowable, to be known
 Granth – scripture, text book of Jains
 Grihasthadashâ – house holder state

Guna – attribute
 Gunasthân/ Gunasthan – stage of spiritual development of mundane beings
 Guni – holder of attributes, the substance
 Gupti – control, restraint
 Guru – guide, Digambar monk

H

Heya – rejectable, worth rejecting, worth forsaking

I

Ihâ / iha – inquisitiveness
 Indra – king of devas
 Indriyâteet – free from senses, non-sensory
 Ishta – desirable, favourable

J

Jad – insentient/inanimate substance
 Jâtismaran – remembrance of past lives (in matijnân)
 Jina – an omniscient Jindev-omnisceint Arihant Lord
 Jitendriya – conqueror of senses
 Jivâstikây – soul substance having innumerable space points
 Jiva-vipâki (karma) – fruition of kârmic matter experienced by jiva
 Jnân – knowledge, knowing
 Jnânâkâr – reflection of appearance of jnân
 Jnânândâtmak – an embodiment of pure knowledge and bliss
 Jnânatva – knowingness
 Jnânâvaraniya karma – knowledge obscuring karma
 Jnânbhâv – knowingness
 Jnânopayoga – active knowledge (knowing activity)
 Jnaptikriyâ/ jnapati kriya – continuous activity of knowing, understanding
 Jnaptiroop – knowing form
 Jnâtru-kriyâ – knowing activity of âtmâ
 Jnâyak – the knowing entity, knower
 Jneya – that which is known; knowable; object of jnân
 Jneyabhoot (dravya) – knowable substance
 Jneyatva – knowableness
 Jneyagat – gone into the jneyas
 Jneyâkâr/ jneyakar – reflection of appearance of knowable/ image of jneyas
 Jneyanishth – jnân concerned with the knowable
 Jneyârth kriyâ – activity of knowing the knowable
 Jneyatva – comprehensibility
 Jyotishidev – stellar celestial being

K

Kaal – tenses (past, present, future)

Kâlânû – time substance; substance which is a passive cause (nimitta) in modifications of other substances
 Kâmdev – man with extremely good looks
 Kaal labdhi – attainment of right time of a particular act
 Kârak – case
 Kâratva – causality
 Karan – instrumental case
 Karanânuyoga – scriptures on aetiology and geography, doctrinal scriptures on cause and effect relationship
 Kâranatva – instrumentality
 Kâran Paramâtma – eternal supreme self-god (by its shelter one becomes omniscient lord); substantive cause of liberation/omniscience
 Kâran (trikâli upâdân kâran) – eternal substantive cause
 Kâran (kshanik upâdân kâran) – momentary substantive cause
 Karma (Dravya karma) – kârmic matter particles clinging to mundane being
 Karma (Bhâv karma) – psychic impure disposition/thought
 Kârman-varganâ – insentient matter particles which turns into karmas, due to impure thought activity of jiva
 Karmatva – accusativeness, work done by the doer
 Kartâ – doer, performer; nominative case
 Kartrutva – doership, nominativeness
 Karunâ – compassion
 Kashây – passion, disposition of attachment-aversion
 Kathanchit – from a certain point of view, quodammodo principle
 Kathânuyog – scripture legends of great souls like Tirthankars, etc.
 Kavalâhâr – morsel of food
 Kây – physical body
 Kevali – omniscient
 Kevaljnân – omniscience, jnân which knows and sees all the knowables of the three loks and three kaals simultaneously in one samay
 Kevaljnâni – omniscient
 Khand – a vast land of regions of Bharat Kshetra, Airâvat Kshetra, etc. Kodâkodi – 1 crore multiplied by 1 crore (10 million multiplied by 10 million)
 Krambaddh/krambaddha -sequential
 Krambaddha paryâys – sequence bound modification; concept that each paryây (modification) arises according to its efficacy in its own time
 Kriyâkând – religious rituals
 Kriyâvati (shakti) – region changing capacity, efficacy of sentient and insentient substances to shift from one place to another place
 Krut-krutya – completely accomplished, attained the attainable
 Kshay – destruction/annihilation of karmas
 Kshâyikbhâv – manifestation of purest disposition on destruction of karmas

Kshâyikjnân – manifestation of imperishable, infinite, completely bloomed knowledge on destruction of knowledge obscuring of karmas
 Kshayopsham/kshayopksham – destruction cum subsidence of karma
 Kshayopsham/kshayopshamikjnân – limited knowledge manifested on destruction cum subsidence of knowledge obscuring karmas related to sensory, scriptural, clairvoyance and telepathy knowledge
 Kutastha – unchanging

L

Labdhi – attainment, attained capacity of knowledge, perception and power
 Lâbhântarây (karma) – karma obstructing gains of desirable things/ hindrance to the attainment of desirable things
 Lakshya – that which is distinguished by its characteristics, substance holding distinguishing characteristics
 Lakshana – distinguishing characteristics
 Lendi-piper – piper longum (a herb)
 Leshyâ – smearing the self by intense/mild passions
 Lok/loka – world/ physical universe
 Lokâkâsh – space of universe
 Lokâlok / lokalok – lok+alok (universe+ infinite space beyond universe)

M

Mahâsâmânya – eternal great general form
 Mahâvrat /mahavrats/ mahâvratas – great vows
 Manahparyayjnân – telepathic knowledge
 Mânstambh – a carved pillar like formation, on top of it 4 Jina's idols are installed one in each direction is called mânstambh (such 4 mânstambhs are made at all the four gates of the Samavasaran of Tirthankars)
 Manushendra – chakravarti (king of kings)
 Manushya – human beings
 Matârth – sectarian belief
 Matijnân – sensory knowledge
 Mehndi – henna leaves
 Mithyâ – false, erroneous, perverse
 Mithyâbhrânti – false conception
 Mithyâbuddhi – perverse understanding/thinking/knowledge
 Mithyâdarshan – false belief/perception
 Mithyâ ekânt – false one-sided aspect
 Mithyâtva – perversity/ falsity/ false belief
 Moha – delusion
 Mohagranthi – knot of delusion/moha
 Mohakarma/mohaniya karma – deluding/infatuating karma Mohamalla – deluding wrestler
 Moksha – state of liberation/freedom from all kârmic matter/freedom from sorrows/ freedom from cycle of birth and death forever

Moksha-mârg – path to moksha
 Moolguna – basic rites enjoined to a Jain saint
 Moort – corporeal
 Moorti – idol
 Mukta – liberated soul
 Mukti – absolute liberation
 Mumukshu – an aspirant of liberation
 Muni – Digambar Jain monk free from all occupations and possessions

N

Naam karma – physique making karma
 Naigam naya – figurative point of view
 Naimittik – caused effect
 Narak /naraka – hell
 Narendra – king of humans
 Nârki – inhabitant of narak (hell), hellish being
 Nâsti – non-existence
 Naya – view point, an aspect, stand-point
 Nayârth – meaning from a certain point of view
 Nidân – austerity for material gains
 Nigod – place wherein the lowest one sensed form of life exists and such organisms die and take birth 18 times in one respiratory period
 Nikshep – installation/ transferred epithet in jnân
 Nimitta – auxiliary cause, instrumental cause
 Nimitta-naimittik – cause and effect relationship
 Nirâkul – without perturbation
 Nirjarâ – shedding of karmas, dissociation of karmas
 Nirmal – unblemished
 Nirpeksha – not related with anything else, independent
 Nirvân – moksha, liberation, salvation
 Nirvikalp – passionless thought activity; unwavering pure psychic activity Nirvikâr / Nirvikar – unblemished/ passionless
 Nishchay/Nishcay (this spelling is also seen in many texts where the letter 'c' is read as a 'ch' sound – real/ absolute truth/realistic
 Nishchayâbhâsi – having illusion of nishchay
 Nishchay stuti – absolute benediction, real hymn/eulogy, state of self-absorption Nishkamp – unwavering/ steady
 Nitya – constant/eternal/permanent/forever
 Nityânand – constant bliss
 Nityatva – eternity, permanency
 Nirvartya – newly created modification

Niyat – destined to occur
 Nokarma – body and other associated things, quasi karma
 Nyây – true logic

O

Ordhvertâ – upward movement

P

Paap – vice, non-meritorious deeds, sin, sinful act, inauspicious, impious dispositions
 Padârtha – substance
 Panchâchâr – monk’s fivefold conduct with respect to right belief-knowledge-conduct-penance-energy (virya)
 Panch Parâvartan – five types of wanderings taking place in mundane beings with reference to matter, region, time, birth, dispositions
 Panch Parmeshthi – five supreme souls
 Par – non-self
 Parâdheen – dependent, under others’ control
 Param-âpta – supreme trustworthy counsellor, omniscient
 Paramânand swaroop – supreme blissful nature
 Parâvartan – cycle of wandering
 Parinâm – modification, disposition, thought activity
 Pârinâmikbhâv – eternally pure constancy of any substance, eternally constant pure entity of soul substance
 Parinati – modification, thought activity, soul’s state
 Parishaha – afflictions, 22 hardships withstood by monks
 Parmânu – smallest unit of matter (particle), ultimate indivisible particle of matter substance
 Parmârth – absolute truth, real point of view, realistic stand point
 Parmârthik sukh – true spiritual bliss, non-sensory bliss
 Parmâtmâ/Parmeshwar – omniscient supreme God
 Paroksha – indirect
 Paryây/ paryay – modification, state of existence; (sahavarti paryây: co-existing modification; kramvarti paryây: sequential modification)
 Paryây-buddhi – knowing and believing (associated and instrumental) modification to be the self
 Paryâydrishti – having sight/vision of present modification/state of existence
 Paryây-mâlâ – continuance of sequentially occurring modifications
 Paryâywân – holder of paryâys, the self/substance holding a particular paryây
 Paushadh – complete fasting in solitude
 Pishâch – a lower category celestial being, ghost
 Prabhutva – Lordship, supreme efficacy
 Pradesh/ pradesha – spatial unit
 Pradeshatva guna – attribute of shape formation, shape retentivity
 Prakâshak – illuminator
 Prakâsh-kriyâ – activity of illumination

Prâkrut – original language of India spoken prior to Sanskrit
 Pramâd – negligence
 Pramân/pramân jnân – comprehensive true knowledge
 Pramânbhoot – irrefutable, authentic
 Pramey – knowable, the substance known comprehensively in jnân Prameyatva – comprehensibility, knowability
 Prâpya – attainable, that which is attained, that which is worth achieving Prâpyakâritâ – âtmâ (jnân) can know only by touching the knowable object
 Prarupanâ – interpretation
 Prasâd – grace/gift, divine bestowing
 Prasham – serene, calm
 Pratibhâs – reflection, knowledge, perception
 Pratibhâsmaya – having the quality of being reflected in jnân
 Pratibimb – reflection, image
 Pratikraman – confession with condonation for the sins/misdeeds done in the past Pratimâs – householders' vows/pledges leading to great vows
 Pratyabhi jnân – recognition based on memory
 Pratyâkhyân – to give up, not to commit impure dispositions in future Pratyâkhyâni – one who decides not to commit impure dispositions in future
 Pratyâkhyânâvarni – intense conduct deluding passions which hinders great vows/complete conduct
 Pratyaksha – direct
 Pravachan – discourse, sermon
 Praveshi – entrant
 Pudgal – non-living matter substance, molecules/atoms
 Punya – virtue, meritorious deed, auspicious/pious disposition Purushârtha – effort, endeavour
 Purvas – a section of Jain canon-scriptures

Q

R

Raag – attachment, passion
 Raagi – passionate, one having attachment
 Râju – unit of measurement of distance
 Rasendriya – sense of taste
 Ratnatraya / Ratnatray – triple jewels of true belief, knowledge and conduct Raudradhyân – rejoicing in acts of passion in favourable condition Roopi – tangible
 Rujusootranaya – present modification point of view. They are of two types 1) sthool rujusootranaya: present gross modification point of view, 2) sookshma rujusootranaya: present subtle modification point of view

S

Sachchidânand – eternal self full of consciousness and bliss

- Sachetan – sentient, with consciousness
 Sâdhak – accomplisher, one who is treading on the path of moksha
 Sâdhan – means/instrument of achieving the goal/objective
 Sâdhu / Sadhu – an ascetic-sky clad possessionless and occupationless Jain monk Sâdhya – attainable, accomplishable objective
 Sâdi-anant – with a beginning but without an end
 Sadrushya astitva – similar existence
 Sâgar/Sagar – term used for measurement of extremely long time span as per Jainism SAGRANTH – with attachment and bondage, possessing other belongings Sahajânand – natural pure bliss
 Sâkârjnân – knowing the substances distinctly and separately
 Sâkshât – directly manifested, evident
 Samâdhi – state of equanimity
 Samâdhimaran – dying with equanimity and awareness
 Samant – one who knows from all âtma-pradeshs
 Sâmânya – general, common, eternal constant entity
 Samtâ – equanimity
 Samavsharan – an open circular assembly hall for listening to omniscient Tirthankar’s divine speech
 Samay – smallest unit of time (which is an innumerable part of one second) Sâmayik/ samayik – state of equanimity
 Sambandh – relation, relationship
 Samiti – carefulness in observing great vows enjoined to a Digambar Jain monk Samkiti – true believer who has experienced the pure self
 Sampradân – dative case, receiver/enjoyer of one’s own work done Samvar – stoppage of influx of karmas
 Samvây – coming together, assemblage
 Samvây-sambandh – indivisible identical relationship
 Samvedan – self-realization, experiencing the pure self
 Sâmyabhâv – equanimity
 Samyak/Samyag – right, true
 Samyakdrishti / samyag drishti – true believer, one with right belief Samyakekânt – true singularity, right one-sided belief
 Samyaktva – right belief
 Sanâtan – eternal
 Sangh – religious congregation
 Sanhanan – bodily strength of bones
 Sanjwalan – gleaming mild passion (which is found in monks)
 Sansâr – transmigration in the four states of existence, cycle of transmigration, psychic impure dispositions
 Sansâri – mundane being, transmigrating soul, one who is in sansâr Sanskârs – instincts, impressions
 Sanyam – continence, self-control
 Sanyog – association of external living beings/non-living objects Sanyogibhâv – associated accompanying dispositions

Sâpeksha – relative, related, with respect to
 Sa-pradesh – having spatial units, space occupied
 Saraag/Sarâg - with attachments
 Sarâg châritra – observance of vows/rituals, auspicious conventional conduct Sarvagat – all pervasive, ubiquitous, ubiquity
 Sarvagatva – all pervasiveness, sense of ubiquity
 Sarvajna – omniscient
 Sarvajnashakti – potency of omniscience
 Sarvathâ – in every respect
 Sarvavyâpak – pervading everywhere
 Sarvavyâpi / Sarvavyapi – omnipresent, all pervasive
 Sat – eternal existence with origination, annihilation, permanence
 Sâtâvedniya – pleasure producing karma
 Satva – quintessence, characteristic nature
 Saukhya – real spiritual bliss
 Savikalp – impure thought activity, notional state
 Shabda brahma – omniscient’s divine words, words of omniscient’s scriptures Shabdârth – etymological meaning
 Shakrendra – Saudharma Indra
 Shalya – mental pinching, confused state of mind, perturbation Shanti/Shânti - peace
 Sharan – refuge, shelter
 Shâstra – religious scripture, Jain tenet
 Shâsvat – permanent, constant
 Sheel – chastity
 Shloka – Sanskrit verse
 Shraddhâ – belief
 Shramans/shramanas – sky clad occupationless possessionless Jain Digambar monks Shrâvak – householder man (observing small vows), layman
 Shrâvikâ – householder woman (observing small vows), laywoman Shrut – scripture
 Shrut jnân – scriptural knowledge, knowing in detail through senses and mind. It is of 2 types
 1) Dravya shrut: scriptural words knowing by hearing, reading, etc. 2) Bhâvshrut knowing the meaning of dravya shrut (Bhâvshrut jnan): knowing with self experience
 Shrut-jnâni – knower of shrut jnân
 Shubh/Shubbh/Shubbha – auspicious
 Ashubh/Ashubbh/Ashubbha – inauspicious
 Shudh/Shuddh/Shuddha - pure
 Shuddhopayoga/shuddh upayoga – pure soul activity, pure passionless thought activity
 Shukla leshya – white thought complexion
 Shukla dhyân – purest thought activity, pure unwavering meditation (found in a monk’s state climbing the spiritual ladder)

Shwetambar – white clad, a Jain sect whose monks wear white robes
 Siddha – the disembodied omniscient
 Skandha – mass of molecules
 Smriti – remembrance
 Solahwân – 24 carats, purest form of gold
 Sparshendriya – sense of touch
 Sthânakvâsi – non-idoltry sect of Jain
 Sthiti hetutva – stationariness causation
 Sthool – gross
 Stuti – reverential hymn
 Sukhâbhâs – seemingly so called happiness (sukh)
 Sukshma – fine matter particles beyond the reach of senses, minute, subtle
 Surendra – chief of heavenly gods
 Sutra – sacred scripture, doctrinal words in short rendering full meaning
 Svabhâv – intrinsic nature
 Svabhâvi – possessing intrinsic nature
 Svabhâvwân – substance possessing inherent characteristic nature; substance holding inherent characteristic nature
 Sva dravya – self-substance
 Svagat – pervasive within the self
 Sva lakshan – self characteristics
 Sva-par prakâshak – illuminator/knowing of self and non-self
 Svayamevjât – arisen by itself
 Swâdhyây – study of scriptures
 Swaroop – inherent nature, characteristic nature
 Swaroopâcharan châritra – self absorption form of conduct
 Swaroop astitva – existence of self characteristic nature
 Swasti – victory, blessings, benediction
 Swâtmâ – self soul
 Swatah Siddha – self accomplished/self caused
 Swayambhu – supreme omniscient Lord - one who achieves omniscience on one's own accord, self arising omniscient lord (as referred in gâthâ 16)
 Swayamev – automatically, on its own
 Syâdvâd – relative style of narration, quodammo principle

T

Tâdâtmya – identical, indivisible
 Tapâchâr – conduct of penance
 Tark – logic
 Tat buddhi – sense of to be that self
 Tat swaroop – to be that itself
 Tattva – reality/tenet/element
 Teerthkshetra – place of pilgrimage

TeerthNâyak – chief promulgator of the path to liberation

Terâpanthi – a sect of Jain

Tikâ – exposition, annotation, commentary

Tirthankar / Tirthankara – the omniscient Lord Jina associated with Samavsharan, etc. unique glories which are not found in other general omniscient

Trikâlvettâ – knower of each and every thing of all the three tenses - past, present and future

Tyâgi – forsaker of sensual pleasure

Tyâgupâdânshunyatva shakti – power of being devoid of giving up of one's own qualities and not accepting qualities of other substances

U

Uday – rise, rise of karmas

Uday kaal – time of rise, time of rising of kârmic matter

Unupâtta – unattained objects like light, spectacle, etc.

Upachâr – conventional, so called statement

Upâdân (kshanik and trikâli) – substantial cause (momentary and eternal)

Upâdeya – worth attaining, acceptable, adoptable

Upâdhi – imposed additional condition, external agency

Upâdhyây/Upadhyay – preceptor monk, teacher

Upalabhya – objects to be known

Upalambhak – means of knowing, i.e. bodily sense organs

Upâtta – attained bodily sense organs, etc.

Upayoga – active knowledge, psychic thought activity

Updesh – discourse, preaching, sermon, teaching

Upvâs – fasting

Utpâd – origination

Utpatti kriyâ – origination activity

Utpattiroop – origination form

Utthânikâ – heading

Uttkrushta âtmâ – supreme soul

V

Vâchak – descriptive words

Vâchak bhed – descriptive difference of words

Vâchya – the denoted substance/meaning of the word

Vaibhâvik – unnatural, alienated

Vairâgi – renouncer, stoic, free from worldly desires/attachments Vaikriyak/vaikriyik – fluid and transformable body

Vajra – adamant/ unbreakable

Vajradhar Indra – lord of devas having adamant weapon

Vajravrushabhanârâch sanhanan – strongest adamant physical bones of the body

- Vajrakây – adamantine body
 Vajra sanhanan – adamantine/unbreakable body
 Vandan – salutation, obeisance
 Varganâ – specific matter molecules
 Varshitap – fasting every alternate day for 1 year
 Vartanâ hetutva – functioning causation
 Vastu – substance, thing, object
 Veetarâg/veetaraag/vitarâg – one who is completely detached, passionless
 Veetrâgtâ / veetaraagtâ/vitrâgtâ – passionlessness
 Vibhâv – impure dispositions, impure thoughts
 Vibhu – power of pervading in all qualities of the soul, omnipresent Vichchhinna – annihilable/interruptible
 Vidyâ – supernatural learning
 Vikâr – (delusion, attachment, aversion, distortion) blemishes, impure disposition Vihâr – going from one place to another (especially used for Jain monk) Vihâyogati (naam-karma) – a type of naam karma
 Vikalp – thought activity, notion
 Vikârya – modified
 Vipâki (jiva) – type of naam karma, fruition power of karmas being realized by jiva Vipaksha – opposition
 Viruddhabhâv – contradictory perverse thoughts
 Virya – power, strength, energy
 Visadrush – not alike, not of the same form, having different forms Visham – uneven, unequal, unstable
 Vishay – objects, substance
 Vishayânurâg – liking for sensual pleasures
 Vishayâteet – not related to the objects of senses
 Vishayi – psychic sense, sensory knowledge
 Vishesh – specific
 Vishuddhi labdhi – attainment of rationality, mild passion and auspicious thought activity, ability to listen discourse of true enlightened monk
 Vrat – vow
 Vrutti – way of conduct
 Vyanjan paryây – shape modification
 Vyâpak – pervasive
 Vyâpya – pervading
 Vyatirek – paryây, absence of one modification into other modification, states Vyavahâr – conventional, empirical truth, unreal
 Vyavahârâbhâs – so called vyavahâr (conventional conduct) of misbelievers Vyavahârâbhâsi – one who is having illusion of vyavahâr Vyavahâr stuti – conventional benediction/hymn
 Vyay/vyaya – annihilation, destruction, perish

Y

Yathâjâtroopdhar – of the form of a just born male child, sky clad placid natural form as it is by birth

Yathâkhyât châritra – complete passionless pure state of conduct, conduct of self-absorption

Yog – vibration

Yogyatâ – ability, capacity

Yoni – birth place

Yugpat – simultaneously

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