JAIN TATTVA PARICHAY

Dr. (Mrs.) Ujwala D. Shah
Jain Adhyatma Academy of North America (JAANA) is proud to present

JAIN TATTVA PARICHAY
(An Introduction of Basic Jain Principles)

written by renowned author and speaker

Dr. (Mrs.) Ujwala Dineshchandra Shah
M.B.B.S., D.C.H., D.G.P.

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JAIN TATTVAYA PARICHAY

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Namokar Mantra णमोकार मंत्र
Namo Arihantanam, Namo Siddhanam Namo Airiyanam
Namo Uvajzayanam, Namo Loye Savva Sahoonam.
णमो अरिह्तानं, णमो सिद्धानं णमो आयियाणं ।
णमो उवज्ञायाणं, णमो लोे सत्व साहूणं ॥

Editorial

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

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

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

Because of these great teachers we were convinced about the greatness of Jain philosophy. And after a while we were constantly thinking that this great treasure which we have got from them should be available to all the others around us. And with that in mind, in last 20 years whenever I had a chance to go to different places and different people, during our 'Paryushan period' to take seminars; I always talked on this subject with the help of the book 'Laghu Jain Siddhant
Praveshika'. Initially for a day or two people were not very enthusiastic about the subject, but after 2/3 days people used to be really eager to know more about the subject.

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

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

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

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

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

— Pt. Dineshbhai Shah
My Sentiments

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

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

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

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

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

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

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

And to undertake deeper study of Jain philosophy both of us took voluntary retirement from our respective profession/business since August 1992. After that we started doing Swadhyay (self study) for nearly 8 to 10 hours daily.
In the years 1993 to 1996 I had written these articles in the form of letters in Marathi. They were published every month in a magazine devoted to the study of Jainism, called 'Shravika'. Many people appreciated them and started requesting me about publishing them in a book form. Due to continued demand and pressure from the readers we ultimately decided to do so.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

— Dr. Ujwala Shah
<table>
<thead>
<tr>
<th>Letter No.</th>
<th>Subject</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Introduction to Jain Tattva</td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>Nature of True God</td>
<td>6</td>
</tr>
<tr>
<td>3.</td>
<td>Importance of Philosophical Knowledge</td>
<td>14</td>
</tr>
<tr>
<td>4.</td>
<td>Different Methods of Interpreting Jain Scriptures</td>
<td>2†</td>
</tr>
<tr>
<td>5.</td>
<td>Nature of Cosmos</td>
<td>30</td>
</tr>
<tr>
<td>6.</td>
<td>Nature of Substance</td>
<td>37</td>
</tr>
<tr>
<td>7.</td>
<td>Nature of Attribute</td>
<td>45</td>
</tr>
<tr>
<td>8.</td>
<td>Nature of Manifestation/Modification</td>
<td>51</td>
</tr>
<tr>
<td>9.</td>
<td>Nature of Pudgal Substance</td>
<td>57</td>
</tr>
<tr>
<td>10.</td>
<td>Astitva Attribute</td>
<td>62</td>
</tr>
<tr>
<td>11.</td>
<td>Vastutva Attribute</td>
<td>68</td>
</tr>
<tr>
<td>12.</td>
<td>Dravyatva Attribute</td>
<td>74</td>
</tr>
<tr>
<td>13.</td>
<td>Prameyatva Attribute</td>
<td>81</td>
</tr>
<tr>
<td>14.</td>
<td>Agurulaghutva Attribute</td>
<td>89</td>
</tr>
<tr>
<td>15.</td>
<td>Pradeshatva Attribute</td>
<td>97</td>
</tr>
<tr>
<td>16.</td>
<td>Special Attributes &amp; Modifications of Pudgal Substance</td>
<td>105</td>
</tr>
<tr>
<td>17.</td>
<td>Special Attributes &amp; Modifications of Jeev Substance</td>
<td>110</td>
</tr>
<tr>
<td>18.</td>
<td>Charitra Attribute and its Modifications</td>
<td>118</td>
</tr>
<tr>
<td>19.</td>
<td>Prayojanbhoot Tattva</td>
<td>124</td>
</tr>
<tr>
<td>20.</td>
<td>Nature of Seven Tattvas (Part I)</td>
<td>130</td>
</tr>
<tr>
<td>21.</td>
<td>Nature of Seven Tattvas (Part II)</td>
<td>136</td>
</tr>
<tr>
<td>22.</td>
<td>Fallacious Beliefs about Seven Tattvas (Part I)</td>
<td>142</td>
</tr>
<tr>
<td>23.</td>
<td>Fallacious Beliefs about Seven Tattvas (Part II)</td>
<td>148</td>
</tr>
<tr>
<td>24.</td>
<td>Proper Belief of Seven Tattvas (Part I)</td>
<td>153</td>
</tr>
<tr>
<td>25.</td>
<td>Proper Belief of Seven Tattvas (Part II)</td>
<td>159</td>
</tr>
<tr>
<td>26.</td>
<td>Seven Tattvas – Bhed Vidnyan</td>
<td>166</td>
</tr>
<tr>
<td>27.</td>
<td>Seven Tattvas – Atmanubhooti</td>
<td>172</td>
</tr>
<tr>
<td></td>
<td>Index</td>
<td>180</td>
</tr>
</tbody>
</table>
Dear Reena & Mona,

Blessings & Best Wishes.

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

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

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

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

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

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

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

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

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

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

All living beings like yourself, myself and all beings who have ability to know, in other words, those who possess the attribute of knowledge,
and as a result of which they can decide what is right and wrong, experience pleasure and pain, joy and sorrow are Atma.

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

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

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

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

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

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

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

Due to such wrong beliefs or misconceptions its knowledge also becomes erroneous. And its conduct and behaviour also becomes the same. In short its belief, its knowledge and conduct all are on the wrong path. It is exactly what the Jain scriptures describe as Mithya-Darshan मिथ्यादर्शन, Mithya Dnyan मिथ्याज्ञान and Mithya-Charitra मिथ्याचरित्र (false belief, false knowledge and false conduct). And as an outcome of this,
minute Karmic atoms (कर्म) get attracted and attached (bonded) to the soul. I will explain to you this Karma theory later.

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

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

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

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

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

I was about to give you an example from chemistry. We know that H2O is a water molecule and it is a combination of ‘H2’ and ‘O’. In this the characteristics of ‘O’ or Oxygen are different from the characteristics of water or ‘H2O’. Therefore if we want to know the characteristics of Oxygen alone and at the same time want to separate it from ‘H2O’, we have to first believe that it has different qualities and characteristics than that of water and that it can be separated from it (water). It has to be learned from chemistry teacher. We will have to learn and experiment the process which is needed to separate Oxygen from water. And only then we can get pure Oxygen very easily.

Similarly the characteristics and qualities of pure soul are different from the qualities of the conjunction of body + soul. An embodied soul
can achieve its separate eternal existence in its purest form. This is the ultimate or final Goal of each and every soul.

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

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

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

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

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

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

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

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

While the soul starts attaining this stage of self experience more frequently and for a longer duration each time, he reaches a stage where he is constantly in that condition for ever.
Here out of eight Karman his four material Karman are destroyed for ever. He attains omniscience or total knowledge Sarvadnyata (सर्वद्वेष्टता) and is devoid of all passions i.e. Kashaya कशाय. This is known as Veetaragata वैतरागत. It is supreme piousness without any passions like hatred, love, anger, greed, piety, affection, sympathy etc. known as Bhava Karman भावकर्म.

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

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

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

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

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

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

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

With love.

Your Mom.
The Nature of True God

Letter 2

Dear Reena & Mona,

Blessings & Bèst Wishes.

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

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

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

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

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

In the scripture Ratna Karan Shravakachar it is stated that the true knowledge of ‘Satyartha Apta’ (Arihant); Agam (preachings of Arihanta) and Tapobhrut (Jain Monks) is the prerequisite of Samyak Darshan.

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

Rituals, penance and conduct of non violence practised without Samyak Darshan are fruitless. In our scriptures it is said that such rituals are like zero without being preceded by any number. That is if you write any number of zero without any other numerical digit before it, the sum
total will always be zero. If one starts anything on a wrong basis whatever follows will always be wrong. 'I am Atma' this should be my strong conviction.

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

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

You will understand this better by an example:

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

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

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

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

As we have seen Veetaragi means one who is devoid of all passions and emotions. In the beginning these attachments, emotions and passions are very thick and strong. But as Veetaragata or the renunciation of all forms of bondage increases the intensity of the passions and emotions starts melting or diminishing gradually. They start
thinning out to such an extent that finally they vanish and the soul gains victory over its passions and becomes Veetaragi.

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

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

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

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

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State of Charitra (Conduct)

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

The four Anantanubandhi-Kashayas or one quadruplet Kashaya of anger, pride, deceit and greed are absent at that moment. A householder can reach this level. Upon enhanced freedom from passions due to increased steadfastness in the soul, a desire to take additional vows crops up. An individual committed to these vows is called a Vrati-Shravak [householder with freedom from two quadruplets of passions]. When a Vrati-Shravak after giving up the worldly involvement takes the vows of a Muni, the freedom from passions solidifies even more, and three quadruplets of passions are eliminated; then we call them Munis. I will explain these in details at a later stage.
With increasing Veetaragata one attains the status of monk / Muni. Muni is devoid of passions and possessions both external and internal. That is why at this stage he leaves his own home, his family and other worldly possessions like clothes, ornaments, wealth, utensils, servants etc. and goes to the woods with other monks. They are all the time immersed in the inner tranquility [bliss] of the soul and when they come out of this blissful experience, they engage themselves in gaining knowledge from scriptures or in preaching others.

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

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

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

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

You are aware of their quantity.

SOUls are infinite. Matter substances are infinite times infinite. Ether, Anti Ether and Space are one each and Time substances are innumerable. Each substance i.e. Dravya द्रव्य has infinite attributes. These attributes are constantly changing their manifestations every moment i.e. Samay समय. And these manifestations are called Paryay पर्याय.
These manifestations had been constantly changing in past, are continuously changing at present and will continue to change in the future till eternity. Each manifestation has its own power and unit of measuring this power is known as power point i.e. Avibhag Pratichhed अविभाग प्रतिच्छेद, which are in infinite number.

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

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

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

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

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

Let me give you an example. If you ask a child, "How much does your father earn? Or how rich your family is? " Since the child may not
know the exact amount, he may say, “My father earns a lot and our family is very rich.” He says so because he does not have the full knowledge about the family’s wealth.

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

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

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

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

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

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

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

Because by praying and following them passions arise in us and by following their preaching our fallacious beliefs are confirmed and grow. Those who follow and pray these Kudev with the desire and beliefs of attaining liberation are in fact leading in the opposite direction.
That is why the so called God who are with weapons, ornaments, different kinds of clothes, wife, servants cannot be True God or Ishwar in its true sense. These worldly possessions prove the presence of desire. Ishwar does not have any feeling or passions like attachment or aversion. Nor do they have any desire even as to protect their disciples or punish and destroy evils.

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

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

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

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

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

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

Let me tell you one incident. In the year 1984, I was lecturing at Pune, teaching the book ' Ratna Karanda Shravakachar '. Topic was about True God. A person asked me a question saying “ See, we have to live in a society and have to please our friends. Therefore when they call us to attend Pooja of their Gods we have to go. But we are so clever that we close our eyes and do Namaskar but say Namokar Mantra and in
our mind we think as we are praying Veetaragi and Sarvadnya God. It is all right, isn’t it?"

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

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

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

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

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

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

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

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

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

With love.

Your Mom.
The Importance of Philosophical Knowledge

Letter 3

July 12, 1993.

Dear Reena & Mona,

Blessings & Best Wishes.

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

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

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

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

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

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

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

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

All different forms of creatures that is human beings, animals and heavenly gods assemble there to listen. They can grasp the meaning of Divyadhvani as per their own capacity and in their own respective languages.
Monks of the highest intellectual and spiritual order are called Ganadhara गणधर. By listening to Divyadhwani they transcribe it into twelve scriptures. In the beginning they are taught and remembered by word of mouth only. They are passed on to different monks from one generation to another only by oral recitation and memory. Then they were written down in the form of different texts or volumes by many great Monks. Some of these volumes which we study today are about 2000 years old.

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

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

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

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

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

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

Just as the graduation degree can never be acquired by just praising the professors for their knowledge and by bowing before them and running around them. But we have to learn and perform experiments and practicals under their guidance to achieve knowledge.
Similarly we will never achieve anything by just bowing and saluting the monks, Arihant and Siddha. On the contrary we have to take refuge in Arihant, Siddha and Sadhu सदु i.e. Muni. In other words follow the path shown by them. Therefore it is said ‘Kevalipannattam dhamمام saranam pavavajjami केवलिपण्णतां धर्मं सर्वम पववज्ञामि.’

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

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

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

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

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

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

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

In today’s materialistic world those who have gained some wealth and success feel that they are very happy and are not interested in knowing any philosophy or spiritual knowledge. Because they say that
they do not desire to attain *Moksha* नीक ते इ. liberation. Because in the pursuit of *Moksha* they may be deprived of the present pleasures of this worldly life. They say that they are not ready to part with the pleasures they have.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But while worshipping or bowing to any God we do not bother to find out whether he has all the qualities of true God and consider all Gods to be same and therefore worthy of worship. This is called Vinay Mithyatva (विनय मिथ्यात्व) i.e. perverted belief or belief without any discrimination.
We do these things because of the customs being followed over the generations and/or because of the constant interaction with people of other religions and without doing any analytical or logical thinking about these things. And those people who truly study and understand the basic principles behind many of our religious practices and then follow them are considered by many others as orthodox.

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

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

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

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

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

Some people say that you go ahead with study and experiencing the scriptures and philosophy of Jainism. We will help you in every possible way but don't expect us to take active part in it. If everybody starts thinking in this way then it will not be possible to pass on any kind of knowledge from one generation to the next.
In these times parents try to put their children in the best available schools at the tender age of 2 – 3 years. They are ready to pay heavy donation for that. Once they secure the admission they feel it’s a great achievement. In the beginning the children cry a lot and don’t want to go to school. Yet mercilessly parents send them to the school.

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

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

These letters are my sincere efforts in that direction.

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

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

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

Acharya Amrutchandra आचार्य अमृतचंद्र in his book Atmakhyati आत्मक्यति says ‘अधि क्षणयिष्य मूल्य तत्व कौतुकली सन् ’. It means that one should at any cost or even at the cost of his own life try to ponder upon and understand the importance of philosophy.

With love.

Your Mom.
The Different Methods of Interpreting Jain Scriptures

Letter 4


Dear Reena & Mona,

Blessings & Best Wishes.

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

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

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

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

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

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

In context to whichever scripture it pertains to is Agamartha ( आगमार्थ ) and then examine it from different view points (or various aspects) is Nayartha ( नयार्थ ). And when we consider all these points with a comparative study of the other doctrines, in relation to Jain philosophy it is Matartha ( मतार्थ ).
So you see, reading scriptures does not comprise of just knowing the literal meaning but it consists of an over all study comprising of Shabdartha, Bhavartha, Agamartha, Nayartha and Matartha.

It can be explained in following manner also :

(1) **Shabdartha** – This is what is commonly done by ordinary people. Word to word meaning as given by the dictionary.

(2) **Bhavartha** – Literally this can be translated as abstract meaning. That is to say that one has to understand the exact sentiment or inner intention of using the word.

(3) **Agamartha** – To know the meaning of a word or sentence in relation to the scripture in which it is used.

(4) **Nayartha** – To know the meaning by finding out in what context or from what point of view a word or a sentence is said.

(5) **Matartha** – To understand the meaning of the word or sentence, which has a comparative meaning showing the fallacy of the other doctrines of philosophy and proving the point of view of Jain philosophy.

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

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

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

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

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

(1) **Shabdartha** : Our scriptures are in the form of verses or couplets of sentences. Their literal translation in one’s own language is Shabdartha. But by knowing the translated words we may not know the exact deeper meaning of the words used. e.g. If a child sings a love song from a movie he may not understand the sentiments of it, because the child does not know what exactly is the meaning of the words ‘to fall in love’. To know that sentiment along with the meaning of the words Bhavartha is essential.
(2) Bhavartha: That which explains the vital or implied meaning of the verses and sentences/words used and gives us the insight to the sentiment behind it is Bhavartha. All the scriptures are in Sanskrit and Prakrut. Any learned person, well versed in these languages may not necessarily be able to find out the deeper meaning i.e. Bhavartha behind the scriptures.

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

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

(3) Agamartha: Agam आगम means scriptures as told by Tirthankar. These scriptures can be divided in four divisions namely Prathamanyuyoga प्रथमानुयोग, Charananyuyoga चरणानुयोग, Karananyuyoga करणानुयोग and Dravanyuyoga द्रव्यानुयोग.

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

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

For 'particular point of view' a word Kathanchit कथाचित or Syat स्यात is used. Any statement (बाद/क्या ) in Jain scripture is always with some particular point of view (Syat स्यात). Therefore Jinavani is full of Syadvaad स्याद्वाद. 
Many a times in the scriptures the particular point of view is not directly expressed or written in the statement. But the reader has to understand that point of view with reference to the other statements or the subject of discussion. In that case we can say that he has understood the Nayartha of the statement.

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

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

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

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

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

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

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

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

These present scriptures which are available to us today were written about 500 years after the 24th Tirthankar Bhagwan Mahavir. He
achieved Moksha i.e. Nirvana निर्वाण about 2525 years back. That means these scriptures are 2000 years old.

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

(1) Prathamanyayog प्रथमन्ययोग (2) Charannuyog चरणन्ययोग (3) Karanyaug करणन्ययोग and (4) Dravanyuyog द्रव्यन्ययोग. We will see, in short what these groups are about.

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

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

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

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

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

In his home town Phaltan, one lady used to cure people from scorpion poison without medicines. He asked as to how she could do it. Then, she told him that she does it only by reciting Namokar Mantra, and its power takes care of the poison. He was really impressed by it and believed that if one Mantra was so powerful then surely the greatness of Jain philosophy must be enormous! And thereafter he studied in detail Jain philosophy.
These stories from Prathamanyogya create proper and right impressions about religion in our minds and mould them towards its study. In life we are impressed and moulded by many things in our surroundings like social customs and religious rituals, T.V., films, people around us etc. We unconsciously think about them and are moulded by them. Similarly by reading and studying the glorious life stories in Prathamanyogya we tend to think of them and then start taking interest in Jain philosophy.

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

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

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

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

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

Therefore the great emperors who had conquered wealth and power or those people who had amassed great treasures, on realising the futility of the worldly gains, they saw that those pleasures were transitory and therefore were not the true source of happiness. They renounced everything, became monks, in order to attain salvation i.e. liberation from all bondages, to attain true happiness, infinite Bliss.
Charananuyoga — This scripture deals with the conduct and behaviour. But lays stress on that conduct which has Samyak Darshan as its base. Because this is the most primary thing to achieve. And then it goes on to show how the conduct or the behaviour of a person should be or will be once he has attained the Real Right Belief.

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

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

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

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

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

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

Karakanuyoga — Karan means mathematical equation or formula. This scripture tells us about the various degrees of passions Bhava भाव or Parinam परिणाम, the description of the souls in different embodiments and other evolutionary development of their senses. It also describes the Gunasthan गुणस्थान i.e. various stages of spiritual development of the soul, Margana मार्गना i.e. classification of all souls in the different perspectives seen above. It also tells us the detailed Karma theory. It also contains the geography of the universe in details.
This Anuyoga goes on to tell you the mathematical figures of all these classifications. e.g. the total number of souls, areas of different structures in the universe, their distances from each other etc. All these are put forward in the form of mathematical equations and formulae.

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

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

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

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

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

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

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

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

One need not be baffled by the vastness of the Jain scriptures and thus put them aside, because they describe the nature of the pure soul and show us the way to know and experience it. Therefore the reader should think that this pure soul is none else but himself i.e. his own soul.
And one should never be afraid of or shy away from these scriptures because they describe the greatness of one's own soul and help him to realise and experience it.

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

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

With love.

Prathamanuyoga Scriptures:
- Adipuran – Story of Bhagwan Adinath
- Padmapuran – Ramayan [according to Jainism].
- Harivanshapuran – Story about Neminath Tirthankar.
- Chovees Tirthankar Puran – Stories of 24 Tirthankaras.

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

Charananuyoga Scriptures –
- Ratna Karanda Shравakachar, Purusharthiv Siddhi Upaya, Moolachar, Bhagwati Aradhana, Anagar Dhamamrut, Sagar Dhamamrut and many other Shравakacharas.

Dravyanuyoga Scriptures –
- Samaysar, Pravachansar, Niyamsar, Panchastikay, Dravyasangraha, Yogasar, Ashtapahud, Tattvarthasutra, Rajvartic, Shlokvartic, Nyayagranthas like Nyayadipika, Ashtashati, Ashtasahasri and many more.
Nature of Cosmos

Letter 5

October 2, 1993.

Dear Reena & Mona,

Blessings & Best Wishes.

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

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

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

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

Viewing these difficulties, Pandit Gopaldasji Baraiyya, a renounced pandit of the previous century, wrote a book on the principles of Jainism,
namely Jain Siddhant Praveshika. It consists of the meanings of the Jain terminologies and definitions in the form of questions and answers.

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

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

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

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

You may be aware that in many other philosophies God is the creator of this cosmos. According to Hindu philosophy Brahma (ब्रह्म) is the creator, Vishnu (विष्णु) is the protector and Shankar (शंकर) is the
destroyer of the cosmos. And the Sheshanag (शेषनाग) i.e. the serpent holds the world on its hood. After the destruction of the world or cosmos there is nothing left except the existence of Brahma or the creator and out of it once again the evolution of the new world comes about. These are all imaginary concepts. All these theories are negated or proved to be false by the statement we saw in the last para. This is in fact a statement of Matartha. That is while stating the true nature of cosmos it also disproves or shows the fallacy of the other theory of cosmos in other doctrines.

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

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

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

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

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

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

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

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

Akash Dravya is infinite Pradeshhi, Lokakash is innumerable Pradeshhi. Each soul is innumerable Pradeshhi. The Pradeshhi or space points of soul can expand or contract. Largest expansion can be as large as Lokakash. And smallest contraction can be as small as Nigod निगोद or the smallest form of life. Dharma Dravya is spread throughout Lokakash. That is why it is innumerable i.e. Asankhyat Pradeshhi असंख्यत प्रेष्टि. So is Adharma Dravya. That is, it is also innumerable Pradeshhi. Kaal Dravya is
singular Pradeshi. One Kaal Dravya is situated on each Pradesh of Lokakash. In the scriptures it is compared to a heap of jewels.

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

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

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

Of all these six substances only Jeev substance or soul as we call it, has capacity to know or it has sentience or consciousness. Therefore it is called Chetan Dravya चेतन द्रव्य. Apart from this all other five substances are without sentience or Achetan अचेतन. They don’t have the power or attribute to know. Jeev substance is the only one which has this attribute
to know itself as well as other substances. And the omniscient ones are the ones whose attribute of knowledge is fully developed and that is why they know all the substances in totality in one samay.

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

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

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

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

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

"तन उपजत अपनी उपज जान। तन नशत आपको नश भान।"
It means when this body is born we think that I am born or Jeev is born and when the body ceases to exist we think that I cease or Jeev ceases to exist.

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

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

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

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

With love.

Your Mom.

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Nature of Substance


Dear Reena & Mona,

Blessings & Best Wishes.

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

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

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

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

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

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

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

The omniscient ones gained the knowledge about the nature of cosmos directly by themselves and preached it. That knowledge in turn is known by us through the scriptures. In other words what the omniscient ones understood or knew directly is known to us indirectly. And because of that it is established that we are also of the same nature as that of
Arihant and Siddha which is a Chetan Dravya i.e. a sentient substance. And thereby we realise the importance of our soul and the greatness of the attribute of knowledge we possess!

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

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

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

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

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

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

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

*Nitya नित्य means constant or permanent, Tadatmya तदात्म्य means being one with each other or amalgamated, which can never separate. That means attributes can never be seperated from the substance.*
For example heat is the attribute of fire. It cannot be separated from fire. Sweetness is the attribute of sugar. Sweetness cannot be separated from sugar. Similarly attributes cannot be separated from the substances.

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

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

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

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

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

They are Astiti अस्तित्व, Vastutva वस्तुत्व, Dravyatva द्रव्यत्व, Prameyatva प्रमेयत्व, Agurulaghatva अगूरुलघुत्व, Pradeshatva प्रदेशत्व etc. These are common or Samanya attributes.

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

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

Knowledge i.e. Dnyan ज्ञान, perception i.e. Darshan दर्शन, happiness or Bliss i.e. Sukh सुख, conduct i.e Charitra चरित्र, potency i.e. Veerya वीर्य are Vishesh attributes of Jeev substance. That is why that substance which has these attributes is Jeev Dravya. Sukh is also a special / Vishesh attribute of Jeev. It is present only in Jeev Dravya and not in any other substance.
Sukh attribute does not exist in the Pudgal substance at all. But we in ignorance tend to seek happiness in racing after material gains, in building palacious houses, in amassing money, gaining material comforts, in possessing a beautiful wife, children, and family, or in maintaining our figure.

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

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

(1) Jeev Dravya: The specific attributes of Jeev Dravya are
(a) Dnyan or consciousness or sentience which means power to know.
(b) Darshan i.e. perception.
(c) Shraddha i.e. Right Belief.
(d) Charitra or conduct.
(e) Sukh i.e. Bliss.
(f) Veerya or potency i.e. spiritual energy.
(g) Kriyavati Shakti or capacity to move or to be stationed.

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

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

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

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

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

It does not mean that this compels or makes the other substances to move. But it is supplementary for motion. Just as the water in the well is
stagnant but is suitable for a fish to swim or to move about in it. So this attribute is called Gatihetuva गतिहेतुव च i.e. motion causation.

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

(5) Akash Dravya :- Accommodating all the other substances is the specific attribute of this substance. It is Avagahanhetuva अवगाहनहेतुव च.

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

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

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

(6) Kaal Dravya :- There are countless i.e. Asankhyat असंख्यत space points i.e. Pradeshas in Lokakash. On each of those space point is one Kaal Dravya. Parinamanhetuva परिणमनहेतुव च is the specific attribute of Kaal Dravya.

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

So the substances can be recognised by their specific attributes only. In philosophical terms, attributes are the differentiating characteristics of any substance; and substances are those which can be differentiated and recognised through the knowledge of the attributes.
Power to know or sentience is the attribute of soul or Jeev substance. So we will have to know soul through its attributes. There is no other way. It cannot be known or experienced by worshipping God or practising fasts or donating wealth.

But it can be experienced only by diverting our attention from all the other things and concentrating on it whose main attribute is knowledge or sentience, by meditation or so to say turning our concentration inwards (अंतर्पुर्ण). Here I have to warn you or rather caution you about certain things. Therefore read this carefully and then proceed further.

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

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

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

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

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

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

Such confusion as to whether such practices are to be followed or not do arise at the initial stage. Because we do not differentiate between the characteristics and attributes of human form and the true attributes of Atma. The practices described earlier are the manifestations of human attributes or characteristics.
But our aim is to study the true attributes of soul and experience our own soul and achieve Veetaragata. In the initial stages the external activities of the human form continue to be so. And gradually awareness creeps in that these activities are not the real activities of the soul and thereby that attachment or feeling that I am performing these activities for some ulterior gains ebbs away.

Here I would like to draw your attention to the example I had cited in my first letter, about water, and its components H₂+O. We know that water has two elements Hydrogen and Oxygen. We are also aware of the fact that Oxygen is a gas and is highly inflammable and water on the other hand is a fire extinguisher.

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

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

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

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

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

But since the soul is non material and cannot be seen or perceived by the sensory organs its attributes are also not visible to us.
But one need not worry about it. Because soul is a sentient substance. Sentience is its attribute (capacity to know). As you can see, who understands these written words? The soul i.e. ‘I’. How do we recollect the incidence that happened in the past? Because of our attribute of knowledge or sentience. Who has this attribute? Of course the soul. Even the knowledge that some things are difficult to understand is known by the soul.

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

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

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

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

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

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

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

Rest in my next letter.

With love.

YourMom.
Nature of Attribute

Letter 7

April 18, 1994.

Dear Reena & Mona,

Blessings & Best Wishes.

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

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

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

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

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

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

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

Today we will try to understand what is the exact nature of the attribute i.e. Guna. What is an attribute? That which exists in each and
every part of the substance and in all the manifestations of the substance is called attribute. Each and every attribute of the substance occupies the total area of that entire substance.

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

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

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

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

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

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

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

So far we have seen only partial definition of the attribute. That is attributes exist in the whole, rather in all the parts of the substance. But this is not the complete description because they are existing in all the
manifestations of substance. Whatever may be the manifestation, all the infinite attributes are always present in it.

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

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

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

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

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

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

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

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

Ordinary we see that people staying in the same house occupy different rooms. But in case of attributes of the substance, here all the
infinite attributes occupy the same space and all of them are occupying the same whole space at all the time. That means the area occupied by one attribute, the same area is also occupied by all the other attributes.

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

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

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

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

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

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

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

Now you may do homework. Try to find out these four dimensions in different things like paper and the ink with which the letters are written or printed on those papers. The Swachatushtaya of paper is different and the Swachatuhtaya of ink is different.
You will gain a lot by doing this exercise. The greatest advantage of learning the *Swachatushtaya* is that it directly thrashes on our habit of taking the credit of doing things, it points out the futility of the egoistic feeling of doing all the things in the world. In short it frees us from the idea that I am the doer or the cause of things that happen.

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

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

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

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

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

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

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

To tell you the truth, as a student there is always a challenge to your intellect. We are all the time learning new things and grasping and mastering them. While one is busy in one's own profession or business one's intellectual reasoning and analytical faculty gets sluggish or rusted. One utilises a very minute part of one's intellect. And rest is wasted in improving one's own status and earning more and more wealth. And yet one is never really satisfied or happy.
The study of Agam (आगम) or Jain philosophy is really interesting and enjoyable. Not only there is a challenge to your intellectual power, but at the same time it brings peace of mind. We get used to look at our own self as well as all the other things around us in the right perspective or light of these scientific or logical principles of philosophy.

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

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

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

With love.

Your Mom.
Nature of Manifestation/Modification

Letter 8  

Dear Reena & Mona,

Blessings & Best Wishes.

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

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

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

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

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

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

Each attribute is changing its form at each samay (smallest unit of time). That means each attribute is having new modification at each samay. At every samay a new modification is evolving and the previous
one is vanishing. The new one may be similar to the previous one which has vanished. But it is not the same one.

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

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

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

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

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

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

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

As we have seen earlier a new manifestation is happening at every samay. And when it is similar in nature of the previous manifestation we are unable to notice it. But at a point of time when it becomes little different than the past one or for that matter past few ones then only we notice. But the very fact that it is changing very slowly or gradually goes to prove that it is changing constantly.
When we study the common attributes which are existing in all the substances then we will learn that each substance has an attribute which is called Dravyatva. It may be called attribute of changeability. Because of this attribute each substance or to be more specific each attribute of each substance is constantly changing. Constantly means literally without any break or stoppage at any samay.

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

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

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

In the book Samaysar it is said “य परिणामस्वरूपकर्ता” i.e. one who has the ability to change and does change is the ‘Doer’ or Karta कर्ता and the manifestation which is taking place is his work i.e. Karya. The substance itself is the Karta of any change or the work in the same substance and no one else.

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

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

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

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

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

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

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

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

In the scripture Tattvarthasutra (तत्त्वर्थसूत्र) it is defined as Utpad vyaya dhrouvya yuktam sat Utvadvyayvyuktam sat. And another definition is Sat dravya lakshanam सतृ द्राव्यलक्षणम्.

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

In the example of gold, at one time the manifestation of the gold in the form of bangle is changed into the manifestation in the form of ring. At that time there is evolution of ring manifestation and at the same time there is extinction of bangle manifestation. But through all this process the substance gold remains constant at the same time.
The gold, that which was in the bangle manifestation itself is transformed into the ring manifestation. This change of manifestation is the work i.e. Karya कार्य. This work is happening in the substance gold. The gold transformed itself into the shape of a ring. That is why gold is the doer or subject or Karta.

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

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

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

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

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

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

The study of Agam or philosophical scripture should give you this insight. For this we have to part with all the blind faiths and beliefs which we hold today. But our focus is always on the external worldly material gains only. That is why we imagine that our happiness consists in minting money.
We think and believe that teachers and books give us knowledge. But now we have to change our irrational way of thinking and start thinking rationally for ourselves. How?........Think a little bit and you will realise, that the process of acquiring knowledge is the work of the sentience attribute and all the other things like the books, lessons etc. even the teacher are only instrumental conditions i.e. Nimitta निमित्त of this Karya and not the Karta as is usually presumed. But this is a separate subject in which we will have to go in details and that is why I am not dealing with it here.

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

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

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

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

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

Further discussion will be in my next letter.

With love.

Your Mom.
Letter 9


Dear Reena & Mona,

Blessings & Best Wishes.

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

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

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

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

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

Jeev or Atma, doesn’t have the attributes of touch, taste, smell, colour etc. But Jeev can know the true nature of itself as well as the nature of other substances. This capacity or attribute to know or sentience is with Jeev only. That is why, it is called the Chetan Dravya and the remaining five substances are called Achetan Dravya.
We have already seen that all these six substances accommodate each other. The Jeer Dravya knows the body which occupies the same space as is occupied by the Jeer Dravya himself.

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

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

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

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

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

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

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

And the other state is Skandha (स्कंध) i.e. when two or more Paramanus come together and get bounded to each other, then that union or state of coming together is called Skandha (स्कंध). Skandha literally means combination. In any Skandha there can be two or more or innumerable or infinite number of Paramanus. A very small Skandha is usually referred to as molecule.
Skandha is further classified into six groups; with reference to its grossness or minuteness. For example in the case of wheat and its flour, we can classify as whole wheat, wheat pieces or broken wheat, rough wheat flour or what we call Rawa रवा. fine wheat flour or maida मैदा etc.

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

(1) Sthool–Sthool (खूल–खूल) gross–gross:— That Pudgal Skandha which can be divided into two pieces, and once divided, it can not be combined together in its original form e.g. rock, stone, wood, coal, chalk, hair, thread etc.

(2) Sthool (खूल) gross:— That Pudgal Skandha which can be divided into two, but will become one when mixed together or brought together e.g. water, oil, milk etc. or any liquid.

(3) Sthool–Sookshma (खूल–सूक्ष्म) gross-minute:— Those Pudgal Skandha which can be seen by the eyes but can not be captured by the hand and also those which can not be divided into parts like light, darkness etc.

(4) Sookshma–Sthool (सूक्ष्म–खूल) minute–gross:— Those Pudgal Skandha which can not be seen by the eyes but can be experienced by the other sensory organs e.g. smell, taste, noise etc..

(5) Sookshma (सूक्ष्म) minute:— Those Pudgal Skandha which can not be perceived by any sensory organs e.g. Karman Vargana (कार्मण वर्गण). That which is made of these Karman Vargana is known as Karman Sharir (body) or Dravya Karma (कार्मण शरीर or द्रव्य कर्म).

(6) Sookshma–Sookshma (सूक्ष्म–सूक्ष्म) minute–minute:— This is the minutest Skandha, which is formed by two or more than two Paramanus forming other Varganas.

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

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

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

(1) Ahar Vargana (आहार वर्गण) or Body forming Vargana.
(2) Tejas Vargana (तेजस वर्गणा) or Luminous Vargana.

(3) Bhasha Vargana (भाषा वर्गणा). Speech Vargana.


Let us see in short about their classification.

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

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

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

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

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

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

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

Now, we know the real meaning of the statements in our scriptures which say that I am nothing but Chaitanya or sentience, different and separate from body, mind, speech, Karma etc. One does not have to separate them from one’s own self or soul. In fact they are totally separate. Only one has to know it to be so.
To know Pudgal as a substance is not a fault. But to think and believe that I am this body, mind, etc. and have the affinity and attachment towards these things as one's own self is the real fault because, in reality, this body, mind etc. are Pudgal and hence a separate entity.

The purpose of knowing other substances is in fact to know the nature of our own self.

'Know one's own self' – is the prime important principle we have to bear in mind all the time, while studying the scriptures and Jain philosophy.

We are going to Jaipur for a seminar after two days. We will meet when we come back.

With love.

YourMom.

There are total 23 Varganas of Pudgal. Out of them Jeev accepts only five Varganas from which body, mind, Karma, Tejas Sharir and speech are formed.

Human beings and Tiryanch possess three bodies (Sharir) namely Audarik Sharir, Tejas Sharir and Karman Sharir. Heavenly Gods and Naraki possess three bodies namely Vaikriyik Sharir, Tejas Sharir and Karman Sharir.

When death occurs Jeev leaves behind his Audarik or Vaikriyik Sharir and travels to his new place of birth carrying along with him Tejas and Karman Sharir.

Because both Tejas and Karman Sharir are Sookshma they are not seen when Jeev leaves behind his body and goes away i.e., in our daily speech when he dies.
Astitva Attribute

Letter 10


Dear Reena & Mona,

Blessings & Best of Wishes.

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

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

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

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

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

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

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

Astitva Guna: That potentiality or quality by virtue of which the substance is never destroyed, nor created by anybody is known as Astitva Guna or the attribute of existence.
This attribute shows that each substance is self existent since eternal times and will remain in existence till eternity. It has not been created by anybody and nobody can destroy it. And at the same time no new substance can come into existence. Since each substance has its own attribute of existence, it has its own entity.

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

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

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

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

In the scripture Tattvarhasutra तत्त्वरासूत्र, the characteristic of any substance is described as Sat (सत्). It says ‘सत् द्रव्य लक्षणम्’ i.e. Existence is the character (स्त्रोत्त्रण) of Dravya. Sat means existence or to be.

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

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

Today we are all in the same situation. The soul which has the capacity to know the whole cosmos, which has the wisdom to decipher, to analyse, to take decisions, is asking the proof of his own existence. Is it not an ironical situation?
This body is called to be alive when it is in association with the soul and is considered to be dead when separated from the soul.

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

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

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

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

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

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

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

(5) The same soul exists in the different stages of the body, like in the old age the same soul is there, which was there in the body when it was young as a child. So despite the major changes in the human body the same soul continues to exist.
(6) I can still recall the anger, the happiness or the sorrow, I experienced twenty five years ago. Inspite of the fact that, that anger, pleasure or sorrow has gone long back, but the soul which knows about it still exists.

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

(8) Acharya Umaswami says in the scripture Tattvarthsutra (तत्त्वर्थसूत्र) 'Utpad Vyaya Dhrouvya yuktam Sat, Sat dravya lakshanam' 'उपाद व्याय धृष्ट्युपुके सत् । सत् द्रव्य लक्षणपूः।'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(8) My existence is because of me only, therefore, by concentrating only on my existence, I will attain Samyak Darshan or Real Right Belief and the path of real Dharma will begin.

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

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

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

So it is said:

"कर्ता जगत्का मानता जो कर्म या भगवानको।
वह भूलता है लोकमें अस्तित्वगुणके ज्ञानको॥
उसाद व्यव गुत वस्तु है फिर भी सदा धृतता धरे।
अस्तित्व गुण के योग से कोई नहीं जग में गँरे॥"

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

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

With love.

Your Mom.
Blessings and Best Wishes.

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

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

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

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

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

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

Each substance has the potentiality to perform its own activity. That is known as Vastutva attribute. Because of this Vastutva attribute the
substance is called *Vastu* वस्तु. Substance exists or stays in its attributes and manifestations that is why it is called as *Vastu*.

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

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

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

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

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

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

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

The infinite attributes in each substance perform their own respective activity by themselves. The attribute of sentience does not perform the activity of the attribute of Right Belief. The attribute of Right Belief does not perform the activity of the conduct i.e. *Charitra*. 
Those people who are not aware of this, silly questions arise in their minds out of ignorance. Questions like—Oh! some one has gained so much knowledge of the scriptures, then how come he has still not attained Right Belief? They even go to the extent of saying that, since you have got thorough knowledge of the scriptures, why don’t you renounce your family etc. and become a Muni?

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

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

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

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

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

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

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

Jeev considers the body to be himself, or considers it as ‘mine’. Then he has the false egotistic feeling that he is doing or performing all the activities of the body. And when the activities of the body take place in accordance to his will and wishes, he becomes all the more proud and
egoistic and feels substances will transform and undergo changes according to his commands and dictates.

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

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

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

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

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

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

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

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

Present day life is full of stress. Practically each one is laden with the burden ofshouldering the responsibilities of improving or changing others.
Some are worried about the upbringing and the education of their children. Some about their higher education to become doctors and engineers as per their own aspirations, while others are under stress to amass as much wealth as they can and then worried about not loosing it! Still others are strained to maintain the discipline in the family. Elders are afraid, lest any member breaks the family code of conduct and disobey them! The fear of ageing, fear of contacting dreadful diseases, and eventually the fear of death and so on........ there is no end to the worries.

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

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

Since he does'nt know the nature of God in the true sense he begs and pleads before the Veetaragi Gods for a son, for health, wealth etc. Thus he worships God out of expectations or sometimes even goes to the extent of worshiping those who are themselves passionate, angry, violent, biased etc, they are called Kudev कुदेव, Kuguru कूगरु. And those books (scriptures) which teach or propagate wrong ideas and beliefs about Dharma and philosophy etc, are known as Kushastra कृषाष्ट्र. So acquiring and strengthening wrong and false belief and knowledge about Dharma and God is called Gruhit Mithyatva गृहीत मिथ्यात्य.

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

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

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

So, my dear, can you see for yourself the advantages of knowing each new attribute? By learning and then thinking and analyzing whatever we have learnt we acquire the right knowledge of the nature of substances and we are rewarded with its fruits immediately. It's not like
theory of Karma where in you do good deeds now and its fruits are
showered on you later on or in some cases in the next life.

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

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

(1) Each substance is doing its own specific activity i.e. Prayojanbhoot
Kriya (प्रयोजनभूत क्रिया) and therefore no substance is useless or
without any purpose.

(2) Each substance does its own activity and never interferes with the
activities of other substances.

(3) Activity of each substance is caused by its Vastutva attribute, and
not because of any other substance or God or Karma. Not only that
each substance is independent in its existence, but its activity also is
independent in itself and it is different from activities of other
substances.

(4) I am Jeet Dravya and knowing is my activity and for that I do not
need help of any other substance.

(5) The false belief that I can do the activity of other substances, and I
am the doer vanishes and we are at peace with ourselves.

(6) Once we know and realise that the activity in other substances goes
on their own, then the affection, love, anger, and hatred for other
substances never arise in our minds.

(7) And the feeling of love, attachment, anger, hatred which arise in me
are because of me and not because of other substances, this fact is
understood and realised.

(8) We attain the Real Right Belief and experience unique peace.

Here are two couplets describing the nature of Vastutva attribute.

बस्तुत्व गुण के योगसे हो इत्यमें स्व स्वचक्रिया ।
स्वाधीन गुण-पर्याय का ही पान इत्याने किया ॥
सामान्य और विशेषतासे कर रहे निज काम को ।
यों मानकर बस्तुत्व को पाश्र विषय शिक्षामयको ॥

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

With love.

Your Mom.
Dravyatva Attribute

Letter 12


Dear Reena & Mona,

Blessings & Best Wishes.

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

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

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

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

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

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

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

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

The attribute of Vastutva indicates that the activity of each substance i.e. the modification in each substance, occurs within itself and by itself, without the help of any other substance.
Now the Dravyatva attribute establishes or proves that these modifications that take place are a continuous process, without any break or halt. So in every single samay the activities in the substance take place endlessly.

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

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

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

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

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

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

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

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

The raw mango is green in colour, sour to taste and hard to feel, but the same mango when ripens is yellow in colour, sweet to taste, and soft to feel. This transformation we see after 8 to 10 days, but actually the
green mango's stages were changing at every samay. And we presume that it ripened because we had very carefully preserved it in the hay.

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

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

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

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

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

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

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

In one second, innumerable modifications take place in Kaal Dravya. Suppose, for example we presume that 100 modifications took place in one second. That means, since each modification in every substance takes place in one samay, all the other substances also had their modifications 100 times in one second. This process of modification is carried on in each substance due to their very own Dravyatva attribute
in them. Right from the 1st modification up to the 100th modification the time consumed is one second. The following example will make it more clear.

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

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

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

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

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

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

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

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

The most important thing to note there is that the Kaal Dravya performed its own modifications. It did not interfere into the activity or the modifications of the body. Yet we conventionally say that the wound healed due to the passage of time.
Here, please note, we are deriving a very important principle of Jainism and that is 'the substance which is conventionally called the cause of an activity but in fact is not a true cause is called instrumental cause i.e. Nimitta निमित्त.' In this case of the activity of healing the conventional cause is the Kaal Dravya. We have already seen that the instrumental cause does not do anything in the modification of the other substance.

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

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

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

स्थितेति जीवस्य निंतंतराया स्वभावमूत्ता परिणामशक्तिः ।
तस्यां स्थितायां स करति भावं यें यस्य तत्स्यैव भवेत स कर्ता ॥

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

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

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

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

If we know a child while he is 10 years old, and then if we see him when he is 20 years old, as an adult, we still recognise him as the same person which we knew as a ten year old child. There is a lot of change in him and still we know him to be the same person.
At any given time or samay, substance is both changing as well as permanent or unchanging. If we have to take support of anything then we take the support of that which is permanent or unchanging. Usually we don’t trust a person who is continuously changing.

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

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

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

(1) Each substance’s existence has no beginning and no end. Every substance exists permanently yet it constantly changes its modifications. This happens because of its Dravyatva attribute. No other substance or any thing which is instrumental, can bring about this change or modification.

(2) The modification of Jeev can not happen or get changed due to anything else like body, Karma, God or other Jeevas or Ajevas.

(3) I can not change the modification in any other substance. And the wrong belief which I had till today, that I am the doer of many things happening in others’s lives vanishes.

(4) As we identify ourselves with the ever changing modifications we are unhappy. But this state of changing of modification is the intrinsic nature of the substance. And I have neither beginning nor end therefore I exist permanently. Once we understand this fact the unhappiness or anxiety goes away.

(5) We are all the time, thinking and worrying about the happenings in our lives such as why a dear person has passed away? Why are we poor now, when we had lots of wealth in the past? Why a person has become lame? Or for that matter why any particular incident happened in a specific way.

But once we know and understand that these changes are happening because of the Dravyatva attribute in the substances
themselves, and that is the true cause of these changes, then our mind is at peace.

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

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

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

Further discussion in my next letter.

With love.

Your Mom.

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

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

Pt. Todarmalji — 'Moksha Marga Prakash'.

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Prameyatva Attribute

Letter 13

Dear Reena & Mona,

Blessings & Best Wishes.

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

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

Here is the couplet regarding it —

इन्द्रधनु युग इति वस्तुको जग में पललता है सदा ॥
लेकिन कभी भी इस्तेमाल की तज्ज्ञ न लक्षण समझा ॥
अत: इस्तेमाल में मोजार्थ हो रहा है स्वभाव सुख तौ स्वरूप ॥
हो नाश जिसे से आजतक की दु:खदायी प्रवक्ता ॥

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

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

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

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

Similarly with the help of the study of scriptures, Pooja and other activities we have to ultimately experience the pure soul after knowing this ultimate truth by examining all the principles of philosophy with the
help of our critical and analytical capacity of the intellect and confirming its truth.

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

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

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

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

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

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

Today we will be dealing or learning about Prameyatva attribute, which may be called as knowability or knowableness. Its definition is as follows, 'That power or potentiality by virtue of which substance becomes the subject of any kind of knowledge is called Prameyatva Guna or knowability attribute'. In other words each substance has such a potentiality by which it is known or it becomes subject of knowledge or gets reflected in some body's knowledge.
Just as the Jeev Dravya has the attribute of knowing, similarly each Dravya has the power or potentially to be known by somebody. And since this common attribute of knowability is present in each substance, each and every one can be known by knowledge.

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

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

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

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

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

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

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

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

Mati Dnyan (मतिज्ञान) Shrut Dnyan (श्रुतज्ञान), Avadhi Dnyan (अवधिज्ञान), Manah Paryay Dnyan (मनःपर्यय ज्ञान) and Keval Dnyan
(केवल्ज्ञान). Without going into the details of these, we can say in short that all the Jeevas except Arihant and Siddha have Mati Dnyan and Shrut Dnyan.

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

Some true monks have power or capacity to know the thoughts in other’s mind, regarding the Roopi सूपी substances i.e. Pudgal. It is called Manah Panyay Dnyan (मनःपन्यय ज्ञान).

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

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

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

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

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

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

This indicates that all things and situations are definitely systematically predetermined. So some one may say, “My God! Then
the efforts we were doing to learn the scriptures, doing Swadhyay are
useless or not at all necessary, because the things in this cosmos are
going to take place as per the pre-set time because if some time in future
I am going to attain salvation or self realisation then why should I do the
efforts of studying and analysing scriptures now? Irrespective of that I
am going to attain salvation."

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

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

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

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

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

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

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

Once one knows this fact then he will never think of or have
intention of stealing things or doing adulteration, tell lies or commit any
other sin. One who knows Prameyatva attribute and nature of Kevali will
not dare to commit sin with the knowledge of Kevali.
But we see that so many people in the society lead sinful life despite studying scriptures. Many people ask me as to why does this happen?

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

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

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

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

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

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

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

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

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

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

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

Because of the Dnyan attribute Atma is called as Dnyayak (झायक) or 'one who knows'. And because of Prameyatva attribute substance is called Dnyeya (झेय) or Prameya (प्रेय) that which is known.

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

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

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

In the same way Jeev Dravya with its attributes of knowledge knows other substances or in other words enlightens them with his 'knowledge'; that does not mean that they become property of Jeev. Jeev has only knowledge, the other substances are existing in themselves. They reflect
in the knowledge because of their Prameyatva attribute. These are known but they do not enter into it or become a part of it.

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

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

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

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

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

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

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

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

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

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

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

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

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

सब द्वार गुण प्रमेयसे बनते विषय है ज्ञानके, 
स्कता न सम्यक्ज्ञान पर से जानियो यो ध्यानसे।
आपा अरुपी ज्ञेय निज यह ज्ञान उसको जानता, 
है स्वपर सता विश्वें सुदृढ्छ उसको जानता।

More in next letter.

With love.

Your Mom.
Dear Reena & Mona,

Blessings & Best Wishes.

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

तत्त्वति प्रीति विचरे दुःख वातावरण हि श्रुता ।
निद्रितं सं भवत्, सत्यो भावि निर्वाण भाजन्म ॥

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

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

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

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

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

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

Infinite substances are existing since the times immortal, i.e. they are without any beginning or an end. Each of these substances has its
identity and nature constant without any change. One substance can not change or merge into any other substance.

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

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

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

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

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

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

'A' – The Swadrvaya of glass is in the glass.

'B' – The Swadravaya of water is in water.

The Swakshetra of glass is in the glass.
The Swakshetra of water is in water.
The Swakaal of glass is in the glass.
The Swakaal of water is in water.
The Swabhava of glass is in the glass.
The Swabhava of water is in water.

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

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

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

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

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

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

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

Despite this happening all at one samay the concentration in one’s own self (विषयता) lasts for a very short time or duration. That is to say that the modification of conduct attribute does not attain the stage of total or complete Veetaragata at once. It does not concentrate or immerse into one’s own self permanently. This concentration or immersing happens more frequently and each time for a longer duration.
In other words, the frequency and duration of concentration starts increasing gradually. Over a period of time a stage comes when the Jeev's attention is totally immersed in itself for ever. This is called or known as Yathakhyat Charitra (यथाख्यत चारित्र). At this samay a total passionless state i.e. Veetaragata is attained. After that the attribute of sentence which was not fully developed or bloomed, becomes Anant Dnyan or omniscience. That is called Keval Dnyan.

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

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

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

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

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

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

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

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

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

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

Each and every substance out of the infinite substances in this cosmos is independent. Each attribute out of the infinite attributes in each substance is independent and so out of infinite modifications of each attribute, each and every modification is independent.

So we don’t have to struggle to become independent. We have to just know that we are independent. We create dependency in our imagination and become unhappy. Therefore we have to correct our belief. Once we accept and believe the state of facts as they exist, we will be happy. But if we do the worthless efforts to see that the substances should remain and stay according to our imaginary world, we are bound to be unhappy.

Many people complain that after learning this theory of independence, people will become recklessly careless in their behaviour and live life without any moral principles and restrain. But this fear is totally false and baseless. Because after knowing that I can not enter Parachatushtaya, and can not bring about any change in them, naturally one will concentrate on Swachatushtaya. The Real Right Belief will believe in one’s own Swa स्व, similarly the knowledge will know the Swa or self; and conduct will be absorbed in one’s own soul. And that is exactly what we are striving to achieve.

In this cosmos the infinite Jeev Dravyas, infinite infinite Pudgal Dravyas and Dharma, Adharma, Akash and Kaal Dravyas are existing without beginning or an end by Ek kshetragah sambandha (एक्षेरात्वागह संबंध) or occupying the same space. And yet each substance is constantly existing as it is. One Jeev Dravya does not become one with other Jeev Dravya nor does it become Pudgal Dravya. Attributes of Jeev Dravya do not enter into Pudgal Dravya, nor do those of the Pudgal Dravya enter into Jeev Dravya.

Dnyan, Darshan, Charitra, Sukh and Veerya etc. are the attributes of Jeev Dravya i.e. me; and touch, taste, smell, colour are the attributes of Pudgal. Since last fifty years I am in contact with this body. Both are existing in the same space. But despite that the body did not acquire the capacity to know anything, nor did the attributes of smell, touch, taste etc. enter into me.

While I am alive as a human being, the soul has the capacity to know and the body is Achetan अचेतन or lifeless. When a person dies we see that the body is without any knowledge. But many people are not ready to believe that even while the body is along with Jeev the body does not have knowledge. This is because they identify themselves with their body and wrongly think that the body has the capacity to know.

Because of Agurulaghutva attribute the substance retains its substantiality. We have also seen that one substance can not merge into
another one and also the substance does not become an attribute or its modification.

While learning nature of Dravya i.e. substance and Guna i.e. attributes we had seen that substance is one (एक), which is undivisible (अनेद) unsplittable (अर्कूर्द) and constant (नित्य). And attributes are infinite and separate (सदरूप). The nature of the substance is taught by describing its different separate attributes. But because of that the substance does not split into separate entities. It has always one single unsplittable existence.

Just as we are taught that India is one country and Maharashtra, Bengal, Punjab, Gujarat etc. are its states. And to comprehend the extent of the area of India it is taught with reference to these different states. And when we think of India as one nation, then its division in the form of the provinces or states is overlooked or they become secondary; and despite being a collection of separate states we see India as a single united nation.

Atmanubhooti आत्मनुभूति is also a similar process. To know the nature of Atma substance; the nature of attributes and their modifications is taught in details. But when we accept and believe of Atma as one single undivisible, permanent, undestructible ‘me’ who is the knower substance, then the various divisions as attributes and their modifications become secondary or of less importance, and we no more notice them.

The narration in detail of the attributes and modifications is called as Vyavahar (व्यवहार) in scriptures. And while concentrating on and experiencing the indivisible Atma these details are not noticed any more. That is why Vyavahar is called Abhootartha (अभोतर्थ) which means as if it does not exist. That is why it is said that all types of Vyavahar are Abhootartha.

Just as the substance does not change into an attribute, similarly it does not become a modification as well. If it happens so, then the substance would have also ceased to exist as the modification exists only for one samay. Substance is eternal, undivisible, permanent; and modification is transitory i.e., at every samay new one evolves and prior one extinxts. It is temporary in existence. Now, do you understand the exact meaning of the statement that the substance maintains its substantiability permanently?

Now you may say that if the substance neither increases nor decreases so also the attributes remain the same in nature, then why is it said that one should always try to improve one’s character or qualities and one should try to inculcate the good qualities of others?
This is only a way of saying in our daily life or daily style of speaking (उपपत्ति क्वचन). This is the way of explaining things in a sort of non-technical language, where the meaning of the words is not to be taken as it is explained in the language of the scriptures.

There is no difference of degree of purity or power in the substances or attributes; nor do they increase or decrease in numbers as well.

But in the modifications 'the manifestation power' varies. Such as in case of microscopic i.e. small living beings the modifications of the attribute of knowledge is at a very low intensity. And in case of Arihant or Siddha they have Kewal Dnyan which is the highest and purest form of modification of knowledge. But knowledge from the point of view of an attribute is equally powerful and has the same potentiality in all the living beings.

So when it is said that one should develop and increase one's qualities or attributes, in reality one has to increase the manifestation of the power of the attribute which already exists through its modifications. And when it is said that inculcate refined qualities from others into you, the implication is that the potentiality which is expressed in his manifestation similar potentiality also exists in me and I should try to express it through my own modifications.

The Dnyan attribute of the teacher can not be acquired by the disciple, but when the attribute of knowledge in the disciple is expressed fully in him in his modifications then it is said in ordinary language that the disciple has acquired knowledge from the teacher.

The main benefits of knowing the attribute of Agurulaghutva are as follows:

1. One acquires the knowledge of the true nature of the substances. And the independence of the substances is also known.

2. The Jain principle that 'one substance can not do any change in any other substance' can be proved on the basis of this attribute as well.

3. One substance can not merge into any other substance. That is why the independent existence as well as the infinite number of the substances also remains the same.

4. Inspite of the fact that all the six substances in this cosmos exist in the same space, each substance retains its own attributes and characteristics.

5. Though the body and soul are together, the soul and the Pudgal body are independent. Their substances, attributes or even modifications can not enter into each other or can not do the activity of the other substances. And hence 'the body is me or I am the doer and protector of this body,' this false belief or misconception vanishes.
(6) Once we know that one attribute can not transform into another attribute, then the fact that the attribute of belief or Shraddha becomes totally pure (Real Right Belief) before the attribute of Charitra or conduct, which takes more time to be so; this fact is understood logically.

(7) Infinite attributes of any substance can not split and separate from one another. This also means that where we can prove the existence of one attribute, at the same time the existence of all the other infinite attributes in the same substance must be there, this fact is automatically proved. Once we know the knowledge attribute of the soul all the other infinite attributes are proved at the same time. Here is the verse describing the attribute of Agurulaghutva.

यह गुण अगुरुलघु भी सदा रखता महता है महा,
गुण-मृत्यू की परस्पर यह होने न देता है अहाँ!
निजगुण-परम्पर गई ही रहते सतत निज भावमें
कर्म न खराब अन्य कोई यों लखो स्व त्वाधारमें।

We will discuss the Pradeshta (प्रदेशत) attribute in our next letter.

With love.

Your Mom.

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Chiefly one should make effort to engage one’s Upayog in the ascertainment of Tattvas. Non-ascertainment of Tattvas is not the fault of any Karma but your own fault only; but you pretend to remain faultless and want to put the blame of your fault on Karmas. You wish to continue indulgence in sensual pleasures; therefore, you are lying, why should one put up such argument if one has real urge for Moksha?

Even when you do not seem to attain your objective in worldly affairs, you continue making efforts in that direction, but here you do not want to make effort, therefore, it is concluded that you are praising Moksha by following others. It is impossible that one may not make effort for achieving an objective which is ascertained to be beneficial.

Pt. Todarmalji — ‘Moksha Marga Prakashak’.

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Dear Reena & Mona,

Blessings & best wishes.

It is very nice to see your growing interest in this subject through reading my letters. In fact more than reading, hearing or attending discourses and discussions on the subject benefits one more.

And you are about to get such an opportunity soon. If possible, do take advantage of it. Myself and your daddy are going to conduct seminar of discourses from 20th to 30th April at Pune. That time daily seven hours of Swadhyay will be conducted.

Similarly this year’s Shikshan Prashikshan Shibir will be held at Deolali (Nasik) between 14th to 31st May. There daily lectures, classes, practicals etc. will be held for about 8 to 10 hours. You have experienced it yourself when you had undergone such Prashikshan at Malad in the year 1987. I remember both of you had achieved the 1st rank in that examination.

By discussing the common attributes, we have also gained some knowledge about the nature of the six substances which are existing in this cosmos. Our today’s subject is Pradeshatva Guna i.e. shape formation or shape retentive attribute.

Its definition is as follows. ‘The power or potentiality by which the substance always has some form or shape is called Pradeshatva Guna.’

Out of the six substances in the cosmos Pudgal is the only substance which is Roopi i.e. having touch, taste, odour and colour which can be perceived by sensory organs. All the rest of the five are Aroopi which don’t have such attributes. The shape of the former substance can be seen by us. But we are always in doubt about the shape of the latter Aroopi substances, as we are not able to see or feel them.

Shape means the extent of the substance. It’s length, breadth, thickness etc. The shape of the Roopi substance is also Roopi. And the shape of the Aroopi substance is also Aroopi. The shape of each substance is due to its own Pradeshatva attribute and not because of any other substance. No substance or Jeev can be Karta or the doer of the shape of any other substance.

We see innumerable forms of trees, their leaves, flowers, fruits, different kinds of animals and birds in different shapes and sizes. Who must have decided and created their shapes? Who made the shape of the lotus? It has the capacity and power to form its own shape.

One who does not know about the attribute of Pradeshatva thinks or has misconception that the God has created this universe and has given different shapes to these things in the universe. This misconception is
there because one does not know the true concept of God and the true nature of the substances.

For example, the handwriting is good or bad, legible or illegible because of the Pradeshatva attribute of the ink. But we believe that we have good handwriting. If we draw a beautiful floral Rangoli, we consider it to be our skill but it is because of Pradeshatva attribute of Rangoli.

Some wealthy person says, "I built a palacious banglow out of my wealth". But the structure of the stone, bricks, sand, cement etc. is the activity of the Pradeshatva attribute of these Pudgal substances. If a structure is not properly built we blame the mason. He complains that the cement was not of good quality.

If we pour water into a container the shape of the water becoming like the shape of the container is due to the Pradeshatva attribute of the water and not because of the shape of the container. If you feel that it is due to the container then try filling it with stones. Do they take the shape of the container?

We proudly take the credit of rolling the chapatis in a perfect round shape, but who gave the shape to the dove?

Who has given shape to the wheat grains?

Naturally, because of the Pradeshatva attribute of these substances these particular shapes were formed. Even the chapati became round due to its Pradeshatva attribute.

We usually say that the potmaker made the earthen pot. The goldsmith says that he made the necklace, but in reality the shape of the pot is the activity of the attribute of Pradeshatva of the clay. Similarly size, shape and design of the necklace is the activity of the Pradeshatva attribute of the gold.

A woman takes pride in saying that her children are beautiful because she is beautiful. But in reality the shape of each body is the activity of the Pradeshatva attribute of that Pudgal substance.

An elephant is Jeev. The shape of its body is due to the Pradeshatva attribute of the Pudgal and the same shape of the Jeev is due to the Pradheshatva attribute of the Jeev Dravya. In such cases the body and Jeev are the Nimitta (निमित्त) or instrumental cause in the shape of each other.

Since Siddha Bhagavan िििि भगििि do not have body, they don’t have any shape where the body can be instrumental in determining the shape. Therefore, they are called Nirakar निराकार. But despite this saying they still have a shape because they are Jeev and every Jeev has Pradeshatva attribute.

We have seen earlier that the activity of each attribute is its own due to Vastutva attribute and it is continuously going on without any break in it due to Dravyatva attribute. This means that the activity of Pradeshatva
attribute i.e. retention or formation of shape, is also continuously going on because of its own potentiality.

That is to say that the modification of shape is continuously going on in the cycle of evolution and extinction at each samay, or in other words at each samay a new shape is taking place. This modification or shape can be similar to the earlier one or can be different.

For instance, whenever you come to stay with me (i.e. mother's place), you always comment saying – 'Oh mom! Look at this furniture as old as ever, since so many years it is unchanged, it is getting old day by day aren't you bored of it? Why don't you tell dad and get it changed?'

So you see changing desires at every samay lead to unhappiness. Therefore we don't require to change the furniture, on the contrary we need to change our viewpoint or attitude. Owing to the Pradeshatva attribute the shape of the furniture is constantly changing at every samay, the modifications of the other attributes are also changing at every samay.

Truely speaking at every samay new shape is being formed automatically due to Pradeshatva attribute. But we try to bring about a change in the Paradravya i.e. other substance and its attributes according to our wishes, but the nature of substances is not so, therefore we are unhappy. Our modifications take place in our substance and our attributes only.

'To know and to believe' this is all I can do. Therefore just know and believe in the nature of the substances, as they are, then the present unhappy modification of the Bliss attribute will turn into blissful modification and will be in a state of Bliss.

When we think of the shape of the six substances, the shape of the Jeev Dravya, while it is existing in this embodied form it is as large or small as the body with which it is associated. And in the Siddha state it is little smaller than the last body it was associated with. Usually when we describe the shape of the soul in relation with the body it is a relative statement about the space it is occupying. But on its own the Jeev Dravya has innumerable pradeshi (असंख्य प्रदेश) as its volume.

The shape of a Pudgal Paramanu is like a rectangular cubic brick, and it is single pradeshi. The shape of Dharma and Adharma substances is like or equal to Lokakash i.e. innumerable pradeshi, Kaal Dravya is Ekpradeshi (एक प्रदेश ) and Akash Dravya is infinite pradeshi.

Out of these only Jeev Dravya has the capacity to expand and contract its shape. Shapes of the rest of substances remain the same.

By the combination of two or more Paramanu of Pudgal substance coming together a Skandha (or molecule) is formed. Shape of the
Skandha is variable according to its own capacity. Jeev Dravya is not the doer or Karta of shape of the Skandha. That is why it is wrong to presume and believe that I am the Karta of the size and shape of my body.

A slim lady always takes pride in her slim figure and says that she has maintained the slim shape of her body. And if she becomes fat she always grumbles that despite of her dieting and exercise the body has not gone back to its prior slim shape.

It is all false belief. Because in the first place, she who is actually Jeev Dravya, considers herself to be the body. Her second mistake is that she believes that she can give shape to the body (Pudgal Dravya) and maintain that shape as she wishes. In other words she considers herself as the Karta (doer) of the body. She makes her children strong and healthy by feeding them properly with good food is also her wrong and false belief.

Though the Jeev Dravya can expand and contract, the innumerable pradeshas of the Jeev Dravya remain the same. e.g. The loose raw cotton just from the field looks very big in size, but once compressed in the shape of a pillow the same amount of cotton shrinks into small place. Or a big piece of sponge can be held in your palm when compressed by hand. At that time the total amount of cotton or sponge is same, but it only occupies less space.

And again despite the expansion and contraction of the Jeev Dravya not only its all the innumerable Pradeshas remain same, its infinite attributes also remain same. There are various sizes of Jeevas from the microscopic size to the size of huge animals. But all of them have infinite attributes. The Akash Dravya which consists of infinite pradeshas, Kaal Dravya which is of one pradesh and Pudgal Paramanu which is also of single pradesh each one of them has infinite attributes.

Adinath Bhagwan has height of 500 Dhanushya धनुष and Mahavir Bhagwan has height of 7 Hath हाथ in their present Siddha state. Despite the difference in their sizes, there is no difference in the modification of their infinite attributes. Both of them are with infinite chatushtaya. The power of their all the infinite attributes is in full bloom. Therefore, one should not consider or believe that the knowledge or bliss of Adinath Bhagwan would be greater than that of Bhagwan Mahavir.

Even in our daily life we see that the intelligence of a person is not dependent or in co-relation with the height and size of the body of that person. That is why a short statured person should not consider himself inferior to the person with good height and good physique nor the later should feel superior to the shorter one.
Here one more thing is to be explained. Since the Siddhas do not have physical bodies, many people wrongly think that their shape may be hollow. They are not a non-existing entity like zero. And because of that wrong belief in earlier days there used to be Siddhas idols made in metals in hollow human form. But Siddha Jeeras have solid three dimensional shape or form (रूप आकार). Atma is called Vidnyangan (विद्यान चन) because of its three dimensional existence.

There is a new modification of the attribute of Pradeshatva at every samay. This special activity of the Pradeshatva attribute is called Vyanjan Paryay (व्यांन य्वाय). In each substance there are infinite attributes. And all these attributes are having modifications. But only the activity of Pradeshatva attribute is considered separate and is called Vyanjan Paryay and all the other modifications of all the other infinite attributes are called Artha Paryay अर्थपर्यय.

This is an interesting subject. Let us see how it is so. There are two divisions of each Artha Paryay and Vyanjan Paryay respectively. They are Swabhava स्वभाव and Vibhava विभाव Paryay पर्याय.

Paryay

Vyanjan Paryay

Swabhava Vyanjan Paryay Vibhava Vyanjan Paryay

Artha Paryay

Swabhava Artha Paryay Vibhava Artha Paryay

(1) Swabhava Vyanjan Paryay – That shape of a substance which is independent of or without any relation with the instrumental cause is called Swabhava Vyanjan Paryay e.g. (1) Shape of Siddha state of Jeev, (2) Shape of the Paramanu of Pudgal.

(2) Vibhava Vyanjan Paryay – That shape of the substance which exists in correlation with the instrumental cause is called Vibhava Vyanjan Paryay.

  e.g. The various shapes of Jeevas in correlation with the body while in the embodied form like human or animal shape. (2) The shape of a Pudgal Skandha.

(3) Swabhava Artha Paryay – That Artha Paryay which occurs without any instrumental cause. The state of all the other attributes except the attribute of Pradeshatva is known as Swabhava Artha Paryay e.g. Omniscience modification of Jeev or modifications of Pudgal Paramanu. Also paryayas of Agurulaghutva Guna.
(4) Vibhava Artha Paryay – That Artha Paryay which takes place in presence of the instrumental cause of other substances is called Vibhava Artha Paryay e.g. Anger, hatred etc. of Jeev, all the modifications of the molecules (मूल) of the Pudgal.

Out of the six substances only Jeev and Pudgal substances can have both Swabhava and Vibhava Paryayas. Dharma, Adharma, Akash and Kaal have only Swabhava Artha Paryay and Swabhava Vyanjan Paryay. They don't have Vibhava modifications.

Any living being in this worldly state while in conjunction with Karma and body will always have Vibhava Vyanjan Paryay. In the state of Siddha, Swabhava Vyanjan Paryay starts and continues till infinity. That is to say that Siddha does not take birth again in the form of a body (अवैयत्त) as preached or accepted by other theories. Siddha does not ever have any union (विन्यास) with Karma or body.

In the Arihant state, though Jeev has Vibhava Vyanjan Paryay, rest of their other attributes have their Swabhava Paryay so they have Swabhava Artha Paryay. Infinite knowledge and infinite Bliss etc. have already been attained in its fullest extent. The Vibhava modification of the Pradeshatva attribute does not obstruct or disturb the Swabhava modification of other attributes. For the very same reason, this modification of the Pradeshatva attribute might have been given a separate name.

When the Shraddha attribute of the Jeev substance becomes totally pure or Right (सहस्र) as soon as the Jeev attains ‘Real Right Belief’ or Samyak Darshan, and from thereon the Swabhava Artha Paryay of Shraddha attribute starts. But as since all the other modifications of other attributes have not become totally right or pure (सहस्र); Jeev has both Swabhava as well as Vibhava Artha Paryayas at the same time.

In case of Pudgal substance it is not so. The shape or form of Pudgal Paramanu is a Swabhava Vyanjan Paryay. But when one Paramanu is attached with another Paramanu and forms a Skandha then its Vibhava Vyanjan modification takes place. And when the Paramanu separates from the Skandha then Paramanu again is in its original state and hence its Swabhava Vyanjan Paryay occurs.

It means that in case of Pudgal substance, Swabhava Vyanjan Paryay can change to Vibhava Vyanjan Paryay and vice versa. But in case of Jeev once its Swabhava Vyanjan Paryay occurs then it can not again have Vibhava Vyanjan Paryay. There is one more peculiar thing about Artha and Vyanjan Paryay of Jeev and Pudgal substances. In case of Siddha Jeev the Swabhava Artha Paryayas of all Siddhas are similar
to each other whereas the Swabhava Vyanjan Paryay of each Siddha Jeev is different from the other.

But in case of Pudgal substances, Swabhava Artha Paryayas are different whereas Swabhava Vyanjan paryayas are similar to each other. That is to say that the shapes of paramanus which are the Swabhava Vyanjan Paryayas are similar and the other modifications of other attributes like touch, taste, smell etc. can be different.

So the advantages of learning Pradeshatva attribute are as follows:

1. Each substance has some kind of shape and volume. So the substances like Jeev, Dharma, Adharma, Akash and Kaal despite being Aroopi substance, have their own positive shape and volume.

2. Shape of each substance is due to its Pradeshatva attribute and can not be determined or created by any other substance or even God.

3. Though the mundane soul in the embodied form acquired the shape of the body with which it is in conjunction, that shape is not formed because of the body but is formed because of the Pradeshatva attribute of the Jeev itself.

4. The shape of the Pudgal substance is Moortik or Roopi whereas shapes of all the other substances are Aroopi.

5. The shape of the body is the shape of the Paramanus of the body. Jeev is not the creator of that shape. Jeev can not do the activity of keeping the body in proper proportionate shape.

6. The number of the attributes possessed by any substance is not dependent on its size, shape or volume. The infinite attributes held by the Akash Dravya which is Anant pradeshi, same infinite number of attributes are also present in the Pudgal paramanu which is Ek pradeshi, similarly the Kaal Dravya also has the same number of infinite attributes.

7. Though the shape of the Jeev substance expands and contracts, its innumerable pradeshas remain same. They do not increase or decrease in numbers.

8. The activity of all the other attributes of Jeev Dravya is not dependent on its shape or Pradeshatva attribute and its modifications. That is why the modifications of attributes like knowledge, perception, conduct, Bliss are not dependent on the volume or shape of the Jeev Dravya.

9. To consider oneself inferior or superior because of the present shape of the body one is associated with, is wrong.

Here is the couplet explaining the Pradeshatva attribute.
One is advised to immerse into the knowledge, that means one has to concentrate on the Atma Dravya or Jeev substance which is immortal (त्रिकाली), permanent (धव) and is sentience itself. Shape is a modification. And that is why it exists for only one samay and at every samay a new modification evolves.

One can not concentrate on such unsteady and perishable thing. That is why once you divert or take away your mind or concentration from these things and try to concentrate on the sentience Swabhava which is ever lasting then Swabhava Artha Paryay of the Shraddha attribute will start or in other words one will attain Samyak Darshan i.e. Atmanubhooti i.e. self experience.

Manifestation is known as Paryay. In the scriptures Paryayas are of two types namely Dravya Paryayas and Guna Paryayas. Vyanjan Paryay is known as Dravya Paryay and Artha Paryay is known as Guna Paryay.

When more than one Dravyas come together and form a combination it is also called Dravya Paryay. When these Dravyas are of same category, it is called Saman Jateeya Dravya Paryay समान जातीय द्रव्य पर्याय which is possible only in case of Pudgal Dravya and not in any other Dravyas.

But when these Dravyas are belonging to different categories it is known as Asaman Jateeya Dravya Paryay. असमान जातीय द्रव्य पर्याय. It is possible only in case of Sansari Jeev, which are in embodied form. Here one Jeev is combined with Anant Pudgal Paramanub of body, Karma, mind, Tejas Sharir etc.

Mithyatvi Jeev believes this Asaman Jateeya Dravya Paryay as himself. In scriptures it is said that such Jeev has Paryay Buddhi.

Finally the discussion about the common attributes of substances is over here. From next letter we will start a new subject.

Even then keep on reading earlier letters. This will help you in memorising the nature of the substances, attributes and modifications and nature of common attributes.

With love.

Your Mom.
Special Attributes & Modifications of Pudgal Substance

Letter 16

April 2, 1995.

Dear Reena & Mona,

Blessings & best wishes.

All along these letters we have been discussing the six main common attributes found in all the substances. Their detailed discussions have helped us to gain an overall knowledge of the basic, common nature of all the substances. But at the same time, it is very essential to know the specific attributes of these substances so that each substance which is very different from the other can be easily recognised separately on account of the special attributes it possesses and which are peculiar to that particular substance only.

Thus with the help of specific attributes only, we can recognize or differentiate particular substance. For instance, that substance which possesses special attributes of touch, taste, smell, colour etc. is the Pudgal substance. Therefore, all the objects which we can see, even our body, and all things perceived with the help of our sensory organs, also are all Pudgal substances. We now realise that, that substance which has the capacity to know, that which can experience pleasure and pain is Jeev Dravya.

If we think more deeply and in the right perspective, we will realise that whatever we know is not the substance or the attribute, but they are their modifications only e.g. we do not know the attribute of colour but we know its modifications as yellow, white, red, blue etc.

Thus, to have the knowledge of the attributes alone is not sufficient, along with the knowledge of the attributes, the knowledge of the modifications is also of prime importance. Because attributes can not be explicitly perceived as they are Avyakta (अव्यक्त) or they exist only in the form of power or energy. And only modifications are explicit. Jeev substance and its attributes of sentience, Bliss are inexplicit. But the modification of knowing or experience of pleasure or pain is explicit.

That is why we are going to discuss today the modifications of specific or special attributes. The modifications of Pudgal substance are constantly perceived by us through our sensory organs. We are familiar with them through these perceptions. Therefore, first and foremost, we shall understand and know more about the modifications of special attributes of the Pudgal substance.

In our letter no. 6 under the heading of 'Nature of Substance' we have already discussed in detail about each substance and the special
attributes pertaining to it. Therefore, now we shall mainly deal with the modifications of the special attributes of Jeév and Pudgal Dravya.

In Pudgal substance, touch, taste, smell, colour and Kriyawati Shakti etc. are special attributes. We know this from our previous letters. This attribute of touch has eight different modifications. They are light and heavy (weight), hard and soft, viscous and nonviscous, hot and cold. At a time there is one modification only either light or heavy, hard or soft etc.

In the same manner, out of each pair, only one modification is possible at one time. In this way, the attribute of touch has four modifications together at any given time. According to the scripture named Niyamsar and Panchastikay (नियमसार, पंचस्तिकाय) these four modifications are only in Pudgal Skandha.

But the single Paramanu can have only two modifications at a time i.e. out of being viscous and nonviscous only one modification is possible, and from cold and hot also only one modification is possible at a time. To put it in other words, it can either be viscous or nonviscous and cold or hot. Viscous means greasy i.e. Snigdha श्लेष्य and nonviscous means dry or rough i.e. Ruksha रूक्ष.

There is one more interesting thing about this touch attribute of Pudgal substance. Though there are infinite attributes in Pudgal substance, only the modifications of viscous or nonviscous of the touch attribute are responsible and cause of the bondage between two or more Paramanus.

Same is the case with Jeév Dravya. Because in the Jeév Dravya Mithyatva बिष्यत्व, passions i.e. Raag राग and Dvesha द्वेष are the main causes of bondage i.e. Bandh बंध. They occur with the rise of Mohaniya Karma मोहनीय कर्म.

There are five modifications of taste attribute – sour, sweet, bitter, astringent and pungent. There can be only one modification out of these five at any given time.

There are two modifications of attribute of smell. They are fragrance and bad odour. Here also any one modification is existing at any given time.

There are five modifications of the attribute of colour white, red, black, yellow and blue. Out of these only one modification is there at any time.

Sound is a Skandha and Bhasha Vargana is modified or expressed through noises or in the form of vocal sounds. Hence sound is not an attribute, but a modification of the Pudgal substance.

Kriyawati Shakti has two modifications one of motion or being in motion (kinetic) and another is stationery position (static).
From the above discussion you would realise that modifications of touch, taste, smell and colour as well as modification named sound are all modifications of Pudgal substance. Pudgal substance itself does not know its own modifications. Nor does it experience pleasure or pain due to any specific modifications. That is why the question, as to whether a particular modification is good or bad does not arise.

Jeev substance is the one who knows all these modifications. But due to ignorance, Jeev identifies himself with these modifications. Instead of realising and understanding that the modifications of the body are the modifications of the Pudgal substance, he considers them to be his. This is his greatest blunder and ignorance. The Jeev ignorantly considers himself to be fair, slim, fat, considers as 'my hands are soft, my hair are rough' etc. and so on.

Thus out of these innumerable modifications, those which seem to be favourable to us, we consider them to be good and those which are unfavourable, we consider them to be bad. This is not the true state of facts. We unnecessarily, without rhyme or reason, imagine to be happy and sad. The modifications of touch, taste, smell, colour and sound are all modifications of Pudgal substance. The Pudgal is the Karta or doer of these modifications. Jeev only knows them. But Jeev considers himself to be the 'Karta' of these modifications.

For example, we thought and believed that 'I cook tasty dishes', 'I prepare soft chapati', 'I can draw and paint', 'I sing and have melodious voice'. Jeev only knows or takes cognisance of these modifications through sensory organs. But while gaining this knowledge Jeev believes himself as happy or unhappy because of these things and he wants to be the enjoyer i.e. Bhokta पोज्या of these modifications.

While eating sweets like Gulabjamun, we know the modification of the attribute of taste as sweet but we imagine so much pleasure in that sweet modification and get lost into it. If there was real pleasure in eating them, we would have not stopped after eating 8 or 10 pieces. We would have continued eating them.

When we dislike the modification of the smell attribute of body which is in the form of foul smell or bad odour of perspiration, we spray scent on it and believe to be happy. We think that 'I have become full of fragrance'. In fact, there is no attribute of smell in Jeev substance, so the bad odour modification of the body is also not that of Jeev nor is the fragrance modification of the body spray is of Jeev.

Jeev gets the knowledge of these modifications through the five sensory organs. The touch modification is known through the organ of touch, that of taste through tongue or organ of taste, that of smell through
the nose which is the organ for smell, that of colour through the eyes, and that of sounds through the ears. Jeev is the knower or the one who knows. The sensory organs are only instrumental, or a medium.

Just as while looking at the road through the window, it is the person who is seeing and not the window. Similarly the sensory organs are themselves Pudgal Substances and without any Chetana; they don't have sentience attribute. The brain and the nervous system also are Pudgal substances. Jeev alone can know through them. And 'I' am that Jeev substance.

Jeev knows or acquires knowledge of touch but does not have the attribute of touch. That is why Jeev is called Asparsha Swabhavi (अस्पर्श व्यक्ति) or Asparshi (अस्पर्शी). Similarly Jeev has the knowledge of taste, smell, colour and sound, but he does not have these attributes. That is why he is called Aras (आरस), Agandh (अगन्ध), Avarna (अवर्ण) and Ashabda (अशब्द).

One may think that to acquire this knowledge Jeev must have these sensory organs present. But it is not so. Arihant and Siddha do not know through sensory organs but they directly know through Atma. All the infinite substances in this cosmos, their attributes and their modifications in past, present and future are known by them at once directly and at one samay. In Avadhi (अवधि) and Manah Paryay (मन:पर्यय) knowledge, also sensory organs are not needed.

In the same way, while knowing one's own Atma or Jeev itself we have to sort of close our sensory organs or put them off and stop getting knowledge through them and turn our attention inwards and know through the direct sentience or knowledge.

All this description in the scriptures about the Pudgal substance is not only to know the Pudgal substance, but to realise that all these modifications of the attributes are of the Pudgal and not of the Jeev. Just to differentiate ourselves from body, the nature and characteristics and modifications of a body are described in details.

Once you know and believe that I am not these modifications, the wrong identification and misconception of oneness with them ceases to exist. The moment you know that these modifications are not my modifications, your attachments vanish.

Once you come to the conclusion that I am not the creator of these modifications then the belief that I do or can do something to other substances goes away. I am only the knower of these modifications and not the Bhokta (भोक्ता). They are not the cause of my happiness or unhappiness, in fact I had wrong notions of happiness or sorrow in them. Once you realise this you get rid of Bhoktrutva Buddhi भोक्त्रुत्व बूद्धि.
Just see, that by knowing the modification of Pudgal substance, a state of unhappiness and anxiety and crave for things just vanishes/goes away. The moment you know that these are not my own modifications the next question which arises in the mind is what are my modifications then?

Imagine we have not seen each other for a very long time and you have come to receive me on a railway station platform. You see hundreds of ladies alighting from the train. And while looking at each of them the moment you realise that this is not your mother you quickly look at the next lady and start searching for me. And once you see me your attention will concentrate on me. Thereafter you will not be interested in looking anywhere else because the search has ended. Now while cutting the crowd, even if you see some ladies known to you, you will not be interested in them, because your mind is concentrated on your mother. Though the mother is little away from you, you are confident and sure that she is there. Even if you see other ladies known to you, your attention/ mind is on your mother. You are eager to be with her and hug her as soon as possible.

Similarly once you know that all these modifications are of Pudgal substance, then your attention is not on them. You are eager to know what are your own modifications. Once you know about the modifications of Jeev substance then you will not be interested in knowing the modifications of Pudgal through your sensory organs. After knowing the modifications of your own self, there will be firm belief that the substance from which these modifications are arising, that eternal (विकल्पी) Dravya is me. Once you identify yourself as the steadfast Dnyayak you will experience a Bliss and joy i.e. Anand आनंद which you had never experienced before. This is Atmanubhooti आत्मनुभूति. Once you have achieved this, you will be interested in concentrating inwards to see you and experience yourself again and again.

For this first and foremost it is necessary to know the special attributes of Jeev substance. Unless one knows the true nature of one’s own self, this Jeev will not shed its ignorance and will keep on going through the four phases i.e. Gati गति.

Bliss is a modification of Bliss attribute of Jeev. That is why the true Bliss will be manifested only by knowing one’s own self.

We will discuss this in details in my next letter.

Till then keep on practising in your mind that, “ all the modifications of Pudgal which are known to me are not ‘me’ or they are not my modifications and I am not their creator nor I am their enjoyer.”

With love.

Your Mom.
Special Attributes & Modifications of Jeev Substance

Letter 17
April 10, 1995.

Dear Reena & Mona,

Blessings & Best Wishes.

After seeing your enthusiasm and eagerness to know more about the nature of one’s own self, I am writing this letter immediately after the earlier one. Strong eagerness to know the nature of Atma or one’s own self shows one’s eligibility. Such Jeevas or persons can understand and grasp the teachings of Jinavani.

In my last letter we had seen that one can know or understand any particular substance, through its specific or special attributes and their modifications. That substance can be known through its explicit characteristics.

Each Jeev substance has (i) Chetana i.e. sentience. It is of two types – Darshan i.e. sentience of perception and Dnyan i.e. sentience of knowledge (ii) Shraddha i.e. belief (iii) Charitra i.e. conduct (iv) Sukh i.e. Bliss (v) Veerya i.e. Potency (vi) Kriyavati Shakti i.e. region changing capacity etc. as its special attributes.

The activity of the Darshan attribute is to ‘see’ or perceive in general any object. To know any thing is the activity of the Dnyan attribute. There you know the object in details or specifically.

When we say that the activity of Jeev is to see and know, the activity of seeing is the activity of the Darshan attribute and that of knowing is the activity Dnyan attribute.

When the attention of Jeev is in seeing or perceiving an object then it is called Darshanopayog and when the attention is in knowing, then it is called Dnyanopayog. Before knowing any object it is perceived; that is the activity of Darshan attribute therefore it is called Darshanopayog.

There are four modifications of Darshan attribute. They are Chakshu Darshan, Achakshu Darshan, Avadhi Darshan and Keval Darshan.

(1) Chakshu Darshan:— The general perception which occurs before Mati Dnyan through Chakshu Indriya or the sensory organ of sight is called Chakshu Darshan. This is also known as ocular perception.

(2) Achakshu Darshan:— The perception which occurs before Mati Dnyan occurring through other four sensory organs and mind, is called Achakshu Darshan. This is non ocular perception.
(3) Avadhi Darshan: The general perception of the object which occurs just before the Avadhi Dnyan or Clairvoyant knowledge is called Avadhi Darshan or Clairvoyant perception.

(4) Keval Darshan: The perception which occurs along with the Keval Dnyan or omniscience is called Keval Darshan or omniscient perception.

We have just seen that the nature of Jeev is to see or perceive and to know. He is the knower and the perceiver. Of these the perception is the activity of Darshan attribute and knowing is the activity of Dnyan attribute. When our attention is at the perception then the activity of knowing is not in focus. And when the attention is focussed on knowing then it is not focussed on perception.

Whatever Dnyanopayog we have is always preceeded by Darshanopayog. But in the case of Kewali Bhagawant or Siddha and Arihant their attention is simultaneously at Darshan and Dnyan together. That means their Kewal Darshan वैभव व व व ष व and Kewal Dnyan केवल ज्ञ व are at the same time.

There are eight modifications of Dnyan attribute. Out of these three modifications are of Mithya Dnyan. They are (1) Kumati Dnyan कुमति ज्ञ व, (2) Kushrut Dnyan कुश्रुत ज्ञ व व and (3) KuAvadhi Dnyan कुआवधिव ज्ञ व. It is also called as Vibhanga Dnyan वीभंग ज्ञ व.

Till one attains Real Right Belief and Real Right knowledge or Atma Dnyan, any amount of education and degree acquired or even the knowledge of the scriptures also is called Mithya Dnyan. Only after attaining Atma Dnyan all knowledge, i.e. knowledge about Atma as well as knowledge about all the other things becomes Samyak Dnyan or Real Right knowledge.

Suppose some person who has not attained Real Right belief has knowledge of Geography, History, Maths etc. then his that knowledge is called Mithya Dnyan. And as soon as he attains Real Right Belief then his knowledge regarding the same subjects is also called Samyak Dnyan. Because now he has the knowledge of the true nature of the substances. He has acquired the knowledge of what is his own self and what are the other substances and how they are seperate or different from himself or Jeev. And he has experienced the true nature of his self.

There are five modifications of Samyak Dnyan (1) Sumati Dnyan सुमति ज्ञ व, (2) Sushrut Dnyan सुश्रुत ज्ञ व, (3) SuAvadhi Dnyan सुआवधिव ज्ञ व, (4) Manah-Paryay Dnyan मनःपर्यय ज्ञ व and (5) Keval Dnyan केवल ज्ञ व.

Until and unless one does not attain Keval Dnyan, all the living beings in this cosmos, i.e. ranging from those having single sensory organ to those having five sensory organs, have Mati and Shruti Dnyan.
There can not be total absence of this knowledge. Even microscopic beings with single sensory organ have some small degree of this Mati and Shrut Dnyan in them.

No Jeev can ever be totally devoid of knowledge. The expression of knowledge in its any modification varies, it can be more, it can be less also. We will now see the nature of five modifications of knowledge without differentiating them as Mithya i.e. wrong or Samyak i.e. right.

(1) Mati Dnyan :- To know the things in the world with the help of sensory organs and mind as instrumental cause i.e. Nimitta (निमित्त) is known as Mati Dnyan. This is the knowledge of other things i.e. things other than one’s own self. This is also known as sensory knowledge. But when Jeev knows his own self or Atma, at that time he diverts his attention from the sensory organs and mind, and by concentrating inwards, directs his attention towards himself. Then at that time the knowledge he attains of his own self is also called Mati Dnyan.

(2) Shrut Dnyan :- The knowledge about the other substances or things, related to the substance known through Mati Dnyan is known as Shrut Dnyan e.g. if you hear or read the word sugar it is Mati Dnyan. But when you know the substance known as sugar, through that word then it is Shrut Dnyan.

I can imagine the question arising in your mind. How a living being who has only one or two sensory organs can have Shrut Dnyan? The beings who have single organ of touch, their knowledge of touch is Mati Dnyan, but to know that this touch is pleasant or painful is Shrut Dnyan.

A self experience of pure soul i.e. Shuddha-atmanubhooti (शुद्धात्मानुभूति) is a pure knowledge of the self through direct experience of its nature. This is also a Shrut Dnyan and it is known as Bhava Shrut Dnyan भावश्रुतद्वाते.

The scriptures or Jinavani which gives the description about the nature of Atma, its characteristics, the various discussions about the Atma as well as ways to attain Atmanubhooti etc. is called Dravyashrut द्रव्यश्रुत.

From this you would realise that Dravyashrut द्रव्यश्रुत or Divyadhvani दिव्यध्वनि is a composition of words or sound. It is not a modification of Dnyan attribute. So now, if somebody tells you that there is no Dnyan or knowledge in the scriptures, it won’t be shocking and surprising to you. Because now you will understand the view point from which the speaker is saying it.

(3) Avadhi Dnyan :- A living being who has the extra sensory knowledge of Roopi substances and their attributes and their various modifications, though they are not present in front of him and this
knowledge which has limits of quantity, area, time etc. is called Avadhi Dnyan.

Avadhi Dnyan has different capacities or limitations, such as, the quantity of substances present within a particular area such as few feet or few miles away, their existence during a particular time such as few days, months or years in past or in the future. These limitations vary as per the capacity of the Avadhi Dnyan.

Devas in Deva phase or Naraki Jeevas in Narak phase have this Avadhi Dnyan. All the Jeevas in both these phases have this knowledge by birth. That is why this is known as Bhav Pratyay Avadhi Dnyan (प्रविष्टत्व अवधिज्ञान). Some Jeevas in the phase of Tiryancha having all five sensory organs and mind, and some human beings also can have this Avadhi Dnyan.

With the help of this knowledge these Jeevas can know the happenings of present, past and future though they are taking place at a distance or other areas, where they are not physically present. This is not a miracle, but it is because of Avadhi Dnyan. This is possible even with the KuAvadhi Dnyan.

Many a people in this world are deceived or duped by making them believe that some people have power to see through time and space and are saints or Sadhu who can perform miracles. People also start worshipping them out of their ignorance. But once you know the nature of Avadhi Dnyan, then you need not worry or be impressed by the so called miracles. Avadhi Dnyan of a Jeev who has Samyak Darshan or Real Right Belief and knowledge is called SuAvadhi Dnyan.

(4) Manah Paryay Dnyan :- This Dnyan or knowledge is possessed by a few Bhavlingi Muni भावलिङ्ग मुनि. It can not be gained by any one other than the Nagna Digambar Bhavalingi Muni (नाना दिगंबर भावलिङ्ग मुनि). They can know the thoughts in other's minds about the Roopi substances only. This knowledge also has limitations similar to those which we saw in case of Avadhi Dnyan. And the capacity to know with reference to the above limitations varies as per the capacity of their knowledge.

(5) Keval Dnyan :- That knowledge which directly and clearly knows all the substances along with all their attributes as well as all the modifications of these attributes of all the time i.e. past, present and future, taking place in all the three Lokas along with knowledge of Aloka at the same time or at once, only in one samay is called Keval Dnyan.

The speciality or specific quality of this Dnyan is that Kevali Bhagwan does not have to see all the objects in this universe to know them. In fact they are totally immersed in knowing their own soul or Atma.
They know their Atma totally and fully. And their infinite knowledge is fully bloomed or explicit.

They know all the infinite things. Both living and non-living things irrespective of their being Roopi or Aroopi are reflected in their knowledge. They have the knowledge of infinite things right from times immortal till eternity in such a way that as if all these things in the cosmos are happening right in front of them. They know all these things at once in one samay. This is the greatness of the ability of knowledge to enlighten one’s own self as well as all the other things at once.

We have seen while discussing the Prameyatva attribute that this knowledge proves the theory of Krama Baddha Paryay क्रमबद्धपर्याय. We can know the things happening in future because that is the capacity of knowledge or Dnyan. But nobody has the power to make even the slightest change in any modification nor can we change their order of occurrence or sequence. Each modification of each substance is independent, definite in itself and to believe, accept and to know it to be so, is real Purushartha पुरुषवर्थ.

Because once we know that and come to a decision, then our attention is diverted from the modifications of other substances as well as our own modifications, and we centralise and concentrate our attention on our everlasting immortal own Dravya Swabhava. Therefore it is our duty to know and ascertain the Krama Baddha Paryay, by knowing the modifications of Dnyan attribute.

It is not proper to believe that if the modifications occur in a definite preset sequence, where is the need for one’s Purushartha? The knowledge and acceptance of Keval Dnyan i.e. Sarvadnyata and thereby firm decision about Krama Baddha Paryaya is the Purushartha.

At any given samay, there can be only one modification of knowledge. But let us see as to how many types of knowledges a Jeev can have at a time. It can have minimum one knowledge, which is Keval Dnyan. But once you have attained that, where is the necessity of any other Dnyan?

If one has two types of knowledges, then he would have Mati Dnyan and Shrut Dnyan. These in turn can be either Mithya or Samyak.

There are beings with three knowledges also. There are two combinations of these three types of knowledges. (1) Some Jeevas have Avadhi Dnyan alongwith Mati Dnyan and Shrut Dnyan. These can also be Mithya or Samyak. (2) Some others have Manah Paryay Dnyan along with Mati and Shrut Dnyan.

And if there are four knowledges, they are Sumati Dnyan, Sushrut Dnyan, SuAvadhi Dnyan and also Manah Paryay Dnyan.
There are mainly two modifications of the attribute of Shraddha i.e. Belief. (1) Mithya Darshan निर्मय दर्शन and (2) Samyak Darshan सम्यकदर्शन i.e. wrong belief and Real Right Belief.

Mithya Darshan :- Atattva Shraddhan अतत्त्व श्रद्धान or wrong belief of the fundamental principles i.e. Tattva (तत्त्व) is known as Mithya Darshan. We will discuss about the nature of Tattva तत्त्व later.

The Jeev having this kind of belief i.e. Shraddha has no right belief about his own true Tattva i.e. Swalattva स्वतत्त्व. It also has perverted belief about the seven fundamental principles (तत्त्व). Those kinds of beliefs are e.g. (a) This body is one’s own true nature and affinity or oneness with it. (b) Belief of being the doer, creator and the enjoicer of other things and passions. (c) Attachments with the substances other than your own self and a faith of ownership of them. (d) The belief that Punya पुण्य i.e. virtuous deeds are right and evil deeds i.e. sin is wrong, and only by doing virtuous deeds one can attain salvation.

Such wrong beliefs are natural and are usually with us since birth. This is known as Agruhit Mithya Darshan अग्रहित मिथ्यादर्शन i.e. non-acquired perverted belief. And later on in life by following and accepting Kudeva कुदेव, Kuguru कुगुरु and KuShastra कुशास्त्र this perverted belief is strengthened. And new wrong concepts or ideas are formed. That is known as Gruhit Mithya Darshan ग्रहित मिथ्यादर्शन or acquired perverted belief.

Samyak Darshan :- A Jeev who follows the teachings of Sarvadanya and Veetaragi; who listens, analyses, and then accepts the teachings about seven fundamental Tattvas, who knows by confirming through his analytical power the seven fundamental principles, one who confirms the nature of true Deva, Guru and Shastra सत्त्व देव, गुरु, शास्त्र, knows the exact path of salvation. One who comes to the conclusion and differentiates about the swa घच and Para पर or himself and all the other things which are not part of himself and always thinks about himself or is immersed in himself by turning all his attention inwards and thereby attains Atmanubhooti आत्मनूपसति, that Jeev has Real Right Belief modification of his Shraddha attribute.

Along with this modification of Shraddha attribute, i.e. Samyak Darshan, the Samyak Dnyan i.e. Right knowledge which is a modification of Dnyan attribute, and Real Right conduct modification of Charitra attribute i.e. Samyak Charitra all start at the same time.

Not only these three attributes but all the infinite attributes of Jeev जीव start having their Swabhava modifications स्वभावक परिणाम at the same time. While Jeev is immersed in himself he experiences extrasensory
pleasure or Bliss. This experience of inner Peace increases in proportion to the diminishing degree of the passions.

Even if Jeev comes out of this self experiencing concentration and is involved in Shubha Bhava शुभभव or Ashubha Bhava अशुभभव still his Samyak Darshan i.e. Real Right Belief modification of Shraddha attribute continues.

By trying again and again to go through that blissful experience by concentrating in one’s own inner self, his right belief strengthens and gradually his experience of self (आत्मन्युपूर्ति) becomes more frequent and the duration also increases.

The nature of the modifications of Charitra or conduct attribute will be discussed in details in my next letter because it is a very large subject. Though the modification of Charitra attribute becomes Right or Samyak alongwith the attribute of Shraddha or Right Belief, there is still both, Saragata सरगत and Veetaragata, present at the same time. And gradually passions start diminishing and Veetaragata starts increasing and finally a stage is reached where total Veetaragata is attained. And only after attaining total Veetaragata, the Mati-Shrut modification of Dnyan attribute ceases to exist and Keval Dnyan modification evolves.

Along with attributes of Dnyan, Darshan, Shraddha and Charitra, Sukh or Bliss and Veerya or potency are also special attributes of Jeev substance. In Sukh attribute the pleasure beyond sensory pleasure i.e. Sukh is the Swabhava modification and the pleasure which is normally considered to be so or which is experienced through our sensory organs and also pain are Vibhava modifications of Sukh.

At the time of Atmanubhooti the knowledge and pleasure evolved are directly from Atma and not through help of sensory organs. The degree of pleasure corresponds to the duration of stability of Atmanubhooti. When total Veetaragata is attained total Bliss is experienced and when one has attained Keval Dnyan then infinite Bliss is evolved and experienced.

Veerya or Potency is also an attribute of Jeev. Veerya means strength. The strength of the body is not the activity of Veerya attribute of the Jeev. The real modification of Veerya attribute is known as Purushartha पुरुषार्थ. To cause all the modifications of all the attributes of the substance as the Swabhava Paryay is the activity of the Veerya attribute. That is the true Purushartha which leads to salvation.

What we consider to be Purushartha in our daily routine life is actually a Vibhava modification of this attribute. Because it leads to or increases interest and activity of the outward daily life and helps to lead the cycle of birth and death.

Actually the Swabhava or nature of pure soul is as it is since times immortal. But to confirm its purity through our analysing capacity, to turn our attention towards that pure nature (or actually turn inwards), to
believe it to be so and to get submerged and immersed into the Swabhava of Atma is the activity of Veerya attribute. That is known as Purushartha.

Kriyawati Shakti or capacity to retain or move from one region to another is also a special attribute of Jeev. Kinetic and Static (विभास्थित्व or गतिस्थित्व) or motion and static are two modifications of this attribute. To stabilise in one place or to move from one place to another is the activity of Kriyavati Shakti of Jeev.

And when the Pudgal substance stabilises or moves then it is the activity of the Kriyavati Shakti of Pudgal substance.

But when the modification of this attribute takes place simultaneously in Jeev as well as in the body then the Jeev wrongly believes that the body is him or he is doing the movements of the body.

And once we have understood which are the modifications of Pudgal and which modifications are mine or of the Jeev then from the different characteristics it is easy to understand Jeev and Pudgal as separate entities.

Thus the study of these special attributes will be of great help in achieving our goal of knowing one's own self.

The other four substances namely Dharma, Adharma, Akash and Kaal and their special attributes have already been discussed in our earlier letter namely 'Nature of Substance'.

Soon I will send you the letter describing the Charitra attribute.

With love.

Your Mom.

Every Dravya consists of Anant i.e. infinite attributes. Do you know the exact figure? In the cosmos Jeevas are Anant. Pudgal substances are Anant times more than Jeevas. Past, present and future Samayas of Kaal are infinite times more than Pudgal. Akash has Pradeshas which are infinite times more than total Samayas of Kaal and every Dravya consists of attributes which are infinite times more than Pradeshas of Akash. Even if you want to count them it is not possible in infinite Samayas and you will not be able to tell, 'oh, this is the last attribute'. So, you and me and every single Dravya consists of so many attributes.
Charitra Attribute & Its Modifications


Dear Reena & Mona,

Blessings & Best Wishes.

I am very glad to note that you have so swiftly and easily learnt the nature of the cosmos, substances, attributes, modifications, common and special attributes etc. through these letters. Actually we have started learning the ABC of Jainism. In Marathi language we would word it as the Onama (ओनामा) which is the short form of onamasidam. Do you know how it originated? Actually the original phrase is Om Namah Siddham (ओपू नाम: सिद्ध). I vow to Siddha. In the olden days when the child started with his very first lesson of writing alphabets, elders would hold his hand and help him to first write these words on the slate and then start with the first lesson of writing. Since then, whenever any new project or work is undertaken, this phrase Onama is very commonly used.

Now coming back to our subject, we have already seen the nature of common attributes. These are found in all the six substances. Therefore we know that whenever there is a mass or collection of these attributes, it is a substance. But out of the six substances which particular substance it is for sure, to find out this, it is very essential to know its special attributes. We have been discussing these special attributes in details, in last few letters.

Attribute is a power or capacity, which always exists in a substance. Its explicit manifestation at each samay i.e. present status is called modification. We know a particular attribute only through these explicit modifications. That is why we are studying the modifications of these special attributes.

After discussing the special attributes of Pudgal substance and their modifications earlier, we discussed the special attributes and their modifications of Jeev Dravya in our previous letter. And today we are going to discuss about the conduct attribute or Charitra Guna चारित्र गुण.

Jeev Dravya is different and distinct from other substances because of its Chaitanya चैतन्य i.e the attribute of sentience. In the scripture Tattvarthasutra तत्त्वर्थसूत्र the character of the Jeev is described as Upayogo Lakshanam उपयोगो लक्षणम्.

Upayog can generally be called as activity (though it is not a literal translation). And here activity is the activity of knowledge or Dnyan and activity of seeing or Darshan. That is to say that while Jeev is engaged in knowing it is called as Dnyanopayog ज्ञानोपयोग and when it is engaged in perceiving, it is called Darshanopayog दर्शनोपयोग.
Upayog means attention in which the activity of knowing and seeing both are involved. When it is engrossed in knowing one’s own self then it is called Shuddhopayog शूध्दोपयोग. On the other hand while knowing other substances, pious and virtuous (pure) thoughts and feelings evolve, and our attention is engrossed in knowing them, then that is called Shubhopayog शुभोपयोग. And when immoral, wicked thoughts and feelings evolve and Upayog is engrossed in knowing them, then it is called Ashubhopayog अशुभोपयोग.

These Shubha and Ashubha Bhavas mean emotions and passions. Both Shubhopayog and Ashubhopayog together are known as Ashuddhopayog अशुध्दोपयोग, Shubha and Ashubha Bhavas together are known as Kashayas कशय.

Now tell me what is this Kashaya? Is it a substance, an attribute or a modification? Let us see. It is definitely not a substance, because we know the names of all the six substances and it is not one of them. Kashaya is only found in Jeev substance. But Arihant and Siddha Jeevas are totally devoid of Kashayas. Therefore Kashaya can not be an attribute also.

From this we can conclude that it is a modification. And it is the modification of the Charitra or conduct attribute of Jeev. But this is not its Swabhava Paryay स्वभावपर्यय. i.e. pure modification but Vibhava Paryay विभाव पर्यय or Ashuddha Paryay अशुध्द पर्यय i.e., impure modification. The proper, right, pure or Shuddha modification of conduct attribute is called Veetaragata वीतरागता and impure or Ashuddha modification is called Saragata सरागता or Kashaya or passion.

Apart from all the other attributes of Jeev, this Charitra or conduct attribute has one speciality. That it does not become totally pure or Right in one moment or at once like Shraddha attribute. But slowly and gradually, the purity of conduct increases and impurity of conduct diminishes after one attains Samyak Darshan i.e. Real Right Belief.

In the conduct or Charitra attribute both the partially right modification i.e. Veetaragata as well as the improper modification i.e Saragata exist simultaneously.

In the Mithyatva stage i.e when one has not understood the real nature of substances and has not attained Real Right Belief, only improper modifications of conduct attribute are going on. They are in the form of passions and aversions. They are called Kashaya. We are well conversant with Kashaya. Because day in and day out every moment we do Kashaya.

That which leads to unhappiness or sorrow is Kashaya or whatever leads to this eternal vicious cycle of birth and death is Kashaya. In two
words it can be described as passions i.e. Raag राग and aversions i.e. Dvesha द्वेष. In four words as anger, pride, deceitfulness and greed. And all the 25 Kashayas are described as follows:

(1) Anantanubandhi (अनंतनुबंधी) anger (क्रोध), pride (प्राण), deceitfulness (भावा), greed (लोप), (1st Quadruplet)

(2) Apratyakhyan (अप्रत्याख्यान) anger, pride, deceitfulness and greed (2nd Quadruplet)

(3) Pratyakhyan (प्रत्याख्यान) anger, pride, deceitfulness and greed (3rd Quadruplet)

(4) Sanjwalan (संज्वलन). anger, pride, deceitfulness and greed. (4th Quadruplet)

Then laughter, affection, dislike, sorrow, fear, disgust, the male sex passion, the female sex passion. and neuter sex passion are further nine Kashayas or NoKashayas (नोकशाय). Now we will see the nature of these Kashayas.

When Jeev has anger he wishes to harm others and for that he reacts by abusing, shouting at others, hitting others. etc. When he has pride, then he has the urge to look down upon others and try to prove himself as great, tries various methods to show his uprightness. When he has deceitfulness then he wishes to get things done by deceiving others or by falsifying the facts. When he has greed then he tries many methods to acquire things he has lust for or has liking for. All these things are described in details in the third chapter titled, ‘Charitramohap se Dukh’ चारित्रमोहप से दुःख in the book 'Moksha Marga Prakash' मोक्षमार्ग प्रकाश.

Along with these Kashayas other nine NoKashayas also emerge. In laughter passion he gets happiness due to false notion of pleasure in some things and keeps on laughing. In the passion of affection he gets attracted towards things he likes. In dislike passion he gets perturbed by things or happenings, which are unpleasant or unwanted.

In sorrow passion due to loss of precious possessions and beloved ones and in incident unpleasant to him, he gets restless, shouts at others angrily, cries and is very miserable. In fear passion, he is fearful about the things or incidents which are causes of loosing things dear to him or having unpleasant circumstances. And he is scared of them and runs away from or hides himself from them. In disgust passion he despises unpleasant or unwarranted things and incidents.

Due to all the three kinds of sex passions, sexual lust arises and has the urge to have sexual intercourse.

All the Kashayas are unpleasant and are misery, because they create anxiety. And they are the cause of oncoming future misery as well.
Because due to Kashaya new bondage with Karma is created, and bondage is the cause of eternal cycle of birth and death.

Those Jeevas who are devoid of all Kashayas or wishes are Veetaragi. They are Arihant and Siddha. And only they are enjoying infinite Bliss. And since they are omniscient entire knowledge of all the Lok and Alok of all the times i.e. present, past and future evolves in them in one samay. But because they are Veetaragi, they don't have any passions and aversions towards anything.

On the other hand though we have very little knowledge, since it is associated with Kashayas, it always leads to unhappiness. For example, when we see a mango, the activity of knowledge or modification of Dnyan attribute takes place, but at the same time the modification of the conduct attribute also takes place, and its modification with the passions makes us long for it and the strong desire to eat and enjoy it arises. And unless it is fulfilled we are not at peace i.e. we are unhappy.

Now in fact this unhappiness is caused by the desire or Kashaya and not by the fact that mango is not available to us. But by believing other things to be the cause of pleasure or pain, we are forever having passions or aversion about other substances.

We have seen the four quadruplets of Kashayas. Now in short, we will see their nature. This classification is not as per their degree of intensity, but they are in fact of different qualities.

While Jeev is in Mithyatva condition or while it has not attained Real Right Belief and has not come to know and believe the exact true nature of the substances and the cosmos, it has all the four quadruplets of Kashayas which we have seen earlier. When Jeevas have intense passions (विश्वास) they can not have the knowledge or belief of the true fundamental principles of Jainism. They have hatred, aversion and no interest in the discussions about Atma and religion in the true sense. They succumb to the Kudevas (false God or deities), Kuguru (wrong preacher) and Kushastra (wrong and false theory of principles of religion). In short, they are said to have Atattvashraddhan (अत्तत्वश्राद्ध). Mithyatva or false belief and Anantanubandhi Kashaya go hand in hand. They are supplementary to each other.

Once one knows the nature of true God, guru and scriptures and by listening to and analysing the true purposeful principles i.e. Tattvas alongwith the reverence towards the true qualities of God, guru etc. these Kashayas and wrong belief diminish in their degree of intensity and Jeev is then eligible to have Samyak Darshan.

Such a Jeev if he makes the right efforts of being engrossed in his own self then he reaches a stage where he gets totally immersed into it and attains realisation of one's own self (अत्तत्माक्षेत्र). This is known as Samyaktva (सम्यक्त्वत). At this stage at the same time there is absence of Anantanubandhi Kashayas. This stage is known as 'Swarupacharan
Charitra' स्कृतमपःः चारित्रः. Kundakunda Acharya calls it as Samyaktvacharan Charitra सम्यक्कवाचरण चारित्र also.

Such Samyaktvi सम्यकचली Jeev now has remaining three quadruplets of Kashayas. Those passions or Kashayas on account of which Jeev can not make sacrifices or do penance or even slightest restraints, in other words fails to take up vows are Apratyakhyan Kashaya.

By immersing more and more frequently and for a longer duration into one's own self Jeev attains a stage where Apratyakhan kashayas are also absent. That stage is called Desh Charitra देश चारित्र. Here there is absence of earlier two quadruplets of Kashayas and presence of remaining two quadruplets out of the four quadruplets we have seen earlier. This Jeev has natural feeling of taking up conventional vows meant for person leading a householder's life. Such Jeev is called Vrati Shravak ( वृत्ति श्रवाक ).

Pratyakhyan means renunciation. But at this stage since there is a presence of Pratyakhyan Kashayas there is no total renunciation of internal passions and external possessions. The steadiness in immersing in one's own self has not reached to such an extent which is required of a monk. In other words, the steadiness in one's own self in respect of the frequency and duration needs to be strengthened further, in order to reach the stage of a Muni or monk.

And when the first three quadruplets of the Kashayas namely Anantanubandhi, Apratyakhyan and Pratyakhyan Kashayas are absent then that stage is called Sakal Charitra सकल चारित्र. At this stage Jeev has Sanjvlan Kashaya. And because of these there is no total steady immersion in one's own self and hence no total absence of all passions. This is the stage of monks. In this stage there are pious feelings to observe 28 basic rituals i.e. Moolguna ( मूलगुण ) And this virtuous passion of observing 28 Moolguna is a manifestation of Sanjvlan Kashay.

As and when the steadyness of immersion into one's own self increases and the Jeev is totally immersed in itself it becomes totally Veetaragi and there is total absence even of Sanjvlan Kashayas. Then he attains Yathakhyat Charitra यथायत चारित्र. The attribute of conduct attains totally pure stage. Its purest form is reached.

So far from the above discussion one thing that strikes in the mind is that Veetaragata can not be attained by continuously doing Kashaya ; but to come to a stage where Kashayas do not arise or when one is totally devoid of Kashayas then only true Veetaragata is attained.

Both the pious or sinful passions are Kashayas. So you can never attain Veetaragata by doing pious actions or having pious feelings. This fact has to be firmly drummed in to us fully to be understood and believed in the first place. But despite having such firm beliefs yet it does not directly lead to total absence of Shubha Bhava or pious feelings. As the Veetaragata increases higher qualities of pious feelings continue to arise.
And when Yathakhyat Charitra is attained Jeev is totally devoid even of any pious feelings or Shubha Bhava.

We shall try to put the above discussion about the modifications of Charitra attribute in the following tabular form.

1. **Mithya Charitra** (मिथ्या चारित्र) – The presence of all the four quadruplets Anantanubandhi, Apratyakhyan, Pratyakhyan and Sanjwalan Kashayas.

2. **Swarupacharan Charitra** (स्वरूपचरण चारित्र) Absence of Anantanubandhi Kashayas but the presence of the other three quadruplets i.e. Apratyakhyan, Pratyakhyan and Sanjwalan Kashayas (This is the beginning of Samyak Darshan).

3. **Desh Charitra** (देशचारित्र) Absence of Anantanubandhi and Apratyakhyan quadruplets and presence of Pratyakhyan and Sanjwalan quadruplets of Kashayas. (Vrati Shravak व्रति श्रवाक)

4. **Sakal Charitra** (सकलचारित्र) – The absence of quadruplets of Anantanubandhi, Apratyakhyan, Pratyakhyan Kashayas and presence of Sanjwalan Kashayas (Muni stage).

5. **Yathakhyat Charitra** (यथाख्यात चारित्र) Absence of all the four quadruplets of Kashayas and all the Nokashayas and attainment of total Veetaragata.

Alongwith the four quadruplets of Kashayas the nine Nokashayas like laughter etc. also start diminishing and in the end they vanish. Its details are not mentioned here, because it will lead to another lengthy discussion. Though you may feel that this subject is difficult, in future while studying the subjects of Karma and Gunasthana (गुणस्थान) you will find this helpful and it will be easier to follow those subjects.

Once you know these above things, you will realise that Anantanubandi and other Kashayas do not wither away by just taking up some vows and practising external renunciation, in Mithyatva stage. But one has to attain Samyak Darshan and steadily immerse in one’s own self and thereby attain Veetaragata. This is the only way.

‘तत्त्वार्थ अभावान सम्बन्ध दर्शनम्’, that means grasping the true nature of the fundamental principles (तत्त्वार्थ) and having faith in them is the definition of Samyak Darshan. What are these purposeful fundamental principles (प्रयोजनपूर्व तत्त्व) and what is meant by having faith in them? This will be discussed and learnt through the following letters.

If you have any questions or doubts regarding the subjects we have learnt so far, do write them down and let me know. I will explain them to you in my next letters.

With love.

**Your Mom**.
Prayojanbhoot Tattva

Letter 19

Dear Reena & Mona,

Blessings & Best Wishes.

During the 10 days’ seminar at Poona, Reena you were extremely lucky to get the maximum advantage in such a short period! For daily you attended 7 hours’ lectures, in all 70 hours of study in just 10 days! You would have never made it even if you had stayed for one whole month with us in Mumbai! Because while attending the seminar you were not a daughter, but a full-fledged student and you really made it.

Mona, I really feel very sorry about you. You couldn’t attend the seminar, because you were preoccupied with making arrangements for the opening ceremony of your dispensary. Mona can you make a guess? Even Reena conducted a 30 minutes’ lecture for the kids daily! Our daily schedule was very busy, your daddy conducted 4 lectures daily i.e. 4 hrs. and myself for 3 hrs., Mr. Dhokar for an hour and Reena for 1/2 an hour. Thus totally lectures were delivered for 8 and 1/2 hours daily.

But don’t you worry! In the initial stages you will have ample free time in the dispensary. So take the opportunity to utilise the spare time by studying Jain philosophy and scriptures.

In the letter previous to this one we had discussed about the nature of the attribute of conduct. While studying substances, attributes and their modifications we have seen that attributes occupy the entire or total space of the substance. That means the Dnyan attribute is spread all over the Jeev substance; same is the case with Shraddha attribute, and Charitra attribute.

This means that whatever is the space occupied by the substance, same space is occupied by its each and every attribute. And whatever space is occupied by the attribute that same space is occupied (covered) by its modification. So, the conclusion is that whatever is the area of the Jeev substance, same is the area of its conduct attribute and that very same area which is occupied by the conduct attribute is occupied by its modification.

From this we learn that any modification of an attribute of the substance i.e the modification of the substance remains within the boundary limits of area of that particular substance, it can never leave the area of the substance and go out of it. In other words, it can never extend itself beyond the space boundary (limit) of its substance.

Now pay attention to what I am trying to explain. Be it the Vibhava Paryay of Charitra attribute i.e. Kashaya (anger, pride, deceit, greed.) or
the Swabhava Paryay, i.e Veetaragata, the area of this modification will never extend beyond the area of the Jeev substance. This modification is spread over the entire area of the Jeev substance, it does not spread or exist in any other substance except the Jeev substance. Therefore, the attribute of conduct exists in the Jeev substance only, and not in the body.

Our present status of human form is called Asaman Jateeya Dravya Paryay (असमानजातीय द्रव्यपर्यथ). In other words, it is a co-existence of different types of substances together with one another. In this case, one Jeev substance and infinite Pudgal substances have formed a sort of combination of existence. This combination is for a limited period of time.

Jeev in this condition of co-existence with Pudgal wrongly identifies himself with the body which is Pudgal substance, and therefore all the external actions and behaviour of that body is considered by him to be his actions or Charitra. And this is where the problem starts.

Monks have attained Sakal Charitra, which means, there is the absence of first three quadruplets of Kashayas and presence of Sanjwalan Kashaya and Veetaragata alongwith them.

In such a state the outwardly behaviour of the monks is always in accordance with that state of inner purity. It is described in many scriptures of Charananuyoga (चरणानुयोग). These external bodily actions are called conduct or Charitra, only for name sake. There is no problem as long as we say it for saying sake.

But to believe that these actions themselves are Charitra is totally wrong and erroneous.

For example, in our daily life when we say a 'jar of ghee' what we mean or rightly believe is the jar which contains ghee. Similarly while saying in our daily life we can call bodily behaviours of monks as Charitra. And it will not be wrong to say so. But in reality we have to understand and believe that, these are the actions of the body of that embodied soul who has attained Veetaraga modifications of Sakal Charitra of the attribute of conduct. And that would be the true and proper statement.

Because Jeev does not know the exact or true nature of the substances and fundamental principles he considers all the substances other than himself to be favourable or unfavourable to him. Then he has longing and affection for those things which he considers favourable and tries hard to gain them. And tries to get rid of those things which he considers as unfavourable and tries very hard to do away with them, and then the feeling of hatred emerges.
From the above discussion you will realise that the substances themselves are neither the cause of the attachments nor aversions but the wrong belief about the true nature of substances and fundamental principles is the real cause of Kashayas.

The wrong belief about these principles, the wrong knowledge one acquires due to this wrong belief and the wrong conduct or behaviour taking place due to wrong belief and knowledge are called Mithya Darshan प्रयाज्ञन, Mithya Dnyan प्रयाज्ञन and Mithya Charitra प्रया चारित्र respectively.

This misconception or wrong understanding is going on since times immortal and hence it can be considered as natural. This is known as Agruhit Mithyatva अग्रुहीत न्यायत्वा and Mithyatva acquired by following Kudeva, Kuguru and Kushastra is called Gruhit Mithyatva ग्रुहीत न्यायत्व.

All the other species of life like birds and animals have only Agruhit Mithyatva. But human beings have proved their dubious greatness in this field as well. They have acquired Gruhit Mithyatva as well along with Agruhit Mithyatva hence intensity of Mithyatva increases.

In fact, in this human life there is only one thing worth doing. And that is the achievement of Samyak Darshan and thereby gaining more and more Veetaragata. Each Jain scripture teaches you this same thing. In Ratnakarand Shrawakachar also first chapter is regarding Samyak Darshan. The first and foremost duty of a Shrawak is to attain Samyak Darshan. Because Samyak Darshan, Samyak Dnyan and Samyak Charitra together is called Dharma or Moksha Marga मोक्षमार्ग i.e. the path to attain salvation. Acharya Umaswamy in the very beginning of the scripture Tattvarthasutra (तत्त्वर्थ सूत्र) says — “सत्त्वर्थसूत्र ज्ञान चारित्राणि मोक्षमार्गः। तत्त्वर्थ ज्ञानं सम्प्र् दर्शनम् ।” which means belief in the true nature of the substances as they are is called Real Right Belief.

Similarly in Ratnakarand Shrawakachar Acharya Samantbhadra says “सत्त्वर्थसूत्रस्य ज्ञानस्य वर्णविन्यासः बिनुः ।” and “श्रध्यानं परमक्षिणमामाद अपि, अगम, तत्त्वार्थसूत्रः ।” —This means right belief in true God, monks, and scriptures is called Samyak Darshan.

Now here you are likely to get confused for you may wonder as to which Samyak Darshan we should acquire? Should we acquire that Samyak Darshan which is defined as Tattvartha Shraddhanam or the one which is defined as right belief in true God, monks and scriptures? Actually both mean the same. Once you know the nature of the fundamental principles you will realise that both are one and the same thing.

The first and most important condition to bear in mind here is that, the principles must be those which are preached by the Arihant/Jinendra.
Because many other religions have their own theories and principles. They also claim that one can attain Moksha or salvation by following them. If you read the fifth chapter titled Vividhamata Samiksha (विविधमता समीक्षा) i.e. an analytical study of different religions in Moksha Marga Prakashak योजनाधार्मिक प्रकाशक you’ll get more clarity. That is why in Chhahadhala छहाधाला it is said "तत्त्व जिनिध्व कविता तत्त्व अप्यांस कित्तै" which means, ‘therefore one must study the principles told by Jinendra or Arihant only.’

There are seven fundamental principles or Prayojanbhoot Tattva प्रयोजनभूत तत्त्व. Just hold on! I know you will ask me many questions like — "What is Tattva? What is Prayojan? What is Prayojanbhoot Tattva? What are their names? Why are they only seven?"

Tattva means Tat तत्त्व + Tva त्वा. Tat means ‘that’ or ‘which is being discussed’ and Tva means ‘nature and its quality’. Nature of the thing is Tattva तत्त्व. The very nature of the substance under discussion, e.g. senility (बुद्धा) is the tattva of a senile person (बुद्ध).

Prayojan means purpose or intentional cause. If we ask a student as to what is the purpose of his studying a particular subject like medicine, he says that he wants to become a doctor. The purpose of doing business is to earn money and be rich. The purpose of eating food is to pacify hunger.

Similarly, the purpose of each Jeev is to do away with misery and unhappiness and be happy. There are certain principles or things, and unless one knows their real nature and has confirmed belief and conviction about them that, ‘this is so and not otherwise’ misery will not end and one will not be happy or attain Bliss. They are called Prayojanbhoot Tattva.

To know and believe, the purposeless things i.e. Aprayojanbhoot Tattva अप्रयोजनभूत तत्त्व as they are or as they are not does not lead to Mithya Darshan or false belief. But to know the purposeful things i.e Prayojanbhoot Tattvas प्रयोजनभूत तत्त्व otherwise, is Mithya Darshan.

Pt. Daulatramji in his Chhahadhala describes Mithya Darshan as "जीवादि प्रयोजनभूत तत्त्व सत्येऽ त्यिनमानि विपर्ययत्।" It means the false belief in purposeful tattvas or substances like Jeev etc. is Mithya Darshan.

What is our purpose? To get rid of misery. Whose misery? of our own soul. And to achieve that it is necessary —

(1) First of all for eradicating miseries one must possess the discriminative knowledge of the self and nonself. If one does not have that knowledge of the self and nonself then how can he eradicate his misery without identifying the self?
(2) By believing the self and nonself as to be one thing, if for rooting out the sorrow of the self, one does the treatment of the other nonself thing how can the sorrow of the self be rooted out?

(3) The nonself things are distinctly different from the self, but if one holds the feeling of 'I' ness or 'mine' ness in those non self things then misery alone results.

(4) The misery gets eradicated only on attaining the discriminative knowledge of the self and nonself. And the knowledge of the self and nonself is attained only after having got the discriminative knowledge of Jeev (soul) and Ajeev (non-soul) Tattvas.

In the above discussion Swa Tattva is Jeev Tattva and Para Tattva are remaining Tattvas.

We are miserable and unhappy because we have been having oneness with or identifying ourselves with these other Para Tattvas; having attachments and love towards them. Now you may ask a question, "When Ajeev Tattva is not me then why study and know them?" There is nothing wrong in knowing them. But to consider them to be your own self is a blunder. If their knowledge was harmful then, how could Kewal Dnyani or omniscients who know all entire Lok and Alok enjoy infinite Bliss?

It shows that mere knowledge of other things does not itself lead to misery.

One has to know that Jeev Tattva is myself and other Tattvas are not me or mine. And to know this I have also to know the nature of other Tattvas and then differentiate them from me.

Our purpose is to achieve Anant Sukh i.e. infinite Bliss which is in salvation or Moksha. That is why it is necessary to know the nature of Moksha Tattva. Can you guess where is Moksha? Is it above the heavens or below? You are confused aren't you? Let me tell you Moksha is, where ever there was bondage (Bandha). How is it possible? Bondage is in Jeev and therefore Moksha can only be in Jeev. In fact Bandha and Moksha are two different states (modifications) of Jeev.

Jeev Tattva and Ajeev Tattva are two substance Tattvas. Other five Tattvas are their states or modifications. They are Paryay Tattvas. Total absence of Bandha बंध leads to Moksha therefore it is necessary and imperative to know the nature of Moksha Tattva and Bandha Tattva. Out of these the cause of Bandha or bondage is Asrava Tattva. And therefore it is necessary to know that as well. And the path of attaining Moksha is Samwar and Nijjara. Therefore it is essential to know them as well.

In this way these are the seven Tattvas or fundamental principles. It is our prime duty to know and understand them and then to have Right
Belief. Here are the names of them in their serial order (1) Jeev (soul) 
(2) Ajeev (non-soul) (3) Asrava (influx), (4) Bandha (bondage),
(5) Samvar (stoppage) (6) Nirjara (gradual shedding or dissociation) 
and (7) Moksha (liberation or emancipation). Is it not easy? The names 
can be memorised quickly.

Reena you have seen for yourself at Pune that 3 years old Sanika, 5 
years old Natasha and 7 years old Raunak and many other kids could 
recite the names of all the seven Tattvas and six substances on the tips 
of their fingers.

In last letter we have seen the stages of Charitra with reference to 
absence of different Kashayas. Their names were known by heart to 
older students. It was very pleasing to see that these young students, 
studying engineering and dentistry etc. were perfect in their knowledge of 
Jainism in only one or two seminars.

Despite the fact that they have been studying with English medium 
in their schools and colleges, they were attending the lectures (which 
were delivered in Marathi) daily for about 7 to 8 hours. Also they were 
looking after the general administration of the seminar. Having their 
dinner before sunset i.e. 6 p.m. they were attending class conducted by 
Reena at 6.30 p.m. The grasping power of today’s young generation is 
amazing. And therefore the teacher feels more enthusiastic to teach 
them.

We have just gained the primary knowledge about the 
Prayojanbhoot Tattva. In the following letters we will be discussing them 
in details. We will tap on the following points.

What is Tattva? Which are the Prayojanbhoot Tattvas? How many 
are they in numbers and what are their names? Discussion regarding 
their nature or characteristics in details. The wrong belief about the 
Prayojanbhoot Tattva which are held since times immortal. Out of the 
seven Tattvas which are the Haya (हैया), Dnyeya (द्येया) and Upadeya 
(उपदेय) Tattvas? How to know and identify or cognise Atma after 
knowing the seven fundamental principles? In other words how to 
differentiate between ‘Swa’ and ‘Para’ and have Atmanubhooti. 
Because, our motive in reading and studying the scriptures is not for 
knowing only their literal meaning but it is to have the knowledge and 
experience of Atma through them.

Further discussions about the above things will be in my next letters. 
We are leaving for Deolali to attend the Prashikshan seminar held from 
14th May to 31st May. Till then revise all we have learnt so far.

With love.

Your Mom.
Nature of Seven Tattvas (Part I)

Letter 20


Dear Reena & Mona,

Blessings & Best Wishes.

I am happy to note that your interest in studying the fundamental principles as told by Jinendra is increasing day by day. These principles are so logical and analytical that once you study them in proper sequence, you understand them very easily.

Once you know the basic things like six substances, seven fundamental principles, four Abhava अभाव (absence), six Karaka कारक, five Bhava भाव, Nimitta निमित्त, Upadan उपदान etc., then you will be able to understand the implied meanings in the scriptures, and thereby get more and more interested in them.

We have studied the six substances. We have seen that the cosmos comprises of a collective mass of six substances. We have seen the common attributes present in all the six substances. Each substance has its own independent existence which is confined to its own Dravya, Kshetra, Kaal and Bhava. Dravya comprises of Utpad, Vyay and Dhruvata. In other words every samay a new modification evolves and the previous one extinguishes and yet the Dravya remains constant. We have already discussed all these things in details.

While reading these things, always bear in mind that, 'I have to recognise and know my true identity i.e. where do I stand amongst these six substances?' The answer is, 'I am one independent Jeev Dravya. My existence is in my own Dravya, Kshetra, Kaal and Bhava. And I am composed of attributes and modifications. Inspite of these modifications changing at every samay I continue to exist constantly from times immortal, without loosing my identity.'

This is the eternal factual truth about myself. But, I establish my identity with this human body! strange! isn't it? Now look how it happens? – I am one Jeev Dravya plus the combination of infinite Pudgal Paramanu put together could form an Asaman Jateeya Dravya Paryay असमानजातीय द्रव्य पर्याय. In other words, it is a bondage between dissimilar Dravyas.

Here amongst these infinite Dravyas Jeev is one Dravya, and the Pudgal Dravyas form the infinite portion. Can you just imagine in this Asaman Jateeya Dravya Paryay, the bondage ratio is '1 : infinity' i.e. the Jeev Dravya's share is just one and Pudgal Dravya's share is infinite. And this single Jeev Dravya, tries to establish his empire over the infinite
Pudgal Dravyas, and triumphantly claims this human body as himself! Is this justifiable?

This is the greatest blunder the Jeev Dravya commits. That is why, all his efforts of attaining happiness and Bliss have failed and proved to be futile and useless.

After studying the substances, now we have to study the, Prayojanbhoot Tattvas. There is a difference in the study of substances and the study of the principles (Tattva).

The example of a photo will clarify this. In the group photo of your wedding reception you are standing in a crowd of 10 to 15 people. There you can be spotted out like a tiny ant. But in an individual close up photo taken from a close distance all the details of your face, nose, eyes, ears, clothes and ornaments you are wearing etc. are seen very minutely and clearly. Similarly the study of the substances is like a group photo whereas study of Tattvas is similar to the close up photo.

In last letter we have seen what is Prayojan, what is Prayojanbhoot and what is Tattva. My Prayojan is to be really happy and attain Bliss. To attain that, it is imperative to acquire knowledge of certain things. The things without whose knowledge, we will not be able to get rid of our misery and will not be able to attain Bliss, are known as Prayojanabhoot Tattva.

Jeev Tattva i.e. soul, Ajeeva Tattva i.e. nonsoul, Asrava Tattva i.e. influx, Bandha Tattva i.e. bondage, Samvar Tattva i.e. stoppage of influx, Nirjara Tattva i.e. dissociation of bondage and Moksha Tattva i.e. salvation or liberation are the seven Tattvas. Out of these Jeev and Ajeev are Dravya Tattva and the remaining five are Paray Tattva, i.e. they are the modifications of Jeev and Karma. Initially we will see their simple and basic definitions, later on we will elaborate upon them.

Jeev Tattva – That Tattva which has Dnyan, Darshan, Anand in it i.e. a Dyananandswabhavi ज्ञानान्द स्वभावी Atma is Jeev Tattva.

Ajeev Tattva – Those substances which by nature do not have Dnyan, Darshan and Bliss such as Pudgal, Dharma, Adharma, Akash and Kaal substances are all Ajeev Tattva.

These are the generalised statements regarding Jeev and Ajeev Tattva.

But we want to know about our own nature with reference to these Tattvas therefore the above statements need to be reformed as follows—

(1) Jeev Tattva :— Where my own Dnyan, Darshan and Bliss exist is Jeev Tattva.

(2) Ajeev Tattva :— Those substances where in my own Dnyan, Darshan and Bliss, do not exist are Ajeev Tattva. This means all the
infinite Jeevas other than myself, Pudgal, Dharma, Adharma, Akash and Kaal are all Ajeev Tattva.

Just note that once the point of view from which the subject is seen or described changes then its definition also changes.

The moment, the point of view changed from general to personal, we find that the statement also has changed. You will wonder why we are changing the context from general to personal? It is so, because to attain Samyak Darshan we have to withdraw our attention from everything else and concentrate on our own Jeev Tattva only.

My Dnyan, Darshan exist in my own Jeev Tattva and Reena, your Dnyan, Darshan, lies in your own Jeev Tattva. Mona, your Dnyan, Darshan exist in your own Jeev Tattva and this is true of every Jeev. My Dnyan, Darshan do not exist in other Jeevas, therefore from my point of view, all Jeevas come in the category of Ajeev Tattva.

So from my point of view all the other Jeevas are included in Ajeev Tattva. Oh ! in that case even Arihant and Siddhas are also Ajeev Tattva.

There is a big commotion as soon as people hear it for the first time. My cousin Avinash said that he had a sleepless night after he heard such a statement for the first time. He was wondering that Siddha and Arihantas are included in Ajeev Tattva.

If a person gets rid of his ignorance and gets enlightened by learning just one Tattva then there is no doubt that once you study and understand all the seven Tattvas thoroughly and properly, you will be enlightened in the true sense and shed away all the ignorance and misconception which you had since times immortal. And thereby you will attain Samayktva.

(3) Asrava Tattva:– Evolution of pious and sinful passions. This is the simple definition of Asrava Tattva. If we see it in details, then it can be described as follows

(1) Mithyatva i.e. wrong belief,

(2) Avirati अविरत i.e. inability to take vows which lead to pious lifestyle without committing sins or wrong life style,

(3) Pramaad प्रमाद i.e. negligence to concentrate in one’s own self,

(4) Kashaya or passions, and

(5) Yoga or vibrations of Atma Pradeshas, which lead to Karmic influx and bondage, are all Asrava. And because they are modifications of Jeev they are called Bhavasrava भवास्रव. And while Bhavasravas are taking place in Jeev, at the same time infinite Karmic Paramanus get attracted. This influx of Karmic Paramanus is called Dravyasrava द्रव्याश्रव.
(4) Bandha Tattva :- Here also there are two types of Bandha in relation to Jeev and Karma respectively. They are Bhava Bandha भवबंध and Dravya Bandha द्रव्यबंध. Bhava Bandha means getting entangled in Mithyatva and pious or sinful passions. And Dravya Bandha means the bondage and entanglement of newly formed Karmas with the old existing Karmas.

(5) Samvar Tattva :- Stoppage of Asravas is called Samvar. While one is immersed in the Atma or one’s own true self, i.e. when Jeev is in its Shuddhopayog the passions of Mithyatva, attachment and aversion do not arise. And because of this it does not have Asrava or Bandha. This stoppage of Asrava is called Samvar. Bhavasamvar means non-emergence of Shubha or Ashubha passions. This is a negative statement. But there is a positive aspect also. Bhavasamvar is not only absence of Asrava or Bandha; the attainment of Veetaragata or evolution of Shuddha Bhava is Bhavasamvar. It is a positive statement, a statement denoting existence of something.

Dravya Samvar means stoppage of influx of new Karmas.

At this stage this description is enough for you. Once we go into their details you will realise that even if the Mithyatva Asrava is stopped, other Asravas continue to exist and they are stopped gradually one by one in the same sequence as mentioned in the Asrava Tattva.

(6) Nirjara Tattva :- Attainment of more and more Veetaragata is called Bhava Nirjara.

In context to Karma, those Karmas which are already existing in the bondage form start getting separated as Veetaragata keeps on increasing. This is known as Dravya Nirjara.

Samvar means stoppage of influx of new Karmas and Nirjara means dissociation of the Karmas from the bondage with increasing numbers at each samay.

And this way as the time passes Karmas go on diminishing.

(7) Moksha Tattva :- Attainment of total Veetaragata or evolution of total Shuddhi is Bhava Moksha and total absence of all the Karmas is Dravya Moksha.

Mithyatva, Avirati, Pramad, Kashaya and Yoga are Asravas and therefore are cause of Bandha. The total absence of these Asravas and Bandha lead to total separation of all the pre existing Karmas and that is Moksha.

You will realise from the above discussion, that Asrava, Bandha, Samvar, Nirjara and Moksha are all modifications of Jeev and Karma.

When we talk of Jeev as a substance we consider the substance inclusive of its modifications. But while considering Tattvas, modifications
are considered as separate Tattvas and their nature is explained accordingly.

Once we consider Swa Tattva as Jeev Tattva separately then all the other things in this cosmos are included in Para Tattva or Ajeev Tattva.

Here I give you an example of a drama depicting the story of King Harishchandra.

Do you know the story of King Harishchandra? Once the story was being enacted in the theater, in the form of a play. On seeing the calamities that befell on king Harishchandra one after another, the entire audience was so deeply touched by the pathetic scenes, that the audience was weeping literally. Except for one lady, who was least disturbed, and was watching the scenes very coolly and calmly. A weeping lady, sitting next to her, could not resist, therefore, finally asked her – “How cruel you can be? Aren’t you least affected by the touching scenes?”

She said, “Oh! he is my husband! That is why, inspite of his par excellence performance in the role of King Harishchandra doesn’t evoke pathos in me, because I know that – how much ever, he may seem to be identical and close to the character of King Harishchandra, yet he is what he is! He is different person than the role he is performing. And his nature is not going to change a bit.”

Similarly all these seven principles are separate from each other. Even though all these are different states of Jeev, yet Jeev Tattva itself is separate and different from these states i.e. Asrava, Bandha, Samvar, Nirjara and Moksha. Jeeva Tattva is a separate Tattva in itself. Though Jeev is in conjunction with the body, it is still different from the body, which is Ajeev Tattva. Though this Jeev seems to be angry or sorry etc. actually Jeev Tattva is different and passions like, anger sorrow etc. are different Tattvas.

Just as when we see a dirty piece of cloth, even in that dirty condition, the cloth is different and dirt is different. Their nature, existence and characteristics are different from each other. That is why they can be separated from each other. The advertisements in the T.V. also convey the same message, that the dirt can be removed or separated from the clothes. The only difference here is that the purpose of advertisements is to mint money on their detergent products whereas we have to concentrate and differentiate the two different Tattvas which exist.

We have to focus our attention on Jeev or Swa Tattva. In the present stage where Jeev is having Mithyatva i.e. wrong belief about the exact nature of itself and is full of passions, yet the Jeev Tattva itself is different from these passions and wrong beliefs. It is always same in nature i.e. pure sentience substance i.e. Chaitanya an eternal Tattva and the impurities of passions like attachments and aversions etc. are separate from it.
Once you firmly believe that even though the cloth is dirty yet the cloth and the dirt are two different things and can be separated; then you can find a way to separate the dirt from the cloth and make the cloth clean. Similarly even when Jeev is in the impure state because of Mithyatva and Kashayas, one has to have a firm belief that Jeev is always by its nature, totally pure, steady and Chetan. And unless you have that firm belief you can not find the way to get rid of the impurities in the form of Mithyatva and Kashayas.

Just think it over and understand that once you know that though at present stage Jeev is impure, yet by its nature it is totally pure and have firm belief in this, then only you can really do efforts to purify it. If one does not have the knowledge or cognisance of the impurity, one will not make efforts to get rid of it. And one who thinks that this present stage is its real nature, will not do anything to get rid of the impurity.

All the substances are always having modifications. These modifications, as we have seen, are constantly taking place. But disregarding this aspect or part of modification one has to concentrate on that part of Jeev substance which is beyond modifications i.e. its steady nature or existence. We will see in our next letter as to how to achieve it.

It is imperative to study these seven fundamental principles in details. Because the whole philosophy of Jainism is based on them. It is described and put forward in the context of these principles. And therefore if you have wrong knowledge and belief about these principles, then even by just reading scriptures you will not gain anything.

Further discussions about these seven fundamental principles will be continued in the following letters.

With love.

Your Mom.

Samyak Dristi Jeev thinks in this way – "Oh God! I should keep on knowing the nature of Jeev and Ajeev Padarthas properly, I should stop Asrava and Bandha, I should continuously go on doing Samvar and Nirjara, I should always keep on hoping for Moksha and I should keep on experiencing my real Paramatma-Swarup pure and separable from body and other things. I wish to spend my remaining life this way.

— Acharya Amitgati ‘Tattvabhavana’
Nature of Seven Tattvas (Part II)

Letter 21


Dear Reena & Mona,

Blessing and best wishes.

In my previous letter we had a bird's eye view regarding the nature of the seven fundamental principles. Today we will learn more details about Jeev and Ajeev Tattva.

I am myself Jeev Tattva. And that is why I must have the proper knowledge of it. And the knowledge of Ajeev Tattva is also essential in order to differentiate myself from it and thereby know that I am not that. Because since times immortal we have presumed Ajeev Tattva to be me or in other words we have considered conjunction of both Jeev and Ajeev as one and that is me. So let us see what is this Jeev Tattva.

Pandit Daulatramji in the book Chhadhadhala says, "चेतनको है उपयोग रूप, बिन्नयुक्त बिन्नमुद्रत अनुभु।" Acharya Kundakunda in his scripture Samaysar says, "आहेमकाई खलु सुन्दरे ध्वस्तणांकांको सदलक्ष्मी।" which means that 'I' am, one single pure substance which has no beginning, no end and Aroopi and full of sentence. This is all I am, for I am nothing beyond this. Even a smallest particle in this cosmos is not mine.

Pt. Banarasidas in Samaysar Natak says, "चेतनस्वरुप अनूप, अपरुप, चिदम्बरम सदा पदे नरो।" Acharya Umaswami in Tattvarthasuttra describes Jeev as "उपयोगो लक्षण।" Pt. Todarmalji in Moksha Marga Prakashak writes, "अनूपित्क प्रदेशोका पृष्ठ, प्रसिद्ध ज्ञानिक गुणोका धारी अनातिदित्व वस्तु आप है, और पूर्विक पुरुषस्त क्रमोका पित्तू, प्रसिद्ध ज्ञानिकोसे सहित, जिका नवी संयोजन हुआ ऐसे सारोपक्व प्रदुषण पर है।" In Atmasiddha book Shreemad Rajachandra says, "शुद्ध शुद्ध चैतन्य घर, स्वयं ज्योति शुच्यात।" Though these are seemingly different statements about Jeev but their meaning is same. This is all the description of Jeev Tattva.

This nature of Jeev Tattva which is told by the omniscient ones, is experienced by the Pandits and great saints mentioned above and then they later described it in scriptures. Similarly we also have to attain this self experience.

Now here we will first discuss about the Jeev Dravya. We already know that substance has attributes and their modifications. At every samay some modification or other is existing. That means substance is always with one or the other modification. It can not exist separately from modification. Though it is constantly changing in the modifications yet as a substance itself it is constantly existing as the very same substance.

That is to say that each substance has two aspects. One aspect is that which is permanent, constant, steadfast. This is known as Dravyansh
Dravya means substance and Ansh is a part. The other aspect is that which is constantly evolving and extinguishing in the form of modifications is known as Paryayansh.

The Dravyansh being Nitya नित्य i.e. constant is the same since times immortal and will remain so till infinite time. It never undergoes any change, it neither increases nor decreases. It remains as it is just the same without change. This Dravyansh is eternally steadfast, unsplitable, single, pure inherent capacity of a substance. (विकाली, शुचि, परमपरिपालिक, एक, रुद्रभाव).

We will see this in following tabular form

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Nature of Substance</th>
<th>Nature of Dravyansh</th>
<th>Nature of Paryayansh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dravya</td>
<td>Samanya-Visheshatmak</td>
<td>Samanya</td>
<td>Vishesh</td>
</tr>
<tr>
<td></td>
<td>सामान्य-विशेषत्वक i.e. General &amp; Particular</td>
<td>सामान्य General</td>
<td>विशेष Particular</td>
</tr>
<tr>
<td>Kshetra</td>
<td>Bhedabhedatmak</td>
<td>Abhed</td>
<td>Bhed</td>
</tr>
<tr>
<td></td>
<td>भेदभेदत्वक Indivisible &amp; divisible.</td>
<td>अभेद Indivisible</td>
<td>भेद Divisible</td>
</tr>
<tr>
<td>Kaal</td>
<td>Nityanityatmak</td>
<td>Nitya</td>
<td>Anitya</td>
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<tr>
<td></td>
<td>नित्यानित्यात्मक Everlasting &amp; everchanging</td>
<td>नित्य Everlasting</td>
<td>अनित्य Everchanging</td>
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<tr>
<td>Bhava</td>
<td>Ekanekatmak</td>
<td>Ek</td>
<td>Anek</td>
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<tr>
<td></td>
<td>एकानेकत्वक Singular &amp; Multiple.</td>
<td>एक Singular.</td>
<td>अनेक Multiple.</td>
</tr>
</tbody>
</table>

From the above table you would realise that the Dravyansh in any substance is Samanya, Abhed, Nitya and Ek. It remains same or as it is at all the times, it is complete in itself. It does not need any addition or change to become complete but it is always complete. The Paryayansh of any substance is Vishesh, Bhed, Anitya, and Anek and this changes at each Samay.

From the point of view of Dravyansh all the Jeev substances are similar and from the point of view of Paryayansh there are many different types.

For example, those who are in embodied form and having Karmas are Sansari संसारी and those which are totally free from body and Karma
are Mukta युक्त Jeev. From the view point of Dnyan modification those who have limited knowledge and others who are omniscient ones. From the view point of Charitra modification those who have Ekoeshcharitra i.e. Shravak श्रवणक and those who have Sakalcharitra i.e. Muni मुनि. From the view point of number of sensory organs along with the knowing capacity those with singular sensory organ and those with two, three, four or five sensory organs. (एकेण्ड्रिक्षे पंचेण्ड्रिक्षे तत्क)

If we look at the Jeev substance from the Paryayansh aspect, all these differences are actually existing. It is a reality no doubt! But if you disregard or ignore this Paryayansh and look only at Dravyansh of Jeev substance then we find that it is always constant and steadfast and is always full of Dnyan and Darshan. It is similar in every Jeev substance. It is the same in Siddha Bhagwan and also in Nigod निगोद Jeev as well as in you and me.

And this Dravyansh which is steadfast, eternal, sentience is itself Jeev Tattva. But here we are concerned with our own Swa Tattva i.e. self Tattva. Therefore we have to understand and know that 'Here I am who is full of sentience, is eternal and steadfast '. This Swa Tattva which is 'I', is Jeev Tattva. This is how we have to recognise ourself.

Now you must have got the difference between Jeev Dravya and Jeev Tattva very clearly. By Jeev Dravya we understand as 'उत्पाद स्वयं धौव्य युक्तं द्युत' This means existence is the characteristic of a Dravya and this existence comprises of Utpad (evolution), Vyaya (extinction) and Dhrouvyaa (constancy). In any substance Utpad and Vyay together form Paryayansh and Dhrouvyaa i.e. the aspect which is steady is the Dravyansh.

When we say Jeev Tattva it means that inherent or intrinsic capacity i.e. Param Parinamic Bhava परमपणिनामिक भाव which is separate from pure (Shuddha) and impure (Ashuddha) modifications and is constantly pure all the times-past, present and future. In fact the modifications can never be separated from the substance but we have to imagine separating them in our knowledge and belief so as to really understand the true nature of Jeev Tattva.

The following examples will clarify further:

Just as the gold can be seen in the form of ornaments like bangles, necklace, rings, earrings etc. in our treasury box, yet when we want to estimate the total amount of gold we possess, then automatically our attention shifts from the various shapes and sizes of the ornaments to the total amount of gold measured in grams.

Similarly, we see that though the people of different nationalities i.e. Americans, Indians, Japanese, Africans, due to different origins, differ in
their characteristics, their physical structure, colour, height, habits etc. yet from the point of view of human race, all are similar i.e. all are human beings.

In the same way inspite of the various differences of Jeevas that exist in the form of different species found in the four phases and also the Siddhas yet from the view point of Jeev Tattva all Jeevas are same because the eternal Dravyansh never changes.

That is why it is said, ' गम स्वरूप है सिद्ध समान ' i.e. my real nature is just like a Siddha Jeev.

But it will be a wrong belief if some one considers himself similar to Siddha from the modification point of view as well.

In case of Siddha Bhagwan their Dravyansh is pure and is having fullest capacity and this is manifested in their full bloomed modifications. In other words as is their Dravyansh so is their present status of modifications. Therefore by looking at the explicit status of Siddhas we know that their Dravyansh is exactly the same. Thus it dawns on us that even my own Dravyansh is just like the Dravyansh and Paryayansh of Siddhas. It is just like a mathematical principle – A = B and B = C, ∴ A = C.

I hope you realise now, as to why it is so essential and important to know and to bow before Jinendra. By knowing them I will know myself. By knowing the explicitly manifested Paryayansh of Jinendra we are able to know their Dravyansh and thereby we know that I am i.e. my Dravyansh is also the same. This is how our attention and concentration turns inwards towards one's own self. That is why Acharya Kundkund in his Pravachansar scripture has said, "One who knows Arihant Dravya wise, attributewise; and modificationwise; his mithyatva vanishes ".

That Dravyansh which is different from Paryayansh is me or myself i.e. Jeev Tattva. Once you understand and realise this principle it is not difficult to follow and understand that among the seven fundamental principles, i.e. Tattvas, I the Jeev Tattva or steady and permanent Dravyansh is separate from the modification Tattvas namely Asrava, Bandha, Samvar, Nirjara and Moksha.

Inspite of the existence of Asrava and Bandha in the Paryay yet ' I ' i.e. Dhruva Ansh which exists forever is separate from them and this fact can easily be understood. So now when we are looking at our own Dravyansh by disregarding our own Paryayansh how can we have any relation or oneness with other substances? So it is now easier to understand that Jeev Tattva is different from Ajeev Tattva which is para Dravya.
Therefore to concentrate on Dravyansh or Jeev Tattva one does not have to get rid of the modifications nor they have to be destroyed for it is impossible to do so. But we only have to ignore their presence and concentrate our attention on the everlasting steadfast Dhruva Ansh. We have to take refuge in it. And once one accepts that Dravyansh as one’s own self, then Dnyan Upayog (ज्ञान उपयोग) or concentration is automatically turned towards it.

On the main road in front of our house at Sion due to the continuous traffic there is constant noise of the heavy traffic moving. But despite of all that noise we can always identify the sound of the horn of our own car. Because there is an attachment towards the car as our own.

Jeev Tattva is a subject matter of self identification and concentration. While learning to shoot an object, the attention is concentrated on the target. At that time there are many other objects present or existing around it but they are not the centre of our attention at that moment because the eye-sight and the mind both are fully concentrated on the target only.

Similarly, though modifications are existing and are by nature, not permanent or very short lived, are of varied nature and numbers, are not perfect and are perverted or impure, once you disregard their presence and concentrate only on that steadfast permanent Ansh or establish oneness as Swa in it then you can understand and experience Jeev Tattva i.e. own self to be a separate entity.

If it is so then you may ask here as to what is the necessity of studying and knowing Ajeev Tattva? Because as it usually happens one can have oneness or one can identify one self with Ajeev Tattva. Parajeet and Para Dravya are all Ajeev Tattva. Because they can not be Swa Tattva. And therefore I do not have to just keep on studying and knowing all the Para Dravyas and other Jeemas. But I have just to know and realise that Ajeev Tattva is not myself.

Most important is that this body is separate and different from me. Because usually we do not establish our own oneness with White House or Taj Mahal or infinite other things in this cosmos, but it happens with the present body and possessions.

And we do not limit ourselves by having oneness with body alone but consider Kashayas also as our own nature; for instance, I am very kind hearted and benevolent, that man is very hot tempered or the other one is very deceitful etc. We establish oneness with these passions and consider them to be our Swabhava or our real original nature. That is why these Paryay Tattvas are considered different in seven Tattvas.
In our following letters we will study those seven Tattvas and find out as how we have been harbouring wrong concept and wrong beliefs about the nature of things. We have also to learn as to which of these Tattvas are Haya (or worth leaving or do away with), Dnyeya (worth knowing or understanding) and Upadeya (worth manifesting and taking refuge into them).

Among these seven Tattvas Punya पुण्य or virtuous deeds and Paap पाप or sins or vices are included. In Asrava Punyasrava and paapasrava and in Bandha Punyabandha and Paapbandha are included. In the Jinagam sometimes Paap and Punya are mentioned separately and instead of seven Tattvas nine Padarthas are mentioned.

Whether you say seven Tattvas or nine Padarthas they are all same in nature. Only from the explanatory point of view they have been mentioned differently.

Their detailed description follows in my next letter.

With love.

Your Mom.
Fallacious Beliefs about the Seven Tattvas (Part I)


Dear Reena & Mona,

Blessings & Best Wishes.

In last few letters we have seen the general nature of seven Tattvas. Unless we know these seven Tattvas as told by Jinendra Bhagwan and then have Right Belief and knowledge about Swatattva and cognise and experience it, we will not attain Samyak Darshan and without Samyak Darshan one will not have experience of Bliss.

We will get the true and proper teachings or guidance only from the true Deva, Guru, and Shastras. And one gains fallacious guidance or teaching from Kuguru, Kudeva and Kushastra. In this way the Jeev acquires fallacious belief and knowledge i.e. Gruhit Mithyatva गृहित मिथ्यात्व. And only when the Jeev leaves them aside and gets true teachings, then only his Mithyatva or fallacious beliefs wane off. This fallacious belief which Jeev has since times immortal is called Agruhit Mithyatva अगृहित मिथ्यात्व. The wrong or fallacious knowledge and belief about these seven principles is Mithyatva.

The fallacious or wrong belief of the principles in fact means wrong belief this Jeev has about these Tattvas. Because Tattvas themselves do not change their nature, but Jeev himself has wrong notions about them. These Tattvas are the established facts and reality and to have wrong notion about them is the fallacy created in our imagination.

The changes or modifications in the things of this cosmos do not take place as per the ideas and faith of the ignorant Jeev and because of that he is miserable. And to rectify this wrong or fallacious belief arising out of his ideas and imagination regarding the true nature of Tattvas is the only way to relieve him of his miseries.

The fallacious belief about the seven principles means not to accept them as they are but to believe them to be otherwise, which in fact is not their true nature. Each Jeev has this wrong notion about them since times immortal. That is why even though he does not know the true nature of the seven Tattvas yet he is all the time familiar with their fallacious notions.

That is why in Chhahadhala, Pandit Daulatramji and in Mokshamarga Prakashak, Pandit Todarmalji have described the fallacious notions first and then explained the true nature of the Tattvas latter on.
This is the proper and apt procedure. Because if a chronic patient is told about the symptoms of his ailment, with which he is familiar and then is told about the condition of proper healthy status without the ailment or its symptoms and then is advised about the course of the treatment, then he believes in it quickly and is ready to take the treatment.

Fallacious beliefs about **Jeev & Ajeev Tattva**:

The fallacious beliefs about both the Tattvas are told together because Jeev who has Mithyatva considers or believes –

1. **Jeev** and **Ajeev** together as ‘me’ or ‘myself’;
2. **Ajeev** as **Jeev**;
3. **Jeev** as **Ajeev**.

In other words he considers that **Jeev** is a combination of body and soul together as one or considers body itself as **Jeev** or **Jeev** as body itself. He is not able to understand the separate nature of these two Tattvas.

Suppose a child is asked to buy lemon from the market, and brings something else like orange or cucumber, it proves that he neither knows the true nature of lemon nor that of the orange and cucumber.

In Chhahadhala **Jeev Tattva** is described as **Chetanko hai upayog roop** which means the true characteristics of **Jeev** are **Dnyan** and **Darshan**. It means these are my characteristics, these are also your characteristics and also are the characteristics of **Nigod Jeev** and **Siddha Jeev**. This is the nature of all the **Jeevas**. But **Jeev** does not consider this **Dnyan Darshan** to be his nature, on the contrary considers the body to be his nature.

You may realise that as soon as we get up in the morning we look at ourselves(?) in the mirror. We are happy to see the photo of our body as we consider it to be our photo. So if the body is beautiful we feel proud and consider that we are beautiful or feel unhappy by the thought that we are sick whereas it is the body which is sick. Once we acquire a new body we are born and think that when the body will be left by the soul it will be our death. Is it not true that we believe this to be the true state of affairs?

It is said in Hindi "तन उपजत अपनी उपज जान, तन नश्त आपको नाश मान ".
It means that we take the birth of the body to be birth of ourselves and the end of the body to be our end. Though only two stages, first stage of birth and the last stage of death are mentioned here, all the other stages in between also are considered to be our stages. e.g. If the body is fair and beautiful then I am fair and beautiful, if it is tall then I am tall, if it is short I am short, when it is growing I am growing, if it is disabled then I am disabled etc.
This Jeev in fact, does not stop here. It not only identifies himself with the body, but has the feeling of being one with the family, like wife children etc. or having oneness or mineness with possessions like wealth house, car etc. In fact, these are all totally different, separate substances which are Ajeev Tattva.

But Jeev considers himself to be happy or unhappy, wealthy or poor, a family person or a single loner person without anyone to depend on and hence helpless or unlucky etc. because of these other things: In family life we see many people miserable because of these types of wrong notions. They are unmarried or don’t have children and then consider themselves as unlucky and imperfect.

It is no wonder that all your beliefs and ideas are fallacious in life because you have initially wrongly identified yourself with the body and all your other beliefs are based on this wrong assumption.

Since times immortal this Jeev is passing through many different forms in the cycle of birth and death. One single Atma unites with the body which is a conglomeration of infinite Pudgal Paramanus and their conjunction and separation means taking these new forms or going through the cycle of birth and death.

In Mokshamarga Prakashak this belief of the Jeev due to Mithyatva is described as follows:

1. The oneness with this present state of the body and the soul conjunction or ‘This is me’.

   \[
   \begin{array}{ccccc}
   \text{Atma} & \text{Pudgal} \\
   \text{Swabhava} & \text{Vibhava} & \text{touch} & \text{taste} & \text{smell} & \text{colour} \\
   (\text{Dnyan, passions}) & \text{Darshan etc.} & \\
   \end{array}
   \]

   He considers that the combination of all the above is himself. That means both the body as well as the possessor of knowledge and passions is me or myself. This is called Ekatva Buddhi (एकत्वबुद्धि) or identifying oneself with both Atma and Pudgal as one entity.

2. ‘These are all mine’ – That is known as Swamitva Buddhi (स्वामित्व बुद्धि) or in other words ownership of the modifications of both Atma and Pudgal combined together. That is the fluctuating levels of Dnyan and Kashayas and modifications of attributes of touch, colour, taste etc. of Pudgal are considered as one’s own state. It is also called as Mamatva Buddhi (ममत्व बुद्धि).

3. I am the doer or these are my own activities. Since there is an instrumental cause and effect relation between Jeev and body, when
Jeev has some wishes or passions at that time certain activities take place in the body, within itself because of its intrinsic capacity. But Jeev considers them to be his activities. This is Kartrutva Buddhi कर्तृत्वबुद्धि e.g. I talk, I walk etc.

(4) I am enjoying these things. Body goes through different stages such as hunger, thirst, cold, fever, ailments etc. And because of Mithyatva Jeev considers himself as happy or miserable in these conditions. He considers these states to be his own and thinks that he has fever, he is feeling cold or he is hungry, thirsty etc. And thinks that because he has fever he is unhappy. This is Bhokrutva Buddhi भोक्तृत्व बुद्धि. That is he considers himself to be the enjoyer or sufferer.

In this way he identifies himself with whichever modification of phase he is in at the time e.g. human phase, Deva phase etc. and has sense of oneness and possessiveness to such an extent that he considers himself to be that phase only.

Pandit Todarmalji explains the reason behind it. He says Atma has knowledge through sensory organs since times immortal and through these sensory organs the Atma which is Amoortik or without material form can not be known. But the body which has material form is known through sensory organs. And Atma by nature has definite sense of self existence. But as long as he does not know himself as a separate existence from all other things, till then he identifies himself with this conjunction of body and soul.

Jeev and body have varied instrumental relationships with each other. And because of the intensity of the Mithyatva those thoughts which can differentiate the Jeev as a separate entity from body do not arise. So after understanding these fallacious beliefs about the Jeev and Ajeev Tattva now we will see the fallacious beliefs about Asrav Tattva.

Fallacious Beliefs About Asrava Tattva:

In our last letter we have seen the nature of Asrava Tattva. Passions and Mithyatva are Asravas, they are Vibhava. It means (Vi = against Bhava = nature ) i.e. the opposite of original true nature e.g. coldness is Swabhava of water and hotness is Vibhava of it. That state or phase which occurs due to the presence of an instrumental cause is Vibhava. And that state which exists without such external instrumental cause is Swabhava.

Sentience and Bliss is Swabhava of Atma and passions or Kashayas are its Vibhava. Despite this being the state of facts, Jeev who is Mithya Drishti or has perverted belief considers them to be his Swabhava. Asravas by nature are misery, but Mithya Drishti Jeev thinks that they give him pleasure. The passions whether pious or sinful always lead to anxiety in this present times. And because of the bondages
created by them they also lead to misery in the future. Therefore it is said, 
*Asrava Dukhkhar Ghanere, Budhivant Tinhe Nirawere* (आश्रव दुःखकार घनेरे, बुद्धिवांत तिन्हे निरवेरे).

Real cause of misery is the passions of attachment, aversion, love, hatred etc. But ignorant *Jeev* considers the other things or substances and circumstances to be the cause of misery. And in order to get rid of the miseries caused by this he acts in a way which ultimately leads to more passions and this in turn leads to continuous vicious cycle of these passions and misery.

Here is the fallacy about *Asrava Tattva* in nutshell.

(1) Passions or *Asravas* are *Vibhava* but *Jeev* considers them to be his *Swabhava*.

(2) Passions and *Atma* are different. But *Jeev* considers that *Dnyan* or sentence and passions to be one. He can not differentiate between the two.

(3) *Asravas* by nature are misery and bondages are created because of them which ultimately are causes of misery in future as well. But *Jeev* believes them to be pleasurable.

(4) *Jeev* believes that, ‘I have pain, sorrow or misery because of circumstances and adversity makes me angry’. This is the belief of *Jeev*. But he does not understand that *Asravas* in fact, are the cause of misery. Naturally, since he thinks that passions belong to him so how can he consider them to be bad?

*Mithya Drishti* *Jeev* considers *Shubha Raag* to be good and leading to pleasure. And because it will lead to heaven and other pleasures it is good. But how can a thing which leads to bondage—can be a source of pleasure? This fallacious belief is described in ‘Chhahadhala’ as follows:

‘रामदि प्रकट ये दुःखदेन, तिनही को सेवत गिनत चैन।’

It means that passions are obviously misery, but *Mithya Drishti* *Jeev* takes pleasure in having passions and acting according to them.

**Fallacious Beliefs about *Bandha Tattva*:—**

Again here also Chhahadhala explains this fallacy as follows:

‘शुमाहुष बृंढके फल गँजार, रति अरक्ति करे निज पद विसार।’

It means that *Jeev* has good or favourable and bad or unfavourable fruits of his earlier bondages. And in present times he has liking for the favourable ones and dislikes for the unfavourable ones. And he is entangled in them and forgets or looses sight of his own nature that is *Jeev Tattva*.

The favourable circumstances and surrounding things which a *Jeev* gains are due to the fruits of his *Punya Karma* or virtuous deeds and
unfavourable circumstances and surrounding things are due to the fruits of sinful deeds. Jeev who thinks that the fruits of earlier deeds to be pleasurable, considers virtuous bondage i.e. Punya Bandha, to be good and therefore worth doing.

One who is interested or takes pleasure in fruits of Punya likes Punya Bandha as well. But it is needless to say that one who believes that certain bondages are pleasurable has definitely perverted belief about Bandha Tattva.

Sanyoga संयोग or surrounding things and circumstances are substances and entities separate from one’s own self and to consider them to be favourable and unfavourable is itself Mithyatva.

Karma Bandha is formed because of Asravas. And the fruits of some Karma do not allow the manifestation of attributes of Dnyan, Darshan and Veerya to bloom to their fullest capacity and even the degree of the manifestation varies as per the degree of Karmas. Some other Karmas are instrumental cause of Mithyatva and passions. Other Karmas give fruits in the form of pleasurable or miserable surroundings or circumstances. While still some other Karmas are instrumental cause of characteristics of body (its height, colour, form etc.).

The root cause of all these is Karma. But it is very minute and is not visible. This Jeev considers that he himself or the God or the destiny to be the Karta or creator of these circumstances. And his this belief about the Karta of circumstances is his fallacious belief about Bandha Tattva. In other words, he does not realise or understand that Karmas are the instrumental cause of the circumstances, and wrongly believes that either he or God or destiny creates circumstances.

Just realise that the one who has wrong or fallacious belief of one Tattva, has fallacies beliefs about all the seven Tattvas.

I will discuss the fallacies about the rest of Tattvas i.e. Samvar, Nirjara and Moksha in my next letter.

With love.

Your Mom.

On one hand if you are to gain Samyak Darshan and on the other hand if you are to gain the kingdom of whole cosmos; attainment of Samyak Darshan is superior. Because kingdom of the whole cosmos is going to meet an end after a particular period and on gaining Samyak Darshan one is surely going to acquire Moksha which is eternal Bliss.

— Acharya Shivakoti ' Bhagavati Aradhana'
Fallacious Beliefs about the Seven Tattvas
(Part II)

Letter 23

Dear Reena & Mona,

Blessings & Best Wishes.

Our main aim in life is to be eternally and truly happy and this is only possible by knowing the exact nature of ourselves, our own self.

In fact I have just to understand and know that I am by nature Dnyan or sentience and Sukh or Bliss in its totallity. Because we don’t have to acquire pleasure or Bliss from any other thing outside but from one’s own self. For as soon as we know and have experience of our own self which is Bliss itself, we will experience Bliss.

Till today we have had false ideas about the true nature of things including our own nature and we were believing that we are happy or miserable accordingly. Since last letter we are discussing what are those wrong or fallacious beliefs. Jeev, Ajeev, Asrava, Bandha, Samvar, Nirjara and Moksha are the seven fundamental principles or Prayojanbhoot Tattvas. And by having factual or true knowledge and belief of these Tattvas we can get rid of our miseries and gain true eternal Bliss. But since times immortal this Jeev has fallacious beliefs about these Tattvas.

Fallacious beliefs about Samvar Tattva:—

Absence of Asravas is in fact Samvar. That means, non emergence of the passions or stoppage of influx of Karmas is Samvar. But this is a negative definition. Its positive definition is the evolution of Veetaragata or Shuddha Bhava is Samvar.

At that stage one has Dnyan which is beyond sensory organs and Bliss which is also beyond the realms of sensory organs. It means Samvar is nothing but the experience of Bliss in the Atma. Because super sensory Dnyan and super sensory Bliss have Avinabhavi relationship.

Wherever there is Samvar there is the experience of Bliss. The Bhavalangi Munis i.e. true Veetaragi monks have Samvar and therefore experience Bliss to a greater extent. Those who do not know the nature of Samvar, look only at the outer conduct and state of these monks and feel that they are experiencing the hardships in life because they do not wear clothes or do not have worldly belongings to protect themselves from the so called miseries of life. And in turn they pity these monks and feel sorry for them. This is due to the fallacious belief about Samvar Tattva.

Therefore the one who believes Samvar to be painful, tedious and miserable will never try to achieve Samvar Tattva. He who considers
Asrava to be good or beneficial and comfortable will not consider absence of Asrava i.e. Samvar to be beneficial and will not try to get rid of Asravas.

There is another major and grave mistake people commit about Samvar. And that is to believe that Asrava can lead to Samvar. Taking vows and doing penance, or to commit oneself to do certain rituals and other related behaviour is a kind of Shubha Raag (virtuous passion). Mahavrata is also Shubha Raag. But Shubha Raag is Asrava. If somebody thinks that Shubha Raag to be Samvar itself or even the cause of Samvar then it is incorrect. Because it is totally wrong to believe that those things which are the cause of Asrava and Bandha can also be cause of Samvar (Shuddha Bhava).

Shuddhopayog or to get immersed totally in one’s own true self is the one and only way to attain Samvar or to get rid of the Asravas. But up till today this Jeev has neither known what is the true nature of Samvar nor he has experienced Samvar which is Blissful.

Therefore this Jeev which is Mithya Drishti or with perverted belief considers Samvar to be very painful, miserable, unbearable and thinks that resorting to Asrava or Shubha Bhava he can attain Samvar.

Fallacious Beliefs about Nirjara Tattva:

Tattvarhasutra says, "इच्छा निरोषः तपः । " and "तपस निर्जरा च ।". It means that negation of wishes or their absence i.e. the state where desires do not arise at all in oneself is Nirjara. And that is truly Blissful.

Desire is the root cause of misery and anxiety. Whenever Jeev considers other substances as beneficial or harmful, he either craves to have them or get rid of them as the case may be. But in fact other substances are neither beneficial nor harmful. Because of his Mithyatva Jeev considers them to be so.

The other substances never change their modifications as per our wishes and desires as they are independent substances. If by chance any one wish is fulfilled even then Jeev keeps on constantly having new wishes or longing and thereby Jeev constantly experiences anxiety.

Wish to enjoy object through the five sensory organs – The root cause is Mithyatva.

Evolution of four types of Kashayas – The root cause is Mithyatva.

The belief that external belongings or things are either beneficial or harmful – The root cause is Mithyatva.

If the root cause Mithyatva remains permanent then the presence of its consequential fruit of having longing, Kashaya and belief that other things are beneficial or harmful will continue. To suppress the wishes and passions or not to show them externally is not the real way to get rid of
them. But instead to attain a stage, where they will not arise in you at all is the right solution to it. Therefore to get rid of the root cause i.e. Mithyatva, is the only solution.

In terms of Karma theory the Ekdesh absence i.e. partial absence of the Bandha is Nirjara. One who has misunderstanding about the true nature of Bandha Tattva will not be able to understand the true nature of Nirjara Tattva. One who believes that the Bandha or bondage of Punya Karma is the cause of pleasure then he thinks that the way to attain Nirjara is painful.

Jeev becomes unhappy due to the fruits of the Karmas which he had bonded in earlier times. But Jeev considers other substances to be the cause of unhappiness and then tries to get rid of the substances instead. But does not do anything to get rid of the Karmas themselves. And in this fashion due to the wrong fallacious belief of Nirjara Tattva Jeev continues to remain miserable.

Fallacious Beliefs about Moksha Tattva:—

Moksha means total Bliss without any anxiety, it is infinite pleasure; total absence of Karmas, state of purity of Atma to the fullest extent. And manifestations of all the infinite attributes of Atma to their fullest capacity is Moksha. Since Mithya Drishti Jeev does not have the knowledge of true Bliss, he considers that, to get pleasures through his five sensory organs and his mind is the real happiness or Bliss. In fact, he wants to enjoy many different things or substances. But Atma can only know them. Atma can not acquire or abandon other substances.

He constantly wishes to acquire or get rid of some thing or other and thereby constantly has anxiety. If by chance some wish is fulfilled he believes he is happy; but at the same time or Samay there is anxiety because a new wish or desire emerges. Veetaragata which is total absence of any kind of desire is a peaceful state without any anxiety.

Ignorant Jeev considers enjoyment through sensory organs to be true pleasure or Bliss; and expects that similar kind of pleasure will be available in Moksha. This is the fallacy about the Moksha Tattva.

Many a people ask the question as to what one does after attaining Moksha? And if one does not have to do anything then what is the fun if you don't or can't do anything there?

This Jeev does not understand the nature of Bandha Tattva. And since he does not realise that misery is due to Karma Bandha and unless and until there is total absence of Karmas one can not be totally happy or have Bliss. Or in other words because he has fallacious belief of Moksha Tattva and considers the objects or substances other than himself and unfavourable circumstances to be the cause of his miseries, this Jeev
wishes to destroy or get rid of those substances. And in this process continuously new Karma Bandha are being formed.

After discussing all this in details one realises that one who does not understand Atma or one's own self, has fallacious beliefs about all the seven Tattvas. The basic idea behind knowing the seven Tattvas in their proper perspective is not just to know about them, but to know the one unique Pure Soul i.e. Shuddha Atma i.e. to know one's own self.

Punya (virtuous deeds) and Paap (sin) are part of Asrava and Bandha Tattva among seven Tattvas. But despite this some Acharyas explain them separately and call them nine things or Padarthas (पदर्थ). Whether you say seven Tattvas or nine Padarthas it means the same thing.

In true sense of the word Punya and Paap both are the names of Karmas. And both being Karmas they are of the same kind or type. Since both create or begate anxiety, they are bad. But Mithya Drishti Jeev considers Punya to be good and Paap to be bad. Because he thinks that because of Punya, things happen according to his wishes, so it is good or favourable and because of Paap things don't happen as per his wishes, so they are bad therefore despises them.

In fact pleasure or misery is due to the fallacious beliefs of Jeev. He considers his body to be himself and if the body is healthy then he thinks himself to be happy, this is his additional error. He thinks himself happy, if he has favourable external circumstances surrounding him. Therefore he considers that fruition of Punya to be good, because that creates favourable circumstances. And the fruition of Paap to be bad. But this is also his fallacious belief. This is the error about Bandha Tattva.

Because when one considers fruition of Punya Karma to be good i.e. he considers Bandha to be good, how will he ever consider Moksha which is absence of Bandha to be good?

The one who considers Punya Bandha to be good he considers Shubha Asrava or Shubha Raag which is the cause of the Punya Bandha to be good and Ashubha Raag to be bad. Now one who considers Asrava to be good and worthy of practicing he does not understand Samvar which is absence of Asrava. Therefore he does not consider Samvar to be good. He who considers Asrava, Bandha itself to be good how can he ever consider Samvar, Nirjara and Moksha to be good?

Just observe that one fallacious belief leads to a chain of such fallacious beliefs. Have you ever observed a potter making the heap of earthen pots by placing them one upon the other? If in the bottom line the pots are kept upside down, then in all the above rows they have to be stacked in the same upside down fashion. Similarly once a single
principle is understood wrongly or one has fallacious belief about it, then rest of the principles are also not understood properly.

Usually people who study and listen to the scriptures always ask the question, “What are we supposed to do then or how are we supposed to behave?” Just note that even in the question one sees the Karta Buddhi or belief of oneself being the doer. In the last two letters we have been discussing the fallacies of belief. But even then instead of realising the simple fact that all one has to do is to rectify the fallacious belief; Jeev on the contrary considers the human form to be himself, and thinks of improving the behaviour or action of the human form. From this his misconceptions about Jeev, Ajeev, Asrava and other Tattvas is seen.

Once a man was bending down and was trying to do something on the ground. His friend passing by asked him as to what he was doing. On that he said he was trying to straighten up his crooked shadow. Are you not amused? Usually one laughs very easily at other's folly! His friend advised him, saying that instead of trying to improve upon the shape of his shadow, if he himself stood straight his shadow would automatically straighten up.

We are also doing the same thing. We are identifying our own self with the modifications i.e. manifestations of the physical body and try to improve the human behaviour i.e. conduct. But our real well wishers i.e. Deva, Shastra and Guru are telling us, Oh Bhavya! (one who is eligible to attain Samyak Darshan), you just understand and experience your own self. Don’t keep on looking at the modification and don’t try to improve or get rid of passions and other Vibhavas. You understand and accept your own self as it is or as its Swabhava and experience it within you. Then your modifications will also turn towards their own true nature and start manifesting as per their own Swabhava.

Though these fallacious beliefs are existing since times immortal and are deep rooted, one does not have to worry or get disheartened. The only proper way to rectify our beliefs is to get immersed in one's own self after understanding the exact true nature of the seven fundamental principles.

We will see in our next letter the exact nature of these seven Tattvas as they are. That means which of them are Heya (हेय) worthy of getting rid of, Dneya (देय) which are worthy of just knowing and which ones are Upadeya (उपदेय) worthy of taking resort into.

With love.

Your Mom.
Proper Belief of Seven Tattvas  
(Part I)


Dear Reena & Mona,

Blessings & Best Wishes.

You know, this subject of seven fundamental principles is extremely interesting, and discussions on it can be carried on endlessly without one getting bored!

Only after knowing their nature we can understand the nature of the Atma as described by Acharyas in scriptures like Samaysar. This is the fifth letter about these seven Tattvas. It is always enjoyable to discuss the subject of our liking because we never get bored of it. In fact by discussing over and over again we start learning the implications of the deeper meanings and thus we get involved whole heartedly.

We have learnt the definitions of the seven Prayojanbhoot Tattvas. And in last two letters we have seen how a Mithyatvi Jeev acquires fallacious beliefs about them. But just to know this much is not enough to get to our goal. It will not serve our purpose.

Let us elaborate this with an example.

There is a township where there are many houses and many roads leading to them. These roads are full of potholes, with ups and downs and other difficulties. But all the houses are very comfortable and with all the facilities and amenity for the pleasure of the person living there.

I can not enter into any of these houses. But there is one house which is my own and nobody else can enter into it except myself. My house is also full of all the comforts and amenity. Now besides the bad roads there is one road in this town which is very clean and well maintained. By taking that road I can reach my house, because it leads to my own house.

But just by knowing all these things I will not be happy and be able to enjoy all the pleasures of the house. Just to know all these things will not be perfect knowledge or Yatharththa Dnyan. Just by knowing about the facilities and amenity of the others’ houses, I will not get pleasures and by going on these rough roads not only I will not get pleasure but also I will have unhappiness, sorrow and pain.

Yatharththa Dnyan of that town will be that, when I will know that my real pleasure or Bliss is available only in my own house. Just by seeing the pleasures of other houses, I will not get any benefit. I will have to follow the road leading to my house and leave aside the other rough roads. I will have to go on the road and reach my house.
And in the end leave behind that road as well and actually enter my house. And once I have this full knowledge and have total faith in it and after that, when I take my first step towards my house then it can be said that my knowledge and belief about the township are proper. And once I enter the house and enjoy the bliss in the house then that knowledge and belief and my conduct will be manifested in its fullest capacity or will bloom fully, and I will achieve infinite bliss for ever.

Now we will apply this example to our theory of seven principles.

In this cosmos there are infinite substances Jeev, Pudgal, Dharma, Adharma, Akash and Kaal. All these substances are complete in themselves. They have infinite number of attributes. But since each of these Dravyas is existing in its own Chatushtaya i.e., its own Dravya, Kshetra, Kaal and Bhava, I can not enter into any of them.

I am also a Dravya full of infinite attributes and exist in my own Chatushtaya of Dravya, Kshetra, Kaal and Bhava. Nobody else can enter in my own Chatushtaya.

The roads which lead this Jeev into the vicious cycle of birth and death and make it roam around aimlessly in various forms of existence, are full of hazards and difficulties. Apart from these there is another path which is called Moksha Marga. By following it, I can enter my own Moksha Mahal or ultimate goal. By leaving that road behind I can reside in my home permanently.

After acquiring this knowledge from the scriptures when I will take the first step towards my house of Swa Dravya and come on the Moksha Marga. Or in other words when I will attain Samyaktva from that point onwards, my Dnyan, Shraddha and Acharan, (my knowledge, belief and conduct) will be true and proper. And further after taking this path I will reach my home and then enter it and start residing in it and thereby enjoy the total and ultimate Bliss. Only then my Shraddha, Dnyan and Acharan will be fully bloomed.

I am an independently existing substance having my own identity. All the other infinite Jaevas other than me and other five substances are Ajeev Tattva which are worthy of knowing only i.e. Dnyeya.

Dnyeya द्वेय means only worthy of knowledge, I can just know them. This is the only relation I have with them. And if one considers or believes that since they are worthy of knowing it is proper just to keep on knowing them, then it is his fallacious thinking or belief. It is not enough or proper just to know about Ajeev Tattva.

But to know that I can not enter any Ajeev Tattva nor can any of them enter into me; there is no corelation between me and them what so ever, there can not be any exchange of give and take or they can not be
the cause of any pleasure or pain, i.e., no activity, of any of them can lead to my pleasure or pain and similarly I can not do any thing to give them pleasure or harm is the total true or proper knowledge (Yatharthha Dnyan).

To know that Ajeev Tattva is something else or Para (पर) and not me i.e., Swa (स्व), is the right and proper knowledge.

Just to keep on looking at or watching other's houses and fall into a ditch while doing this is foolishness. Similarly having interest in just knowing the Ajeev Tattva because it is Dnyeya is not proper knowledge. Even in our prayer or Pooja we say, "हे सांत ज्ञेयिन्याम नमः". It means that my interest in the other Dnyeya substances should diminish.

Till today this Jeev has considered the importance or greatness of Ajeev Tattva only and is so engrossed in the attachment and interest of Dnyeya that he is roaming in the infinite forms of existence of this cycle of birth and death. But the greatness of this knower i.e., Dnyayak ज्ञायक of these substances who is really me or myself, is never really recognised by this Jeev.

Each modification of each substance occurs in the substance itself. The reflection of fire in the mirror is the modification of the mirror. It shows the reflectivity of the mirror. Similarly the modification of Dynan, by which one can know other substances, is the state of the Atma itself. And it indicates its attribute of knowledge or sentience.

One who is engrossed in looking at the reflection is not aware of the reflectivity of the mirror. It has not vanished or gone. Had it been so then there would not be any reflection. Similarly when the substances are reflected in one's sentience, Jeev is so engrossed and entangled in knowing these reflections, that Jeev is not aware of Atma, or the knower of the reflections.

Reena, Mona, so long till today you were only looking at your reflections in the mirror, but now you try to look at the reflectivity of the mirror as well. You must also have some practical experiments to clarify the point of our discussion.

This Jeev instead of believing that Ajeev Tattva which is Dnyeya is only to be known, wishes to acquire or to get rid of them. Some people think that, 'we will have to renounce our home, wealth etc.' These people have not understood Ajeev Tattva in its proper sense. Those things which have never ever entered Jeev Tattva, it is ridiculous to think of renouncing them.

If I tell you, that I am going to abandon the White House of U.S.A. or the Tajmahal from Agra then you may think that I have gone mentally sick, and will try to give me some psychological treatment for it.
To consider Ajeev Tattva to be Heya हेय i.e., worthy of renouncing or Upadeya (उपदेय) i.e., worthy of acquiring, instead of only considering it as worthy of knowing, is the greatest mistake or fallacy. One who believes thus, needs treatment in the form of philosophy.

(1) Dnyeya i.e., worth knowing — Ajeev Tattva.
(2) Heya i.e., worth renouncing — Asrava - Bandha Tattva
(3) Upadeya — This has three types
(a) Upadeya which is worth taking resort into — Jeev Tattva
(b) Ekdesh Upadeya which is worth partially manifesting. — Samvar and Nirjara Tattva
(c) Upadeya which is worth totally manifesting — Moksha Tattva

Just as we have seen in our example in the beginning of the letter, one does not get pleasure just by keeping on knowing about the others' houses but it is just enough to know that they are not mine. They are only Dnyeya for me. It is wrong to think that I have to disown them or renounce them because in the first place as they are not mine, nor do I own them, so to consider them to be worthy of renouncing or Heya is fallacious.

Similarly to believe that I can get pleasure or enjoyment from them is also not proper because I can not even enter them. So they can not be Upadeya for me. Just to know that they belong to someone else and not me and my happiness is only in my own house, is the right and proper knowledge. And to know them in this manner can be called the proper knowledge of the other houses.

This is an example. Now we will see it in context to the original principle. Just as we have seen in example, Ajeev Tattva is only Dnyeya Tattva. It is not Swa Tattva but is Para Tattva.

My happiness is in my Swa Tattva and not in Para Tattva. And Ajeev Tattva is not Heya Tattva, because there is total absence of it in me, so how can I renounce it? It is not Upadeya Tattva as well because I can not enter it. And to know Ajeev Tattva in all these aspects is the proper, true knowledge of it.

We look at Arihant and Siddha to know that I can attain the glory which they have attained and my nature is exactly the same as that of them. They are the living example which shows that one can have infinite Bliss by immersing oneself into one's own true nature or Swabhava.

And to know as to how did they achieve it and by which process they have attained this Bliss, we listen to the Jinavani. Monks are already treading upon that path and progressing. That is why Deva, Guru and Shastra are to be worshipped.
But this Jeev considered them only as Upadeya or worth taking resort into or by totally submitting to them. If you look at it in the right perspective, they are all Ajeev Tattva and therefore only Dnyeya Tattvas. But Jeev considered them to be worthy of taking solace in them and depend upon them i.e., as Upadeya.

By listening to their preachings and after knowing them one has to take resort into one's own self. But instead of doing that Jeev was contented by just worshipping the God i.e. Deva and listening to scriptures and doing service to the Guru. But these are in fact Shubha Bhavas and the bondage created by them are Asrava Bandha Tattva. So as a result of this Jeev not only considered Ajeeva Tattva i.e. Deva, Guru and Shastra to be Upadeya, but even Asrava, Bandha were also considered by him to be Upadeya.

Even Samyak Drishti Jeev has the feeling of reverence and worship towards Deva, Guru and Shastra, and also has other Shubha, Ashubha Bhavas and Asrava and Bandha created by them. But in his belief he considers these Asrava, Bandha to be Heya i.e. worth renouncing and not as Upadeya.

He considers Deva, Guru and Shastra to be Dnyeya i.e. only worth knowing. And he is repeatedly trying to concentrate inward towards one's own self i.e. Jeev Tattva and thereby get immersed in himself. Only if one has this proper belief then it can be said that he has true Shraddha towards Deva, Guru and Shastra.

Some people say that, we bow and worship only true Deva, Guru and Shastra, and since we know the names and nature of seven Tattvas we have proper belief or Shraddha about them. But since in their belief they do not have the exact belief about Heya, Dnyeya and Upadeya Tattvas as they really are, such a Shraddha or belief of them is said to be fallacious in the scriptures.

Now a days people consider their bodies to be the true nature of themselves and consider them to be the ultimate Upadeya. Jeev has forgotten its own existence. On the top of it, he considers any one who tells him, "You are Atma ! and are separate from this body ", to be a fool.

Just imagine that if a member of our family looses his sense of memory and does not remember his own name, his place of residence, his intellect or almost everything then we feel very sorry for him and are worried.

But we too have lost our true sense since times immortal and have forgotten our own true identity, and like mad we consider the body which we get in each phase to be our own nature and are roaming around in the cycle of birth, and death and rebirth, thereby experiencing all kinds of miseries. But still are unaware of it.

Some people say that it is true that I am Jeev or Atma but Jeev needs a body to reside in. Will it remain suspended in the air or space
without a body? Such people have not understood the independent existence of each substance. They do not know the nature of Jeev Tattva and Ajeev Tattva. Not only that, but despite worshipping Siddha Bhagwan for number of years they don’t have the least knowledge that even Siddha Bhagwan are Jeev and are bodyless. And similarly I am also a Jeev and the body is Pudgal and it is totally different from me.

To believe, that by observing fasts I feel very light in the body, ’by chanting Namokar Mantra my lungs have certain benefits’ and ’chanting other Mantras some other parts of my body are benefitted, those Mantras are great because they are beneficial to the body’ are fallacious beliefs or Viparita manyata विपरीत मात्यता.

All these fallacies show that Jeev still has identity and attachments towards his body. To believe that we can get the activity of Pooja and observance of penance done by this body is also a grave mistake. Because body is a separate substance other than me and to consider one self to be the doer of anything of such Paradravya is to increase Mithyatva.

Once we start gossiping about the ghost stories then one story leads to another story. And there is no end to these stories. Similarly the fallacies about these Tattvas are endless. And one should leave aside the usual stance taken by many a people that these foolish beliefs are held by others and not me. Instead start introspecting and try to find out if I have any of these or such misconceptions! Had I not believed in many such misconceptions, I would have attained Samyak Darshan long ago, and I would have been enjoying total Bliss by attaining Siddha status. But don’t worry. To realise one’s own mistake and to know “what I do not know”, is the first step towards the path of wisdom.

Today we have talked about only Ajeeva Tattva and we knew about Dnyeya Tattva only. Rest of the discussions will follow in my next letter.

With love.

Your Mom.

Oh Jeev! Try to understand Tattva Dnyan, listen and get awakened. Life is precious and may end within no time, therefore don’t waste it. If you will not gain Samyak Darshan in this present Bhav, it is most difficult to gain human phase again in distant future.

— Pt. Daulatramji ‘Chhahadhala’.
Proper Belief of Seven Tattvas  
(Part II)

Letter 25  


Dear Reena & Mona,  

Blessings & Best Wishes.  

Before I begin today, I would like to remind both of you one very important thing which you should always bear in mind while studying the seven fundamental principles and that is you should never forget that, ‘I am Jeev Tattva’. Keeping this in the mind you should proceed to understand the nature of all the seven Tattvas.

After hearing the whole ‘Ramayana’ if someone asks the narrator what was the relation between Rama and Sita? The narrator will have no words to express his annoyance and he will pity the listener as well as himself.

Similarly, after studying in detail the nature of Jeev and Ajeev Tattva, their characteristics, fallacious and proper beliefs about them, if a person asks, “I have already studied all these things and now tell me how should I behave in the society? Should I take care of my children and family? Should I still help others?” etc. one will get frustrated hearing such questions.

The main reason for such doubts arising in his mind is that the person instead of considering himself as Jeev, identifies the human phase or manifestation with himself. Because he considered Atma and body or Jeev and Ajeev Tattva to be one.

In fact, such different Bhavas or feelings and thoughts are bound to arise as per the manifestation of each phase this Jeev is in. But at that very moment the knower of these Bhavas or thoughts and feelings is myself or Jeev. And Jeev can only know them and can not do anything else other than knowing them and only when one gets this knowledge and belief, it can be said that he has proper belief and knowledge (Yatharththa Shraddhan) about Jeev and Ajeev Tattva.

In this cosmos there are infinite Jeevas, infinite infinite Pudgal, one Dharma Dravya, one Adharma Dravya, one Akash Dravya and innumerable Kaal Dravyas. Out of these ‘I’ am a separate independent Dravya and I exist because of my own nature of existence and not because of some other existence or substance. There is a negation of existence of all other Dravyas in me and my negation in all the other Dravyas.
As soon as one understands and realises this, one’s attention is withdrawn from all the other Para Dravyas and is concentrated in his own self i.e. Swa Dravya. Dravya itself is comprised of both steadfast as well as evolution and extinction part.

Once one understands and realises the two aspects i.e. Dravyansh and Paryayansh; or Dhruva Ansh is that which remains the same and steadfast at all the times and Paryayansh which keeps on changing at each samay then one realises that I am that Dhruva Ansh i.e. Dravyansh i.e. Swabhava which does not change at all, it is constantly the same and remains as it is. One has to concentrate on this ‘me’ or Jeev Tattva and get immersed into it.

That means one has to believe that he is not the Paryay Tattva and he has to leave aside that part in his own cognisance; in other words he has to ignore it and he has to immerse and be steady only in his Jeev Tattva.

This means that Jeev Tattva is Upadeya or Param Upadeya i.e. ultimate Upadeya where one has to take resort. That is why Jinendra Bhagwan described Paryay Tattvas separately and named them as Asrava, Bandha, Samvar, Nirjara and Moksha. And unless one totally stops paying attention to all the Paryay Tattvas one can not concentrate and immerse in the Jeev Tattva.

First and foremost, one has to understand that my nature and characteristics and those of these other Tattvas are different and separate and that is the reason why I am different from them. And I i.e. Jeev Tattva is the supreme amongst all the Tattvas. And unless this supremacy of Jeev Tattva dawns upon oneself, one’s interest and concentration or focus of attention will not divert towards one’s own self.

As long as a person considers Samyak Darshan or Samvar, Nirjara and Moksha to be very precious and important in themselves and does not consider Jeev Tattva to be most important; his concentration and activity will never totally be diverted towards himself i.e. the Jeev Tattva. And until and unless one is totally concentrating and immersing in one’s own self he will not attain Samyak Darshan.

That is by just thinking about the state of Samyak Darshan, one will never be able to achieve it. Because our attention is always diverted towards the thing which we consider most precious or important. Therefore when one diverts attention from Samyak Darshan which is a Paryay i.e. modification and concentrates on one’s own self, then alone he will attain Samyak Darshan.
This process or activity of diverting one's attention from these Paryayas is at a later stage. Before that one has to get proper knowledge and belief regarding these five modifications of fundamental principles or Paryay Tattvas.

Since times immortal this Mithya Drishti Jeev has been entangled in Asrava and Bandha. He has to manifest Samyaktva i.e. Moksha Marga or Samvar and Nirjara. And by following this Moksha Marga he has to achieve Moksha i.e. salvation. It means that Samvar and Nirjara are Ekdesh Upadeya or worthy of partially manifesting. And Moksha is worthy of totally manifesting or Puma Upadeya पूर्ण प्रकट करने योग्य उपादेय.

Have you realised the difference? Jeev Tattva is called worthy of taking resort into or Ashraya Karane Yogya Upadeya आश्रय करने योग्य उपदेय whereas Moksha Tattva is called worthy of totally manifesting. It has been advised not to take resort into Moksha Tattva, but it is said that it is for our own goodness that we should manifest the modification of Moksha. One can never attain Moksha by just concentrating on the modification which is Moksha Tattva; but only by concentrating on Swa Tattva i.e. one's own self and by immersing into it, the modification of Moksha Tattva is manifested.

Why are Samvar and Nirjara called Ekdesh Upadeya or worthy of partially manifesting? Samvar and Nirjara mean Moksha Marga i.e. path to salvation. With reference to our example in the previous letter the right path towards our own home alone will take us to our home, but when we have to enter the home, we have to leave behind that road and take a step further into our home. Similarly Moksha modification can occur by extinction of the manifestation of Samvar and Nirjara.

There is one more point one should bear in mind and that is if one has not decided about his final goal, this Jeev will be contented by just achieving the path and will stop his progress in between. If one considers that manifesting only Samvar and Nirjara is the end in itself or one's goal of life and wants to be contented in it, then because his belief being fallacious he will not either have Samyak Darshan or if he has already manifested Samyak Darshan then he again becomes fallacious believer i.e. Mithya Drishti.

Samvar and Nirjara are the way to attain Moksha i.e. they are Moksha Marga. After negating or getting rid of Asrava and Bandha, Samvar and Nirjara are manifested. And once we consider Samvar and Nirjara to be worthy of manifesting, we realise that Asrava and Bandha are worth getting rid of i.e., worthy of renouncing i.e. Heya Tattva. Both Shubha and Ashubha Raag and the bondage which they create are all to
be left aside or get rid of. Samvar and Nirjara are Shuddha Bhava i.e. Veeterag Bhava. Asrava and Bandha are Ashuddha Bhava i.e. Raag Bhava. If somebody wishes to retain or have Ashuddha Bhava and still wishes to manifest Shuddha Bhava then it is a fallacious belief or Mithyatva.

Apart from Jain Dharma or Jain Darshan all the other religions preach that Punya is good and worth practising and Ashubha Bhava is to be rejected or to get rid of. Only Jainism says that both Shubha and Ashubha Bhava are to be renounced and only Shuddha Bhava is worthy of manifestation, and it is our prime duty to manifest Shuddha Bhava.

While studying and trying to acquire proper or Right Belief, it is imperative to have the basic right belief that Shubha Bhava is also worth getting rid of. The belief that Shubha Bhava is good and pious is so deeply rooted in our minds that by some reasoning or other we try to retain the belief that Shubha is proper.

Before attaining Shuddha Bhava one must have Shubha Bhava 'is the normal belief of many people and while saying so more weightage is put on the words 'must have'. And thus place more importance on Shubha Bhava which is Asrava and thereby consider it to be Upadeya or worthy of taking resort in, rather than considering it as Heya or worth getting rid of or worth abandoning. And this way they strengthen their fallacious beliefs about Tattvas and thereby acquire more Mithyalva.

Until and unless Shuddha Bhava is not manifested i.e. till one attains Samyak Darshan Jeev is continuously having the manifestations of Shubha Bhava followed by Ashubha Bhava and vice versa. And this is a continuous nonstop process. The maximum period of time for which Jeev remains in either Shubha Bhava or Ashubha Bhava is one Antar Muhurta (अंतरमुहूर्त).

I will explain to you the meaning of Antar Muhurta. A period smaller than Muhurta is Antar Muhurta. Muhurta is 48 minutes. And we already know the time span of Samay. It is the smallest unit of time. Such innumerable Samayas make one Aavalı आवली and hundreds of Aavalis make one second. Antar Muhurta is the time between more than an Aavalı and less than 48 minutes. And all the possibilities between these two are also called Antar Muhurta.

The cycle of extinction of Ashubha Bhava and evolution of Shubha Bhava and vice versa goes on and on. These Bhavas keep on switching from one to the other lasting for not more than one Antar Muhurta and one doesn't have to do any efforts for bringing them.
Then, "Shubha Bhava are worthy of evolving" is the common belief and one gets contented in having these Shubha Bhava. Therefore he believes that Asravas are worthy of having or one should continue having Asravas (i.e. Shubha Bhavas). He also believes that when one keeps on doing Shubha Raag, one will attain Veetaragata. He means by doing Shubha Raag continuously, at one particular time one can have or evolve Shuddha Bhava. This is another conviction people have. But all these beliefs are fallacious. And these fallacious beliefs are called Mithyatva.

Since this fallacy is in belief, the knowledge acquired and the conduct there after, by following these beliefs is also fallacious. Everyone is trying to improve one's own conduct. But remember, if one keeps on having fallacious beliefs, he can never ever have proper knowledge i.e. Samyak Dnyan and proper conduct i.e. Samyak Charitra.

In fact the path to attain Samyak Darshan is very simple! Just proper belief i.e. Yathartha Shraddha of true Deva, Guru and Shastra and that of the seven fundamental principles is called Samyak Darshan. In fact both the things are one and the same. You'll wonder how? Look! Proper belief of Moksha Tattva is proper belief of true Deva, and proper belief of Samvar and Nirjara Tattvas is also proper belief of true Guru. And proper belief of all the seven principles is also proper belief of true Shastra. Because the main purpose of the scriptures i.e. Shastra is to explain the nature of the seven principles and then explain the theory of differentiating Swa Tattva from all the other Tattvas and preach how to attain Veetaragata.

Our biggest folly till today is that instead of considering Asrava Tattva and Bandha Tattva to be Heya i.e. worth renouncing we believed it to be Upadeya i.e. worth taking resort into!

If you remember we had seen two divisions of each Paryay Tattva i.e. Dravya and Bhava. Dravya Asrava, Dravya Bandha, Dravya Samvar, Dravya Nirjara and Dravya Moksha are all states of Karma and Karma is made of Karman Vargana. We have learnt that Karman Vargana is Pudgal; and Pudgal is Paradravya. While studying Ajeev Tattva we had included all Paradravyas in Dnyeya Tattva. But instead of taking them accordingly one thinks that he has to destroy Karmas because the presence of Darshan Mohaniya Karma prevents him from attaining Samyaktva. Otherwise he would have attained Samyaktva long ago!

To believe that I am the doer or destroyer of Karma, or Karma is the creator or destroyer of my Bhavas is also a fallacious belief only. Many people charge or criticise that if we say that Asrava, Bandhas are Heya i.e. worth renouncing and Shubha Bhavas are also Heya then this Jeev
will land into great trouble. Because he will renounce and leave aside doing all good deeds or having Shubha Bhavas and will get more and more entangled in having Ashubha Bhava.

But this fear is baseless. Because what one has to get rid of is the belief that, Shubha is good and one has to keep on doing Shubha Bhava. Who has ever preached that we should leave aside Shubha? Can you tell me whether this very study, or the discussion going on about the fallacies of beliefs is Shubha Raag or Ashubha Raag? This is definitely a Shubha Raag. And where is the necessity to preach that one should do Shubha Bhava? All the Jeevas in all the four phases even the minutest phase of being namely Nigod continuously have this cycle of Shubha and Ashuba Bhavas.

I will give you an example of a girl since you are girls. As soon as a daughter is born, the parents think and believe that she belongs to some one else and at one particular time in life she has to leave their house and will go to her husband’s house. In our society the girl is considered to be somebody else’s asset with us for safe keeping. And it is to be given away to him at a certain point of time. In other words she is Heya i.e. worth giving away.

But despite this belief are the parents careless or callous about her bringing up, her education and developing her into an independent able human being? In fact, parents are more concerned and careful in bringing her up and protecting her. And in the case of the daughter, she wants to come back to her parent’s house more frequently in the initial days of her married life. But as the days and years roll on she gets so much attached to and engrossed in her in-law’s house that even when she comes to her parent’s house, she is eager to go back to her house.

Same is the case with the Asravas. Though one considers them to be Heya i.e. worth renouncing and believes it to be so, yet till they are not totally abandoned and Shuddha Bhava is evolved, more and more Shubha Bhavas of better quality or intensity keep on evolving. And even when Shuddha Bhava is evolved Asravas do keep on coming back.

As the intensity and frequency of Shuddha Bhava increase, though the Asravas have riot totally gone yet one keeps on having the longing to go back in the state of Shuddha Bhava. And in the end a time comes, when the Asrava, Bandhas are totally gone or there is total absence of Asravas and total Shuddhi is evolved, which is the state of Moksha. So it is not an instantaneous step from Asravas to Moksha; but it is a continuous progressive process.

A mother who really cares for the well being of her daughter keeps on telling her that this maternal home is Heya for her and that the house of the husband or in-laws is Upadeya i.e. it is her own home.
Similarly Jinavani is also a mother to all of us. And she keeps on telling us that since times immortal Jeev has been committing Asrava, Bandha but ultimately it is Heya Tattva. So you leave them behind i.e. renounce them and take resort into your own Tattva or Swa Jeev Tattva. And then only you will attain Samvar, Nirjara and ultimately Bliss in the form of Moksha. While having Samvar and Nirjara initially you will have Asrava, Bandha for some time. But slowly and gradually by passage of time in the end there will be total absence of them and the ultimate state of Moksha, which full of infinite Bliss, will evolve.

Further discussions will follow in the next letter.

With love.

Your Mom.

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**Importance of Shastrabhyas.**

See the importance of Shastrabhyas i.e. study of Jain Sat Shastras which leads to Atmanubhav and ultimately attainment of Moksha. Though it will take some time, we get so many immediate gains while we are studying them. Those are —

1. **Krodh, Maan etc. Kashayas get diminished.**
2. **Our mind is not diverted towards the objects of five sensory organs.**
3. **Unsteady mind also becomes steady and concentrates in the study.**
4. **We escape from committing Paap.**
5. **Even with our limited knowledge we can know all living and nonliving things in this cosmos.**
6. **We acquire knowledge of Heya and Upadeya Tattva.**
7. **Dnyanopayog turns to one's own self.**
8. **As one gets more knowledge he is more happy.**
9. **One becomes successful and famous.**
10. **One acquires Satishaya Punya.**

— Pt. Todamalji 'Samyak Dnyanchandrika'
Seven Tattvas — Bhed Vidnyan

Letter 26

January 15, 1996.

Dear Reena & Mona,

Blessings & Best Wishes.

It was nice to hear from you both that you have read again the xerox copy of all the letters compiled together. Mona said that Mahesh read the letters and he found them so wonderful or astonishing like your TV serial Star Track. Probably he must have found it to be unrealistic and unbelievable as well.

But even a story which is wonderful and astonishing one reads with much interest and curiosity. And if the new generation reads these letters with that curiosity (though they may at first time find it unbelievable) my purpose of writing them is fulfilled.

Many of our friends have suggested that these letters should be published in the form of a book. We are thinking of starting that project soon. And from that point of view, you should let me know if any of the topics are difficult to understand. So that it can be simplified or modified in the book.

Our present ongoing subject is about seven fundamental principles i.e. Tattvas. Till today we have been discussing in details the nature of seven Tattvas and other explanations related to them. We have dealt in details with the topics such as their names, nature, why there are only seven of them, the fallacious beliefs about them, and how to consider them to be Heya, Dnyeya and Upadeya. We have also understood the proper meaning of the saying ‘Tatvartha Shraddhanam Samyak Darshanamतत्त्वर्थः श्रद्धानं सम्यक्दर्शनं.’

Now you may say that, “We have got all the knowledge, so we must have attained Samyak Darshan”. Hold on! Just don’t be in such a hurry. All this knowledge of the seven principles is in fact the verbal and bookish knowledge about the seven principles as told in scriptures. Or in other words you have learnt about the nature of the principles from outside. But have you attained Atma Dnyan? Have you experienced spark or flame of Chaitanya (छैतन्यमय आत्मस्वेर्ग) which is the main intrinsic force behind these Tattvas?

By now you have learnt few technical terms from these scriptures. So you may use them and say, “at least we have attained Vyavahar Samyak Darshan”. But if you really believe it to be so then I will tell you that you are highly mistaken. For it is rightly said that half knowledge is always dangerous. And this is the case with you if you feel that you have Vyavahar Samyak Darshan.
Any Jeev which studies the seven principles i.e. Tattvas and grasps the sentience or Chaitanya of the Swa Tattva and attains Atmanubhava, gets Nishchay Samyak Darshan. And at that time the proper Shraddhan such a Jeev has about the seven Tattvas is called Vyavahar Samyak Darshan. So in fact only those who have attained Nischay Samyak Darshan do have Vyavahar Samyak Darshan.

You may argue that if one has to only experience one's own self i.e. Atmanubhava then what is the need to mention the seven Tattvas and then to study them? They are necessary, because just by mere repeating over and over that I am Shuddha Chaitanya Swarup, you will never have Atmanubooti. Only if you have the right belief about the nature of the Shuddha Atma as described by the Sarvadnya you can attain Atmanubhooti.

And for that, one has to study the scriptures, get proper advise and preachings from the Guru and then by turning inwards within oneself logically interpret (contemplate upon) and analyse all that one has heard and understood.

In the 12th verse of Samaysar, it is mentioned that among all the nine Tattvas (here Paap and Punya are considered separately from other Tattvas and hence nine Tattvas instead of seven) Atma is the only Tattva which is indicated and its existence is established by all the other Tattvas. Atma is all pervading in all the seven Tattvas as well. And inspite of the fact that it is manifested in all the Tattvas in different Paryayas it does not loose or change its own Shuddha Swabhav. There are some Shuddha Bhava and some Ashuddha Bhava in these seven Tattvas and some are mixed Bhavas. But the Chetana swabhava of Atma can always be experienced separately from all these Bhavas.

In the scriptures this is explained with the help of the example of fire. Just as we see fire in the burning wood or grass or coal in their respective shapes but its own original nature of heat and burning is the same despite different shapes. So also the Shuddhatma remains as it is inspite of it having different modifications like Asrava, Bandha, Samvar, Nirjara and Moksha.

The following four things are vital to have Atmanubhooti or to experience one's own self.

(1) To understand the nature of true Deva, Guru and Shastra and have undiffered and unshaken faith in them — We have seen earlier that one will get Samyak Darshan only through the preachings of Jinendra Bhagwan. So by knowing and understanding the nature of Jinendra, the preachings as told by them i.e. Satshastra and the monks who have experienced Atmanubhav as per these preachings, and by taking firm decision regarding them one will get proper preachings. Only Pooja and
worship of God, deference or respect of Guru and reading of scriptures is not sufficient for Atmanubhav.

(2) The proper belief of seven Tattvas:— By leaving aside all the fallacious beliefs which we have seen earlier regarding seven Tattvas one has to know the proper and true nature of the Tattvas and understand which of them are Heya, Dnyeya and Upadeya Tattvas, one has to have belief in them. And therefore one has to keep on contemplating upon them and by analysing and logically concluding that in fact these Tattvas are as they are said to be in the scriptures, only then it can be said that one has proper belief in seven Tattvas.

(3) Swa-Para Bhed Vidnyan:— To differentiate Swa i.e. one’s own self and Para i.e. all the other things which are not Swa and then to understand Swa to be your own self and Para as all those things which are not a part of you or everything other than you. To differentiate between Swa and Para in seven Tattvas is called Bhed-Vidnyan i.e. the science which differentiates Swa and Para.

(4) Atmanubhooti:— Once you know who is Swa then keep on turning inwards and practising to concentrate on and experience one’s own self. This is Atmanubhooti. This is the practise one has to do by himself. Arihant Bhagwan have preached and told us what is Atma and how to experience it. Accordingly many Jeevas have experienced that and Acharyas have written down their experience in the scriptures. They have told us that they have already known and experienced their own self and are enjoying the Bliss of the magnificence of self. And all the other Jeevas should also know the magnificence of their own self and enjoy Bliss.

Out of all the four points mentioned above, we have already discussed the first two in our earlier letters. Today’s subject is Bhed-Vidnyan. It does not mean to differentiate between any two things, but it is to know the nature of Swa and Para i.e. all other things and then differentiate between the two on the basis of their characteristics. Bhed-Vidnyan is a natural procedure. Even a child knows that mother belongs to him and he cries and gets angry if she picks up any other child.

Just as said above, in Bhed-Vidnyan, out of two parties amongst which Bhed-Vidnyan is to be done one party has to be Swa i.e. one’s own self and all the other things are other party. Just to differentiate between any two objects or things is not Bhed-Vidnyan.

Just as in the cricket matches going on between any two nations apart from India, we are not keen to observe or know as who has won or lost. But take the example of the match played between India and Pakistan yesterday. The whole nation was glued to the T.V. holding their,
breath each moment. Each one was concentrating as to who would win. Because one of the party in this match was ourselves. At this stage the 11 players in the match were representing the whole nation, and it was presumed and accepted by every body that this team itself is the whole of India. And when our team won our whole nation celebrated the victory.

Similarly when one gets firm belief that Atma means 'Me' or myself then all the other things like body, Karma, Raag, Dvesha and all other substances are included in the other party. Thus when any Atma who represents all the Jeevas defeats the other party and attains total Siddha Status and becomes Siddha Bhagwan and is liberated for ever – thereby becomes permanently free from all the bondages, then every one of us will be really happy and we will celebrate the event.

Similarly we will have great respect and will worship those who have attained Arihant status. And we will praise and have respect for those who are Munis or monks, who are progressing on the path of salvation and will always have respect for their qualities and bow before them.

Such Devas and Gurus told about the path of salvation they have achieved and are progressing on, to the whole world in details without keeping any secrets regarding it. They have told this to all the Jeevas without having reservation about the caste, creed or sect to which the listener belongs.

It is very natural and obvious that one has a feeling of reverence for such Satshastra i.e. proper and perfect scripture or philosophy which is preached by Kevalis. There is no need to compel or force anybody to follow it or even to study it. Once you realise the greatness and perfect logical nature of it, the desire to learn and follow it comes automatically from within you.

Once you know the true nature and identity of 'me' i.e. one's own self, you realise which is one's own side i.e. Swa and then the rest of the process of Bhed-Vidnyan is very simple and natural. But the main misunderstanding or the problem is in this basic thing. We have misunderstood the identity of 'me'. And that is why we have identified the opposition party i.e. Para as me. Thus in the ignorance and foolishness we kept on cheering up the wrong party considering it to be 'my' party and wasted our precious lives.

Therefore first just listen to the description of the true nature of 'me' i.e. Swa. After listening, the decision as to whether it is true or false is in your hands. But just do not oppose or negate it before listening to it.

All the things in this cosmos are included and covered by these seven Tatvas. There are two sides or parties in it. One is Swa or me and the other is rest of all the things in cosmos excluding me. Me is just my
own Jeev Tattva, wherein exists my own Dnyan Darshan and Para means Ajeev Tattva, Asrava Tattva, Bandha Tattva, Samvar Tattva, Nirjara Tattva and Moksha Tattva.

Just imagine that on one of the pans of a balance (weighing scale) there is ‘me’ i.e. Jeev Tattva with my Dnyan and Darshan, and on the other pan rest of all the other things in this cosmos i.e. all the infinite Jeevas, Pudgal, Dharma, Adharma, Akash, Kaal, all the wealth in this world, the earth, the planets, stars, heaven, hell, everything. Not only that even the modifications of passions like Raag, Dvesha, Shuddha modifications like Samvar, Nirjara, Moksha etc.

And even then the side which has ‘me’ i.e. Swa Tattva will be heavier than the other side. The reason is not only that the Swa Tattva is different than all the other things in this cosmos but it is also the most supreme and the best among all the things. And I have the capacity to know all these in only one samay.

In verse 31 of Samaysar it is said that Atma is better and greater by its Dnyan Swabhava than any other Dravya. And one who controls and rises above the sensory organs and their activities and knows one’s own self or Atma which is far superior and greater than anything else due to its Dnyan Swabhava, such Jeev is called Jitendriya (जितेंद्रिय).

The subject of discussion here is not this human phase or Paryay or Dnyan which is manifested expressly in this stage. But when we refer to me i.e. Swa, it is the eternally Shuddha, full of the Kewal Dnyan capacity and infinite Gunas that is being discussed. Thus we have to experience this Swa or me.

In our daily life we refer to this conjunction of body and soul as me. Though this is true in a way but it is only conventional way of saying used in daily practical life. But if one believes this to be the reality it will be a mistake or fallacy.

Just as when we refer to the term Mother, we refer to the lady who has actually given birth to the person and there can be only one such lady in the life of a person. But in day to day life the term Mother is used in many other context. Such as many a times, mother-in-law is also referred to as mother out of love and respect for her. Even a step mother is called mother, and in our Indian society while addressing a gathering of people, the thousands of ladies in the group are many a times addressed as mothers and sisters. But this is only a conventional way of saying or figure of speech.

In your case, if somebody questions who is your mother, you will always point out to me. But at that time there may be several other ladies
present there, aren't they mothers? Yes they are. But they are not your
mother, none of them except me is your mother.

Similarly when we refer to Jeev Tattva it is my own Dnyan and
Darshan; then the normal question that arises whether all the other
Jeevas in this world are not Jeevas?

The simple answer is that they are Jeevas; but are not my Jeev
Tattva or my Swa Tattva. Since there is no 'me' in them, from my point
of view of Swa Jeev Tattva all the other Jeevas i.e. mother, father, son,
Deva, Guru all are included in Ajeev Tattva. People are stunned and are
in a state of shock when we say that Arihant and Siddha are also Ajeev
Tattva. They don't believe it. In fact they are not ready to accept it.

While I was in Solapur at the seminar held with Indra Dhawaj-Vidhan,
I was teaching the second chapter of Chhadhadhala. At that time after
hearing about the nature of Ajeev Tattva; many ladies rejected to accept
and call Arihant and Siddha as Ajeev Tattva. Even when I explained to
them the point of view from which they are considered and called Ajeev
Tattva they said that it was very difficult for them to digest this and felt
very awkward to call them so. If one is not ready to call them as Ajeev
Tattva, when will he be ready to accept them to be so?

We have already seen the nature of Ajeev Tattva and all the other
Tattvas. So there is no point in repeating them here.

One may ask that when you say that know and identify one's own
self i.e. Swa, how to do it?

To this Archarya Kundkund says "This Atma is being continuously
experienced by every Jeev irrespective of being young or old." Aren't you
wonder struck and stunned on hearing this?

The explanation about this suspense will be given in next letter.

With love,

Your Mom.

See the glory of reflection on Tattvas! Without reflection on Tattvas one may have staunch faith in true
God, may study many Shastras, observe vows, undergo penances etc., even then he is not entitled to evolve
Real Right Belief, whereas one who reflects on Tattvas
is entitled to evolve Real Right Belief even without these
conventional activities.

Pt. Todarmalji — 'Moksha Marga Prakashak'
Seven Tattvas — Atmanubhooti

Letter 27

Dear Reena & Mona,

Blessings & Best Wishes.

I am very pleased to know that you are very eagerly waiting for this letter. The whole purpose of studying scriptures is to attain Veetaragata i.e. to experience one's own self (Atmanubhooti). It is obvious that any Jeev who is studying the scriptures and has interest in it, is very keen to attain Atmanubhooti. And this keen interest helps him in concentrating or diverting all his attention towards his own self.

"Atma in the form of Chaitanya Jyoti चैतन्यज्योति is manifested or shines throughout all these Tattvas, its presence is constant or eternal and it is also been known by each of us" — says Acharya Amrutchandra. So the question arises, 'then why am I not experiencing that Atma ?'

Have you realised that even while asking this question we all the time consider Atma to be different from us i.e. Atma to be some one else other than 'me'. Therefore one has to constantly and repeatedly keep on reading and studying scriptures and keep on analysing and realising what is said therein.

By now you have learnt and understood about Dravya, Guna, Paryay, common and special attributes, nature of six substances, and seven Tattvas etc. Now you have to read and study the scriptures and other religious literature on your own. And if possible attend seminars and workshops and listen to the discourses. You should not worry that you may not understand these things.

Still you have to know about, 'Four Abhavas' 'six Karakas', 'Nimitta-Upadan', 'Nishchay-Vyavahar Naya', 'Laxan – Laxanabhasa', 'Karma', 'Gunasthan', etc. And after learning about them it is easier to come to the proper belief and logical conclusions about the exact nature of all the things which exist in this cosmos i.e. Yathartha Vastuswarup यथार्थ वस्तुस्वरूप.

To know and identify the Swa, the knowledge of seven Tattvas alone is not enough. Now we will try to get more information about Swa.

I am Dnyan, Darshan itself i.e. not only I am full of knowledge and perception, but I am knowledge and perception itself. That is my nature. And my activity of knowing is constantly going on at each samay. This activity of knowing is done by me through my Dnyan. But our total attention is focussed on the things which are being known i.e. Dnyeya substances. The one who knows is Dnyayak or Dnyata and that which is known is Dnyaya.
Just now, while writing I can see the paper, I am sure about its existence. Also I am sure about the cool breeze I am getting from the fan. I am conscious of the traffic noise from outside, the smell of paint from the neighbour's house, which is being painted. All these things i.e. Dnyeyas are being known by me i.e. I am knowing them, experiencing them through my knowledge. And this fact that ‘I am the knower of all these things’ is also experienced by each and everyone. And yet nobody has really taken cognisance of the knower i.e. one's own self.

The literature is printed in a book. But since the book does not have Dnyan attribute, it does not have the knowledge of the words printed in it nor does it know the meaning implied in these words. I am full of knowledge and I can know other things through my this attribute of knowledge. I can understand and know the words written in the book and their meaning. I am Dnyayak of these things and therefore they are my Dnyeya.

We are all very clever in knowing Para Dnyeyas. But the question is of knowing Swa Dnyeya. The activity of knowing which is constantly going on at each samay not only establishes the existence of Dnyeya but Dnyayak as well.

Mona you had taken us to see the Ellora caves. There in the caves because of darkness we were not able to see anything inside the caves. But when the guide put on the light and started showing us the carvings and other statues, immediately everybody was praising them. These statues were already existing there. But as soon as the light was thrown on them, their beauty was visible. Does it not mean that in real sense the statues, now, were not only establishing their own existence but the presence of the light as well? But we hardly even realise existence of light.

When there is a reflection in clean and still water the reflection establishes the reflectivity of water. Similarly the reflection in the mirror establishes its reflectivity. To see our image we stand in front of the mirror and not the wall, because only mirror has the reflectivity attribute.

Mirror reflects only the shape and colour of things; but the sentience, has a capacity to reflect not only the shape, colour, taste, smell of things but it has capacity to know Aroopi and very minuscule objects, objects or things which are far away or at far off distance as well as far away in time i.e. things from the past or in the future, ability to know all the past, present and future modifications of all the substances and along with that, to know the infinite modifications of all the infinite attributes of one's own self in one samay.
Bhed Dnyan of Swa and Para i.e. one's own self and rest of the things is to know the two different things as different ones through their characteristics.

Dnyan i.e. sentience is the main explicit characteristic or attribute of Swa. And all these things which do not have my own sentience (Dnyan Darshan) are all Para. Till today we believed that the sensory organs like eyes, ears, nose etc. do the activity of knowing, and the knowledge is acquired by our body. But after the study we have done in last few days we have learnt that body is Pudgal, because it has the attributes like touch, smell, colour etc. But it does not have the attribute called Dnyan. And one who has my own sentience character is me.

At each samay whatever we know is Dnyeya and the one who knows is Dnyata, the means by which one knows is Dnyan and the activity of knowing, all these four things are going on simultaneously. That is 'I' know 'the' Dnyeya through 'Dnyan'. These four things are being known by us. Or in other words we are constantly aware of all the four things. Where ever the activity of knowing is going on, we definitely understand all the four things i.e. Dnyata, Dnyeya, Dnyan and the activity of knowing. The modification of knowing is continuously and eternally going on, therefore we are constantly aware of these things.

And despite the fact that all the four things are present and are being known by us, our attention is all the time diverted towards Dnyeya alone. That is why we are 100% sure about the existence of Dnyeya. For instance, while watching T.V. we do experience following four things. The existence of the T.V. which is Dnyeya, the one who knows it i.e. Dnyata, Dnyan through which this is being known and actual activity of knowing. But despite such being the state of facts, if you tell some one, that the Atma who is the knower of all these things is you or yourself; he will say that, "I do not know this Atma or whatever you call it. Had it been there then why is it not seen by me?" Or "if you say that there is such Atma! Well then I will accept that it may be existing."

Atmanubhooti or process of Swa–Para Bhed Vidnyan is an experience which one has to gain through practical experimentation. We are all doing the activity of Dnyan i.e. knowing all the time, day and night.

While this activity of knowing is going on we have to keep on analysing it in four things in the above manner. While cooking, having dinner or watching T.V. etc. we have to realise and understand that in this activity of knowing I am the knower (Dnyata), the means of knowing is my Dnyan and that which is known is Dnyeya. We have to learn and practice this awareness of these four things. By practicing it more and more often we form a habit of directing our attention to swa and concentrating on it.
You may say, "Is that all that we have to do? Then will I get Atmanubhooti or Swa Para Bhed Vidnyan? What is the big deal here? All which is known i.e. Dneya is Para and one who knows is swa! That's it!"

But just hold on. Have patience. Even omniscient Bhagwan knows Swa and whole of Para. But there is a vital main difference between them and us. Despite knowing all the things in the cosmos, Sarvadnya do not have even the slightest passions of Raag and Dvesha. They are totally Veetaragi. And our Dnyan is mixed with Moha, Raag and Dvesha and therefore is polluted.

While knowing the Dnyeya substance, we do not realise the fact that we are only the knower of these things. But because we have fallacious beliefs that we are the doer of these things or we can alter them or we are the enjoyer of them, our knowledge of Dnyeya also is polluted and becomes fallacious.

For example, this body is in reality only a Dnyeya, but we have been identifying ourselves with the body (which is Ekatva Buddhi), the children, wife, the wealth are also Dnyeya but we think that they are all mine, or they belong to me (which is Mamatva Buddhi). When the children grow or we acquire more wealth, then despite all that being Dnyeya we think that we have looked after our children, taken care of them and helped them to grow, or the wealth is earned by me out of my efforts and wisdom (which is Kartrutva Buddhi). Similarly when the other substances are with us or in our possession or in our contact we are happy and feel sorrow or grieved when we loose them, (Bhoktrutva Buddhi).

In this fashion because of this knowledge about Dnyeya is associated with the wrong beliefs of Ekatva, Mamatva, Kartrutva and Bhoktrutva, it is fallacious.

And the Jeev not only considered all these other things (Para Padartha) to be his own, but since the passions of love, anger, hatred he feels towards them are also known by him, he considers and believes that these passions are his nature i.e. it is his Swabhava. These passions are in fact Asrava and Bandha i.e. they are perverted Bhava i.e. Vibhava.

It means in our knowledge i.e. Dnyan, Atma is being known, the other substances i.e. Parapadartha are being known, Vikari Bhavas (passions, mithyatva etc.) Ashuddha Bhavas and Avikari Bhavas (Shuddha Bhavas) evolving in the Atma are also being known, Punya and Paap are also being known.

But instipe of knowing all these things when one believes and identifies himself as Swa Atma and feeling of 'one'ness and 'mine'ness
about all the Parapadarthas vanishes, then only one will experience his own self i.e. will have Atmanubhooit.

Just by knowing Parapadarthas and the passions and feelings arising within oneself will not affect him in any way. But if he believes them to be his own or belonging to him, he will remain Mithyatvi. Knowing and believing them as Para and Swa as Swa is beneficial to him and this is the Bhed-Vidnyan which will help in achieving Atmanubhootti.

While knowing Para i.e. Para Dnyeya the passions or Raag, Dvesha etc. arise. And that is why in Swa Para Bhed Vidnyan, these passions are also considered to be Para. They are called Pudgal or Para Dravya, or Para Bhava. Despite the fact that they are Vikaras of Jeev they are said to be Jada or Acheta or inanimate. Since one has to have the experience of Shuddha i.e. purest form or Swaroopa, Raag, Dvesha are called as Pudgal’s, so that our attachments and ownership of them goes away.

Here we have to take into account the perspective or point of view from which this is said. Just as when the son gets married, and becomes a henpecked husband i.e. starts behaving as per the wishes of his wife, the mother thinks that he is controlled by his wife now, and therefore he belongs to his wife.

Similarly, though the passions of Raag, Dvesha are Vibhavas of the Atma since they arise because of Parapadarthas, they are also considered to be belonging to Parapadarthas. That is, though one knows that they are Jeeva’s passions, one should not have oneness with them but should consider them to be other than his own true nature (Swabhava).

Dr. Hukamchand Bharilla in his book ‘Samaysar Anusheelan’, part I on page 208/209 has discussed this in details. Do read that part by yourself. He says, “Your Atma does not attain Siddhi because, despite the fact, the Bhagwan Atma which by its nature is self realising and is being manifested in Dnyan in its each modification, you are not believing and knowing it to be your own self; you are not establishing your identity with it. But you are identifying yourself with the passions arising and are being experienced by you, and also with the Parapadarthas. This is the only small mistake you are committing. Once it is rectified, your salvation is not far away.”

Kanaji Swamiji says, “This self realising Bhagwan Atma, is constantly existing within itself, it is also constantly being experienced by oneself. The only thing lacking is that, there is no explicit self knowledge that this Atma which is being experienced as Dnyayak is me or myself.”
Just see that Samyak Dnyanis are so merciful and have obliged us immensely!

After studying this subject of philosophy i.e. process of self realisation for many many years, they have put forth the same in such simple language for us.

You may ask, "whether you know Swa or Para what difference does it make? In any case we are acquiring knowledge. Then what is a special benefit in knowing Swa?"

It is a very apt and important question. And the answer to it is also very important. Atma is a mass of Dnyan, Darshan, Sukh, Veerya etc. and many other infinite attributes. Wherever there is Dnyan the presence of all the other infinite attributes is established through their Avinabhavi Sambandha. When Dnyan knows Swa i.e. one's own self, all the other attributes of Atma are also experienced. And this experience is itself extra sensory pleasure or Bliss; in other words Ateendriya अतीतिहय Dnyan i.e. the knowledge which is attained beyond the help of sensory organs is inclusive of Ateendriya Anand अतीतिहय आनंद i.e. extra sensory pleasure. Bliss is inseparable from Atma Dnyan. This Jeev is Blissful just as it is full of knowledge.

In scriptures Atma is described by different words from the point of view or with reference to the different qualities of Atma e.g. Chitghana चितघन i.e. mass of Chaitanya i.e. sentience, Vidnyanghana विज्ञानघन i.e. mass of Dnyan, Anandaghana आनन्दघन i.e. mass of Bliss, Veeryaghana वीरघन i.e. mass of vitality etc.

This Bliss is independent; and does not need the help from any other substances, it can not be obstructed or disturbed by any thing else and once attained it is always constant. It does not increase or decrease because of any thing else from outside and it is tension free.

You may say, "We get pleasure even by knowing Para Padarthas as well; e.g. while earning wealth, watching T.V. or consuming sweets or good food etc. ". But all these pleasures are sensory pleasures and are depending on other things. In this pleasure the existence of many other objects is essential. Your sensory organs have to be in healthy condition; the presence of objects of pleasure like wealth, T.V., food etc. is also necessary. And despite the existence of all these things if your health is not good or if you are sick none of these things can give you pleasure. Above all, one is never sure as to when these pleasures will vanish. This pleasure is always associated with anxiety. In acquiring these pleasures
and even trying to retain them there is always worry, fear and all other tensions associated with it.

And as against that to know Atma and to enjoy the Bliss, one does not have to go and hunt for Atma. It is not available in the temples, or in the place of pilgrimage. I myself is Atma; and the means of knowing is Dnyan which is my Swa Bhava. I am Dnyan itself and the activity of knowledge through which I have to understand or know is constantly going on within me.

It is such a simple and natural process. Dnyan which is at present directed towards Para has to be directed towards one’s own self. In fact, the words ‘has to be directed’ are unnecessary. There is so to say no such external or explicit activity of changing the direction of attention is needed.

Because once one understands and realises the greatness and glory of Atma then one’s ardent desire and interest is evolved, and Dnyan automatically turns towards Swa. No Karma can be an obstacle in attaining Atmanubhooti, nor can any other circumstance prevent it from happening. ‘Pancham Kaal’ is not improper time for it. In other words, even during Pancham Kaal (fifth era) Atmanubhooti can be attained.

Those people who do not have this intense desire to attain it, put forward Karmas, circumstances, and unfavourable times (pancham kaal) as lame excuses for not doing so. Because, since times immortal we have been discussing the stories about Kama (काम), Bhoga (भोग) and Karma Bandha (worldly pleasures) and find them to be very simple and easy. And everybody preaches others about the same things.

Even though the preachings about Atma is simple and easy to understand, one seldom has a chance to hear about it and even if heard, is never believed. Nobody is interested in leaving aside the so called pleasures (?) of worldly things, by going on the path of Atmanubhooti.

But these pleasures will not accompany you in your next life. Do you remember that building which collapsed in few seconds at Sion? All the wealth and other things collected by the residents were not of any use to them when they had lost their lives in that accident. Thousands of people lost their lives in the earth quake at Latur within matter of minutes. All the houses and other things were gone. So neither the life nor all the wealth has any certainty.

The extra sensory Dnyan and pleasure will be carried over with everybody in his next life. And once one has experienced it, it keeps on increasing all the time and at one point it blooms fully and one attains Keval Dnyan and infinite Bliss.
Reena and Mona, I am advising you with my utmost sincerity that from now onwards you should start analysing your emotions and thoughts in a detached manner. You should firmly believe and establish your own identity and existence in your own Dnyata Swabhava. Inspite of various Vibhavas whether they are Punya or Paap and inspite of various situations whether they are causing pleasure or pain; you be a witness of them.

After practicing in such way, you should recall or read about the greatness of your own Dnyayak Bhava i.e., Jeev Tattva and concentrate your Upayog on it. When the intensity about these feelings will reach its utmost level, you will forget everything other than you, even your Kashayas, thoughts about anything other than Atma, and thoughts about Atma as well. And you will reach a stage of Nirvikalpa Atmanubhooti and you will find yourself as Dnyayak. And you will experience Bliss as you had never experienced before.

Atmanubhooti is the teachings of Jainism. It is the essence of all the Jain scriptures and discourses. Once a person knows the nature of Atmanubhooti, no intelligent and sensible person has to be told that he should try to experience it and have salvation and eternal Bliss. I have no doubts that you will also follow this path of your ultimate goal.

I wish you attain the Moksha-Marga soon.

Kalyanamastu कल्याणमस्तु।

With love.

Your Mom.
INDEX

Abhootartha अभूतत्वम् – Not true./one which is not to be considered.
Achetan अचेतन – Non living.
Adev अदेव – One which is not God.
Adharma Dravya अधर्माभ्य – One of six substances.
Agam आगम – Jain scripture.
Agamartha आगमार्थ – Meaning of scripture.
Agruhit Mithyatva अग्रुहित्मिथ्यात्म – Mithyatva which is not because of other’s advice.
Ajeev अजीव – Non living.
Akash Dravya आकाश भौतिक – Space, one of six substances.
Ammoortic अमूर्तत्विक which does not have touch, taste, smell, colour etc.
Anadi अनन्त – Since beginningless time.
Anadi Anant अनन्त अनंत – Since beginningless time till eternity i.e. times immortal.
Anand आनंद – Happiness, Joy.
Anant अनंत – Infinite.
Anantanant अनंतानंत – Infinite times infinite.
Anitya अनित्य – Which is not constant
Anitya Tatamayya अनित्यतत्तात्या – Momentary amalgamation.
Anuyoga अनुयोग – Four types of Jain scriptures.
Apta आप्त – Arahant, Arihant, Aruhaant अरहंत, अरिहंत, अरुहंत – True God in embodied form.
Aroopi अरूपी – See Amoortic.
Artha अर्थ – (i) Meaning (ii) Substance.
Asankhyat असंख्य – Innumerable.
Ashubha Bhava अशुभ भाव – Sinful thought.
Asrava अस्रव – (i) Influx of Karma. (ii) Jeeva’s Passions
Atattva Shraddhan अतत्त्वश्रद्धान – Fallacious belief in the seven Tattvas.
Atma आत्म – One’s own Jeev (soul).
Avadh Darshan अवधिदर्शन – Clairvoyant Perception.
Avadh Dnyan अवधिज्ञान – Clairvoyant Knowledge.
Avibhag Pratitchhed अविभाग प्रतिच्छेद – Smallest division or smallest unit of power.
Avinabhavi Sambandha अविनाश्य संबंध – when one attribute is present other attributes, are definitely co-existing. There is relation with each other.
Bandha बंध – Bondage
Bhagwan भगवान – God, Ishwar, Parameshwar, Dev, Paramatma,
Bhav भव – One life span.
Bhava भव – Sentiment. Bhavakarma भवकर्म – Passions.
Bhoottv Buddha भूट्वबुद्ध – The belief that one is the enjoyer of other substances mainly Pudgal
Chaltanya चैतन्य – Sentience,
Chetana चेतन – Consciousness i.e. knowledge and perception.
Chetan चेतन – Conscious, living.
Charananuyoga चरणानुयोग - One of the four types of Jain Scriptures.
Charitra चरित्र - Conduct.
Charitra Dasha चरित्रदशा - State of conduct.
Darshan दर्शन - Perception, Name of an attribute.
Darshanopayog दर्शनोपयोग - When the attention of soul is in perception.
Dharma धर्म - Religion. Dharma Dravya धर्मद्रव्य - Name of a substance.
Dhrouvyā धोरव्य / Dhruvata धृवता - Permanance
Dhruva धृव - Permanant
Divyadhvani दिव्यध्वनि - Divine Sound in the form of Om
Dnyan ज्ञान - (also spelled as jnan, gnan) Knowledge.
Dnyanopayog ज्ञानोपयोग - When attention of Jeev is in knowing.
Dnyayak ज्ञायक / Dnyata ज्ञाता - Knower.
Dnyeya ज्ञेय - Object of knowledge.
Dosha दोष - Fault.
Dravya द्रव्य - Substance.
Dravyanuyoga द्रव्यनुयोग - One of the four type of Jain Scriptures.
Dvesha द्वेष - Aversion.
Ek एक - One.
Ekakshetraavagah एकक्षेत्रावगाह - Occupying same space.
Ekatva एकत्व - Oneness.
Ekdeśa एकदेश - Partial.
Gati गति - Phase.
Gruht Mithyatva गृहत मिथ्यत्व - Strengthening of pre existing Mithyatva.
Guna गुण - Attribute.
Gunasthan गुणस्थान - Stages of spiritual achievements.
Guru गुरु - Muni/Monk.
Heya हेय - Worth renouncing.
Hitopadeshi हितोपदेशी - Benefactor.
Ishwar ईश्वर - God.
Jeev जीव - Soul.
Jinendra जीनेंद्र - Also known as Jina-Arihant and Siddha.
Jinendra Kathit Agam जीनेंद्रकथित आगम - Scriptures told by Jinendra.
Kaal Dravya कालद्रव्य - Time, substance which is one of the six substances.
Karanaanuyoga करणानुयोग - One, of the four types of Jain scriptures.
Karma कर्म - Karmic matter made out of Karman Vargana.
Kartrutva कार्त्तुत्व - Belief of being the doer of the manifestations of other substances.
Kashaya काशाय - Passions.
Kathanchit कथचित - With a particular point of view.
Keval Darshan केवलदर्शन - Omniscience/Omniscient perception.
Keval Dnyan केवलज्ञान - Omniscience. Keval Dnyani केवलज्ञानी - Omniscient.
Krodh क्रोध - Anger.
Kshetra क्षेत्र - Area, Volume, Space occupied.
Kudev कुदेव - One who does not have characteristics of true God.
Kuguru कुगुरु - One who does not have characteristics of true monk/Muni.
Kushastra कृष्णश्च - Scriptures which do not have characteristics of true scriptures.

Lobh लोभ - Greed.

Loguttama लोगुत्तमा - Supreme in cosmos.

Maan मान - Pride.

Mamatva ममत्व - Mineness.

Manah Paryay Dnyan मनःपर्यय्यन्ति - A type of knowledge which some Muni possess.

Mangal मंगल - One which brings happiness and destroys sins.

Mantra मंत्र - Chant, Hymn.

Margana मार्गणा - Classification of Jeevas in respect to various aspects.

Matl Dnyan मत्तिज्ञान - A type of knowledge.

Maya माया - Deceitfulness.

Mithya मिथ्या - False, Wrong, Perverted.

Mithya Charitra मिथ्याचरित्र - Conduct associated with wrong belief and wrong knowledge.

Mithya Darshan मिथ्यादर्शन - Wrong belief or faith.

Mithya Dnyan मिथ्याज्ञान - Wrong knowledge associated with wrong belief.

Mithyadrishti मिथ्यादृष्टि - Person with wrong belief.

Mithyatva मिथ्यत्व - Wrong belief, knowledge and conduct.

Moksha मोक्ष - Salvation/Liberation.

Moortik मूर्तिक - Roopi, One with touch, taste, smell and colour.

Muni मुनि - Guru - Jain Monk.

Namaskar नमस्कार - Salutation.

Namokar Mantra नमोकार मंत्र - A well known Jain Mantra.

Nigod निगोद - Minutest form of living being.

Nimitta निमित्त - Instrumental cause.

Nirjara निर्जरा - Shedding of Karma.

Nitya नित्य - Constant

Nitya Tadatmya नित्यतदत्त्य - Permanant Amalgamation.

Paap पाप - Sinful act or thought.

Padartha पदार्थ - Substance.

Para पर - which is not mine or me.

Parachatushtaya परचतुष्ठत्य - Other's Dravya, Kshetra, Kaal and Bhava.

Paramanu परमाणु - Smallest Indivisible Pudgal substance.

Paramatma परामात्मा - God.

Parinam परिणाम - Modification/Manifstestation.

Paryay पर्यय - Modification/Manifstestation.

Pradesh प्रदेश - Smallest unit of space, space point.

Prathamanyayoga प्रथमानुयोग - One of the four types of Jain Scriptures.

Pudgal पुद्गल - Name of a substance, Matter.

Punya पूण्य - Virtuous act or thought.

Purushartha पुरुषार्थ - Effort.

Raag राग - Attachment, Affection.

Roopi रूपी - Same as Moortik.

Ruksa रुख - dry, Rough, Nonviscous.
Sadhu साधु – Monk, Muni, Guru.
Samanya सामान्य – Common.
Samay समय – Smallest unit of time.
Sambandha संबंध – Relation.
Samyak Charitra सत्यचरित्र – Conduct associated with Real Right Belief.
Samyak Darshan सत्यदर्शन – Real Right Belief.
Samyak Dnyan सत्यद्यन – Right knowledge.
Samyakdrishti सत्यदृष्टि – Person with Real Right Belief.
Sanatan Dharma सनातन धर्म – True eternal religion.
Sarvadnya सर्वद्वै – Omniscient.
Sarvadnyata सर्वज्ञता – Omiscience.
Sat सत् – One which exists.
Sat Dharma सत् धर्म – True religion.
Satyarthan Agam सत्यर्थ आगम – True scripture.
Sharan शरण – Resort, Refuge.
Shuddha शूद्र – Pure.
Shrut Dnyan श्रुत्यज्ञ – A type of knowledge.
Siddha सिद्ध – purest stage of Jeev, Liberated soul.
Skandha स्कन्ध – Combination of Pudgal Paramanus.
Snigdha स्निध – Viscous, Greasy.
Sukh सुख – Bliss.
Swa स्व – Mine, Self.
Swachatushtaya स्वच्छत्व – My Dravya, Kshetra, Kaal and Bhava.
Syat स्यत् – Same as Kathanchit. Particular point of view.
Syatvad स्यत् वाद / स्यात्वाद – Statement with particular point of view.
Tattva तत्त्व – Principle.
Upadan उपदान – Intrinsic power/cause.
Upadeya उपदेय – Worth taking resort into, worth manifesting.
Upayog उपयोग – Activity of knowledge and perception.
Upachar Kathan उपचार कथन – Statement for namesake.
Upad उपद – Evolution.
Vastu वस्तु – Substance.
Vastu Swaroop वस्तुस्वरूप – Nature of substances.
Veerya वीर्य – Potancy attribute.
Veetarag वीतराग / Veetaragi वीतरागी – One without any passion.
Veetaragata वीतरागता – Passionless State.
Vishesh विशेष – Special, Specific.
Vrata वृत्त – Vows. Vrati व्रती – One who observes vows.
Vyavahar व्यवहार – Same as Upachar Kathan.
Vyavahar Kaal व्यवहारकाल – Second, minute, hour, day etc.
Vyay व्य – Extinction.
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