

**I AM THE SOUL !**

**2**

Jain Educationa International

*Discourses by Dr. Tarulatabai Mahasatiji*

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M.A., Ph.D.

### *Silent delineation . . .*

The unwavering, unflinching,  
ethereal *atmic* state . . . beyond  
all the reasons of vibration . . .  
the mountain-like state . . . the  
emaciation of the internal  
affected disposition . . . the  
supreme progress of the inner  
strength in a frail body . . . the  
attainment of the abode of the  
*Siddhas* . . . now as sure as the  
despatch of an arrow shot from  
the bow . . . the mountain-like  
stability symbolising the  
supreme devoted pursuit . . .  
the eternally separate entities  
of *atma* - the substance and  
*deha* - the container  
. . . and with the end of the  
container *deha* . . . the formless  
. . . the colourless . . . the one  
in whom there are many . . .  
and the many in whom there is  
but one . . . the supreme state  
of *Siddha* beyond the body . . .  
Soul . . . only the Soul . . . and  
nothing else, but . . .  
I am the Soul! . . .  
I am the Soul! . . .  
I am the Soul!

# **I am the Soul !**

an English rendering  
of the original  
Gujarati discourses  
based on

***Srimad Rajachandra's***  
**‘Atmasiddhi Shastra’**

by **Dr. Tarulatabai Mahasatiji** M.A., Ph.D.

## **Volume 2**

# ***I am the Soul***

by **Dr. Tarulatabai Mahasatiji** M.A., Ph.D.

an English rendering of originally Gujarati discourses,  
based on **Srimad Rajachandra's 'Atmasiddhi Shastra'**  
collectively published as 'हं आत्मा ह्यु'

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## ***About us***

*Shri Gujarati Swetamber Sthanakwasi Jain Association* was established in 1975 with an aim of bringing together all Gujarati Sthanakwasi Jains and to invite Gujarati Sthanakwasi Jain *Sadhhus* and *Sadhvis* to southern India, so that the community could benefit from the sermons and preachings of *Bhagawan* Mahaveer rendered in Gujarati - its mother tongue.

The Association had for its objectives, the propagation of Jainism, keeping alive its Jain traditions, promoting religious and philosophical publications, conducting periodical lectures, creating facilities for the *vihar* of the saints, performing *vaiyavach* (providing the *Sadhhus* and *Sadhvis* with their permissible food, clothing, shelter, medical care etc.).

The first major step was the *Diksha Mahotsava* of **Sadhvi Shwetabai Mahasatiji**. The first publication was the collection of Gujarati discourses ‘हुं आत्मा छु’, rendered by **Sadhvi Tarulatabai Mahasatiji**, followed by its Hindi translation. This was followed up by **Sadhvi Prankunwarbai Mahasatiji**.

The Association has grown from strength to strength and has perhaps the largest *Upashraya* with arrangements to render religious, social, and medical service to public at large.

We aspire and hope to be able to serve the society in various ways.

***Rasiklal C. Badani***

*President*

Shri Gujarati Swetamber  
Sthanakwasi Jain Association

Chennai

October 31, 2000

**Sri Gujarati Swetamber  
Sthanakwasi Jain Association**

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## ***Research Foundation for Jainology***

The Research Foundation for Jainology was established in the year 1982 aiming to foster awareness of Jaina Philosophy and tenets in the mind of public viz. development of body, enrichment of mind, sublimation of emotions, character building and illumination of the spirit within.

The Foundation is a *scientific and industrial research organisation*, recognised by the Government of India, Ministry of Science and Technology, Department of Scientific and Industrial Research, New Delhi.

Subsequently the Foundation established in the year 1988, a full fledged Department of Jainology in the Madras University having post graduate and research courses upto Ph. D. level.

The Foundation has published several valued publications in Tamil, Hindi and Gujarati. These have been well received by students, teachers and scholars alike.

In keeping with this trend the Foundation has now joined hands with *Shri Gujarati Swetamber Sthanakwasi Jain Association, Chennai*, to bring forth the English version of the now famous and much sought after Gujarati and Hindi publication ‘હું આત્મા છું’ - as ‘I am the Soul.

The Foundation is confident that this endeavour will lead to the establishment of a much needed Indological publishing house of the Jain community in South India. Efforts have already begun on the possibilities of bringing out the translation of ‘હું આત્મા છું’ in several South Indian languages, to benefit students and research scholars in Jainology.

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## Reflections of 'The Self'

It is a matter of great joy that revered Tarulatabai *Mahasatiji* selected the *Atmasiddhi* Shastra for her lectures during the *Chaturmasa* of *Samvat* 2041.

Jaina *sadhhus* and *sadhvis* are constantly on the move, they stay in a place for four months during the *chaturmasa*. Sermons are delivered everyday in the morning for four consecutive months. Each day a new topic is introduced and commented upon avoiding repetition. A work or two is selected in accordance with one's taste and ability to comment upon. The *Uttaradhyayana Sutra*, *Dasavaikalika Sutra*, *Jnatadharma Katha Sutra*, *Kalpa Sutra*, *Yogadrasti Samuccaya*, *Samaradityakatha*, *Yogashastra*, etc. may be taken up during the discourse. Smaller the work, greater is the demand on art and ability to comment and analyse its meaning.

Revered Tarulatabai *Mahasatiji* selected *Atmasiddhi* Shastra, a work in 142 couplets for her lectures, which goes to prove her eloquence. It is not an easy task to deliver lectures on the above work, which is highly spiritual and philosophical in its content. Any one can deviate from the topic and pass the time of the sermons. Only a person who has read widely, practises meditation and other spiritual pursuits alone can analyse and comment upon a subject of this kind. One of the Jaina *sadhus*, late Tattvananda Shri Vijayji *Maharaj* some times chose the '*Namaskara Mahamantra*' for the *chaturmasa* sermons. He used to comment upon the nine *padas* of it from different stand-points, avoiding repetition and bringing to light a new meaning of the same. The audience found his discourses interesting and inspiring.

Revered Tarulatabai *Mahasatiji* has secured Ph.D., from the Bombay University. She made a comparative study of the spiritual literature of saint poets and this proves her interest in



spirituality. These saint poets raised themselves above sectarianism and propitiated the supreme self. Their spiritual experiences were of a very high standard and their literature is deeply touching and meaningfully rich and influential. Revered *Sadhviji* has made a thorough study of the literature of *Srimad Rajachandra* and is qualified to deliver lectures on his *Atmasiddhi Shastra*.

At the age of 29, *Srimad Rajachandra* composed the *Atmasiddhi Shastra* in just about two hours at Nadiad in 1896 A.D. The work is a proof of his pure thought process and his extraordinary command over words. He has used the right words at right places. Even today, after so many years, the text is in such a fine shape one does not feel like changing a single word or line from its place.

*Srimad Rajachandra* in his *Atma Siddhi Shastra* has given a clear picture of the nature of the pure self. He says

આત્મા છે, તે નિત્ય છે, છે કર્તા નિજકર્મ,  
છે ભોક્તા, વઢી મોક્ષ છે, મોક્ષ ઉપાય સુધર્મ . . . . . ૪૩

i.e. There is the existence of the soul, it is eternal and it is the doer and enjoyer of karmas. There is emancipation and the means to acquire it is *Sudharma* i.e. right conduct.

The author has elaborated these six characteristics of the soul in such an impressive and convincing style that even an ordinary man can grasp it with ease. He has narrated the nature of a person in search of the self (*Atmarthi*) and also that of a person who is dogmatic (*Matarthi*). He has also carved out the path of liberation and importance of a noble preceptor for spiritual upliftment. In this way the *Atmasiddhi Shastra* has become a mini scripture. Various philosophical topics viz. Nine *Tattvas*, six *Dravyas*, eight *Karmas*, fourteen *Gunasthanas*, six *Leshyas* etc., are elaborated in *Jaina Agamas*, the knowledge of which is important to understand the pathway of liberation. The

Atmasiddhi Shastra serves as a unique means to grasp the knowledge of the essential constituents of the pathway of liberation, without undergoing any mental strain.

Srimad Rajachandra was a wise and learned man and had realised the true nature of the self. He used to be always absorbed in meditation. The following two lines of the text that distinguishes pure soul from the body are true of Srimad Rajachandra –

देह छातां जेनी दशा, वर्ते देहातीत  
ते ज्ञानीनां चरणमां, हो वंदन अगणित . . . . . १४२

i.e. A self realised man possesses a body but it is not influenced by the bodily afflictions and pleasures. I offer my humble salutations at the feet of such a perfect soul.

In 107 chapters the learned *Sadhvi* has shed valuable light on the philosophical contents of the *Atmasiddhi Shastra*. She has also analysed and elaborated each word of each couplet in an impressive and inspiring way. People desirous of self realisation have benefited immensely from her discourses on *Atmasiddhi Shastra*. Only a self-dependent soul engrossed in meditation and one striving for the destruction of *jnanavarniya* karmas can comment upon such a philosophical and spiritual tenet like *Atmasiddhi Shastra*.

We shall forever be indebted to Tarulatabai *Mahasatiji* for giving these valuable and meritorious lectures. It is my earnest desire that people from all walks of life derive inspiration from these lectures.

***Prof. Ramanlal Shah***

## ***Contents of the book***

A detailed and exhaustive commentary on the *Atmasiddhi Shastra* was completed in about 800 pages and as it was not practical to publish in one volume, we decided to publish the same in two volumes.

The first volume includes *Gathas* (couplets) 1 to 58. At the very outset the six essential characteristics of the soul as told by Srimad Rajachandra are introduced. Today people are spiritually ignorant and materialistic in their attitude. They are unaware of their true selves and involved in futile material affairs. The *Atmasiddhi Shastra* elaborates the essentials for spiritual upliftment and also describes the nature and dealings of a person who is spiritually inclined.

In the second volume *Gathas* 59 to 142 are analysed and the six essential characteristics of the soul are elaborated. Also the doubts arising in the mind of the disciple regarding the same are cleared. The disciple who has acquired the ‘*Bodhi Bija*’ i.e. right faith realises ‘the self’ and the nature of a self realised soul is portrayed. The subjects discussed in the first 118 *Gathas* as also summarised by Srimad Rajachandra are also presented in this volume.

The literature of Srimad Rajachandra is written in a very simple language and the style too is unique. One may question that when the work is simple and self explanatory what is the need of such a detailed and exhaustive commentary? The reason for this is to understand and explain the importance of *Atmasiddhi Shastra* from Jaina view-point. Although the work is simple, it is replete with spiritual and metaphysical knowledge and the entire text of *Atmasiddhi Shastra* is analysed from various view points.

Revered *Mahasatiji* always commenced the discourse with salutations to the *Arhats* and *Siddhas* and concluded with the meditation on the nature of the pure soul. These two have become an important part of the discourse and so each chapter of this work commences and concludes with the narration of the same as the aim of all spiritual practices is the realisation of 'the self'.

I sincerely hope that this work will provide an insight into Jaina philosophy, quench the thirst for right knowledge in one and all and be instrumental in self-realisation.

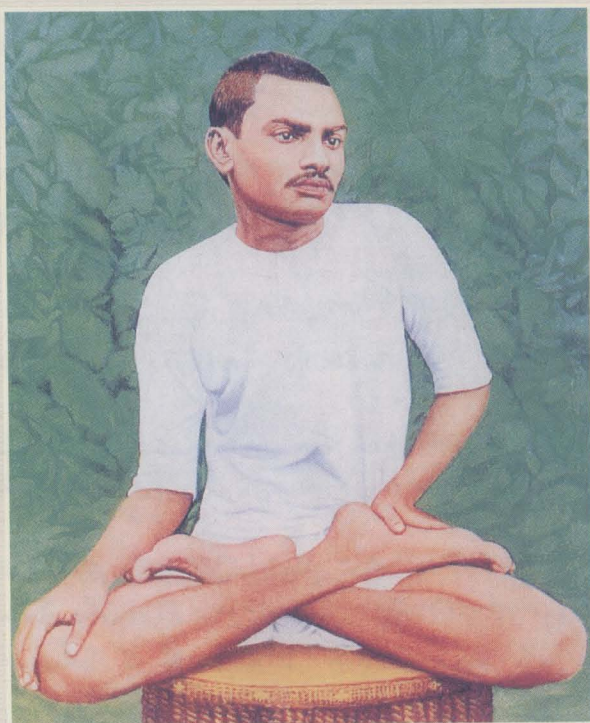
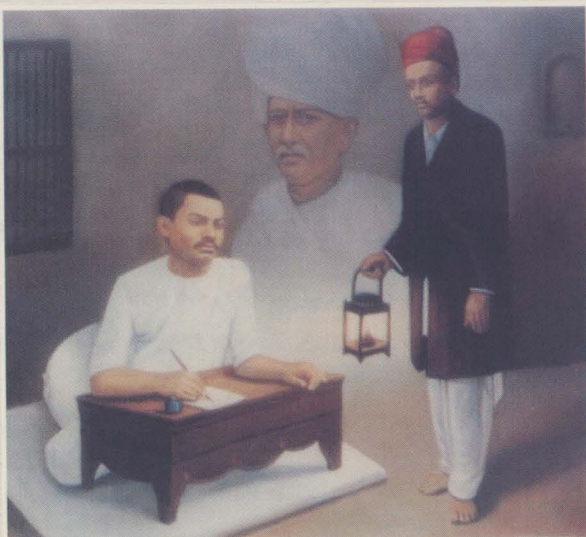
***Praful Shah***

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***Pujya Srimad Rajachandraji***

***on whose divine composition - Atmasiddhi  
are these discourses based***

***(above: Artist's visualisation of the inspired composition)***



૩૦

## આત્મચિંતિ.

ને સ્વરૂપ સમભેદિના, હૃદયે દુઃખ અનંત,  
સમભેદે તે હૃદય - તો સદગુરુ ભાવંત. ૧

વર્તમાન આ કાળમાં, મોહિમાર્ગ બધુ લોહ,  
દિશાવધા આત્માજિને, ભ્રમો અતઃપ્રચલે. ૨

કુલે ક્રિયા-સ વધ રહ્યા, રૂઝડુ જ્ઞાનમાં કોઈ,  
માને મારગ મોહિનો, રૂઝડુ ઉપર ભેળ ૩

બાહ્ય ક્રિયામાં રહેવા, અંતર ભેદ નકાઈ,  
જ્ઞાનમાત્રનીરેખા, તે ક્રિયાનુ આઈ. ૪

બંધ મોહ છે કલ્પના, ભાષે વાણીમાં છે,  
વળે મોહવૈયામાં, રૂઝડુ જ્ઞાન તે આઈ. ૫

બૈરાગ્યેદિ સદૃશ તો, જો સદ આતમજ્ઞાન,  
તેમજ આતમજ્ઞાની, આશિવણી બિદાન. ૬

ત્યાગવિરાગ ન ચિત્તમાં, માત્ર ન તેને જ્ઞાન,  
અરૂં ત્યાગવિરાગમાં, તો ભૂલે નિભજાન. ૭  
ત્યાં ત્યાં ને ને મોહ છે, ત્યાં સમજું તેહ,  
ત્યાં ત્યાં તે તે આસરે, આત્માર્થ જન એહ. ૮

સેવે સદગુરુ સરણે, ત્યાગી હૃદય નિવૃત્તિ,  
પામે તે સમજીને, નિવૃત્તિ તે હૃદય ૯

આત્મજ્ઞાન સમદર્શિતા વિચરે ઉદયપ્રભોગ,  
અર્ધવં વાણી દરમજીવ, રાદુરૂં લક્ષણમોગ. ૧૦

પ્રત્યક્ષ રાદુરૂં રામ નહીં, પસોદી બિનઉદયારે,  
એવો લક્ષી થેમો વિના, ઉગે ન આત્માધિમાર. ૧૧

રાદુરૂં ના ઉપદેશીવણ, રામજાને ન બિનરૂપ,  
રામન્યાવણ ઉપદેશે વૈભો રામન્યે ભગવતરૂપ. ૧૨

આત્માથી અસ્તિત્વનાં, નેદ નિરૂપક રીતરૂપ,  
પ્રત્યક્ષ રાદુરૂં મોગનરિ, ત્યાં આધાર રૂપરૂપ. ૧૩

અધિક રાદુરૂંએ ફાં, એ અવગાળનફાલ,  
તે તે નિત્ય વિચારવાં, ડેરી મતાંતરન્યાલ. ૧૪

રોકે નવ નવ છંદનો, હાથે આવશ્યે મોદી,  
પામોએમ અનંત છે. તાબું બિન નિર્ણય. ૧૫

પ્રત્યક્ષ રાદુરૂં મોગમી, નવ છંદ તે વેદારે,  
અન્યઉપાયે મોગમી. પ્રત્યે વામણે મારે. ૧૬

રવજીવ, મત આગળ તણ, વસ્તે રાદુરૂં લક્ષી,  
રામકિત તેને તારાધિરૂં, ફારણ ગાણી પ્રત્યક્ષ. ૧૭

માનાદિક રીતુ મણ, નિન છંદે નમરૂપે,  
જાતાં રાદુરૂં રીતણમાં, અલ્પપ્રયત્ને બધે. ૧૮

એ રાદુરૂં ઉપદેશીયા, પદ્યમો ફેલણસાળ,  
રૂં રહા ઉદયારીયા, બિનમે રૂં લગણાળ. ૧૯

એવો મારા વિનયેતણો, તાબુંએ મી વીતરણ,  
મૂળદેઉ એ માર્મનો, રામને ફોર રૂલારો. ૨૦

આરાદુરૂં એ વિનયેનો, લાભ લહે ને ફાં,  
મણામોદિની ફર્મી જુડે તાવજીમાંદિ. ૨૧

હોયે મુમુક્ષુ ભવવે, રામજે એવ વિચારે,  
હોયે મનાર્થિ ભવવે, અવજો લે નિર્ધાર. ૨૨

હોયે મનાર્થિ તેલજે, થામે ન આવમલકરે,  
તેલ મનાર્થિ લકીણો, અણ ફૂલો નિષ્કર. ૨૩

### મનાર્થિ લકીણ.

ખાણ તપાસા પણ જ્ઞાનગદી, તે માને હોરે રામજે,  
અથવા નિમ્મલકર્મના, તેમજીમાં જ મનસ. ૨૪

જે નિન રેલ પ્રમાણને, રામજે રામજીવિ કિર્તિ,  
અથવા રામજે નિનજી, રામજી રામજીવિ. ૨૫

મનાર્થિ રામજી મનાર્થિ, વર્તે રામજી વિમુખ  
અથવા રામજી રામજી, નિમ્મલકર્મ મુખ. ૨૬

રેલગતિમાં, જે રામજે મુનિજી,  
માને નિમ્મલકર્મજી, આગલ મુખી નિમ્મલ. ૨૭

રામજી રામજી ન મુનિજી, અથવા જાત આભિમાન,  
અથવા નહીં રામજી, નિમ્મલકર્મજી. ૨૮

અથવા નિમ્મલકર્મજી, માને રામજીમાં,  
જોયે રામજીમાં, રામજી રામજી. ૨૯

જ્ઞાનગદી પામે નહીં, રામજી રામજી નહીં,  
પામે તેજે રામજી, તે જુગે ભવમાં. ૩૦

એ પણ ભવમનાર્થિમાં, નિમ્મલકર્મજી,  
પામે નહીં રામજી, અથવા અધિકારીમાં. ૩૧

નહીં રામજી રામજીમાં, નહીં રામજી રામજી,  
રામજી રામજી ન મુનિજી, એ મનાર્થિ મુનિજી. ૩૨

હકીલ કહ્યાં મનાઈના, મનાઈ ભલા કાલ,  
 ૫૫ જે કું આત્માઈના, આત્માઈ મુંડાલ. ૩૩

### આત્માઈ લઈલા.

આત્માઈના ત્યાં મુનિપણ, તે રામા છુદેલો,  
 બાળી કુંડ મુંડે કુંડના, આત્માઈ નહિ ભોલે. ૩૪

મત્સ્ય રાદુરૂડે આશિનો, ગણે પરમ ઉપકાર,  
 ગણે મોલ ભોલપણ, બસ આત્માઈ રે. ૩૫  
 એકે હોયે ગણે કળામાં, પરમારૂંદને પદ,  
 એવેને પરમાર્થને, તે ભવદાર રામના. ૩૬

ઓમ વિષ્ણુ શી અંતરે, રીતે રાદુરૂડે મેળ,  
 કાલ એકે આત્માઈનું. ભલે નહિ મન રોલ. ૩૭

કબાનેની ઉપરીઅંતરા, માત્ર મોદી આભિભાવ,  
 ભલે બેઠે આભાઈના, ત્યાં આત્માઈ ભેગા રા. ૩૮

દરેક ન બોલી ભોંડી મુશી, ભલે ભાટે નાદ ભીમે,  
 મોદી માર્ગ પામી નહીં, મટે ન અંતર રોગ. ૩૯

આલે ભોંડી બોલી દરેક, રાદુરૂડે ભોંડી મુશી,  
 તે ભોંડી મુશી રાણા, ત્યાં આલે મુશી રા. ૪૦

ભોંડી આલે મુશી રાણા, ત્યાં આલે નિભાન,  
 એ જાને કાલે મોદી રા, પામે પર નિર્માણ. ૪૧

ઉપરે તે મુશી રાણા, મોદી માર્ગ રામભડે,  
 મુંડે મિલે રામભડે ભાળું પર પર આંધ. ૪૨

આત્મા છે તે નિભાઈ, છે કર્તા નિભાઈ,  
 છે ભોળા પળિ મોદી છે, મોદી ઉપરે મુશી. ૪૩

પર મીનાડ રાંધેલામાં, પર દરિયા પાણી,  
 રામભડે પરમાર્થને, કહ્યાં જાનિમે એ. ૪૪



સિંહાસન. ૨૬.

નથી દલિયાં આલેલો, નથી જાણું રૂપ,  
બીજો પણ અનુભવ નથી, તેથી ન ભવસ્વરૂપ. ૪૮

અધવા દેહ જાણના, અધવા ઈંદ્રિય, માણ,  
મિદ્યા ભૂદો મનવો, ગઈ જુડું મેંધાણ. ૪૯

સતિ એ આત્મા હોય તો, જાણે તે ગઈ કે રૂપ  
જાણે એ તે હોય તો, ધર ધર આલેલો. ૫૦

પાટે છે ગઈ આત્મા, મિદ્યા મોટી જુદી,  
એ જાગર સિંહાસન, સમ ભવો સુધાધ. ૫૧

સુધાધાન.  
સુધુરૂપવા. ૨૭.

ભાસ્યો દેહધિયાનથી, આત્મા દેહધાન,  
પણ તે જાણે લિખા છે, મગર લઈપ્રેમાન. ૫૨

ભાસ્યો દેહધિયાનથી, આત્મા દેહધાન,  
પણ તે જાણે લિખા છે, સેધ અસાને મોહન. ૫૩

એ સજા છે સહિનો, એ જાણે છે રૂપ,  
અજાણ અનુભવ ને રૂપ, તે છે ભવસ્વરૂપ. ૫૪

છે ઈંદ્રિય પ્રભોને, નિજ નિજ વિષય રૂપ જાણ,  
ધાર્યું ઈંદ્રિય વિષય રૂપ, પણ આત્માને જાણ. ૫૫

દેહ ન જાણે નેહને, જાણે ન ઈંદ્રિય જાણ,  
આત્માને સેવા કરે નેહ પ્રવર્તે જાણ. ૫૬

સાથે જાણ રહેલો જિજ્ઞે, જિજ્ઞે રાજ્ય જાણ્યો,  
જાણ રહે જૈનજીવને, જો જોઈ જાણ રાજ્યે. ૮૪

૫૨, ૫૨ આવી જાણું, તેથી તેને માન,  
જાણનારને માન નહિ, કહ્યું કે જાણું! ૮૫

૫૨ મહુડિ કૃષ્ણ દેહમાં, રમ્યુદ દેહ મળિઆલે,  
દેહ હોમે જો આજના, ઘેર ન આપ વિચારે. ૮૬

જાણ મેળવનાં જિજ્ઞે, કેવળ જાણ રેવજાણ,  
જાણ ૫૨૬ પામે નહીં, જાણ કૃષ્ણ દેહ લાવે. ૮૭

જાણનાં રાંડાં કહે, જાણનાં પોલે જાણે,  
રાંડાંનો કહેનાર તે, અચર્ય એક આપે. ૮૮

રાંડાં ઉપાસે.

જાણનાં આસ્થિત્વના, આપે કહ્યાં કહે,  
જાણ તેનો જાણે છે, જાણ કહેવિચારે. ૮૯

જાણ રાંડાં પામે ત્યાં, જાણનાં નહીં જાણનારી,  
દેહ મોગથી હોયજે, દેહ વિમોગે ના રી. ૯૦

જાણનાં બચ્ચ દેહમાં છે, જાણે રાજ્યે પચ્ચ,  
જો અજુભવથી ૫૨૬ નહીં, જાણનાં જિજ્ઞે જાણે. ૯૧

જાણનાં

જાણનાં ઉપાસે

દેહ મળે રાંડાંને છે, વળિ જાણે, રાજ્યે રાજ્યે,  
જાણનાં ઉપાસે જાણે, જાણનાં અજુભવ બચ્ચ? ૯૨

જાણનાં અજુભવચરે જાણે, જાણનાં જાણે જાણ,  
તે તેથી જાણે જાણે, જાણે ન જાણે જાણ. ૯૩

એ સંમોગો દેખિયે, તે તે' અગુભવદસે:  
હરએ નદિ સંમોગથી, આત્મા નિત્યમલેથી. ૬૪

સુધા એવન ઊપમે, એવનથી સુધીયે,  
એવો અગુભવ કોઈને, કોઈએ કદા નથીયે. ૬૫

કોઈ સંમોગોથી નહીં, એના ઉત્પત્તિથીયે,  
નાશી ન તેનો કોઈમાં, તેથી નિત્ય સુધીયે. ૬૬

કોઈના ભરતમેવા, સુધીયેકની માંયે,  
પૂર્વજન્મ સંસકાર તે, સુધ નિત્યેવા લ્યાંયે. ૬૭

આત્મા દુષ્ટે નિત્યેષ્ટે, પદ્ધતિયે પલટીયે,  
બાબાની વધે ગણેજું, જ્ઞાન મોતે થીયે. ૬૮

અધિવા શાન ફાળીકું, એ જાણી સદાએ,  
વદનારો તે ફાળીકું નહિ, કદ અગુભવ નિર્મલે. ૬૯

કોઈએ કોઈ વસ્તુનો, કોઈનારોયે નનાશી,  
એવન પામે નાશી તો, કોઈનાજો નપદસી. ૭૦

### સેકા શ્રીહરિ ઉવાચ

કર્તા સર્વ ન કર્મનો, કર્મજ કર્તા કર્મ;  
અધિવા સર્વજ્ઞ સર્વભાવ કાં, કર્મ જનનો મર્મ. ૭૧

આત્મા સર્વ આસંગ ને, કદે પ્રવૃત્તિ બંધ;  
અધિવા રમ્યરમેરણ, તેજા સર્વ અર્થ. ૭૨

માટે મોટી ઉપદેશો, કોઈ નરેજી જાણીયે,  
કર્મભણું કર્તા પદં, કાં નહિં, કાં નહિં જાણીયે. ૭૩

સગામિત્રા  
૨૧૬ ૩૩૩ જીવાંધે

હોધે ન એવન ખેરણા, કોણ ગાટે તો કમ,  
જય સવળાજ નાદિ ખેરણા, જુએમો વિચારી મર્મ. ૭૪

જો એવન કરવું નજા, નખ ધગાં તો કમ,  
તથા સોલન સ-વળાજ નાદિ, તેમજ નાદિ જીવદિમા. ૭૫

કેવળ હોધે અસંગા જો, તાસોવ તો ન કૌમ?  
અસંગા છે પરમાર્થજા, પછા જિન-ભાવે તેમ. ૭૬

કર્તા પશ્ચર કોઈ નાદિ, પશ્ચર રૂઝ સ-વળાજ,  
અધિકા ખેરક તે અણે, પશ્ચર કોણ પ્રભાજ. ૭૭

એવન જો જિન-ભાવમાં, કર્તા આંતર સ-વળાજ,  
જ-તો નાદિ જિન-ભાવમાં, કર્તા કમ પ્રભાજ. ૭૮

ચિંકા

શિષ્યજીવાંધે.

જય કમ કર્તા કહો, પછા ભોક્તા નાદિ સોધે,  
સ રાખજે જય કમ કૌ, કૃપાપરિણામા હોધે. ૭૯

કૃપાપા પશ્ચર અણે ભોક્તા પછું રાધારે;  
ઓમ કહો પશ્ચરગણ, પશ્ચરગણન જાય. ૮૦

પશ્ચર વિચારી મો વિના, જાગુ તોમન નાદિ હોધે;  
પછા રૂઝભા રૂઝભા કર્તા, ભોધે સમીપ નાદિ કૌધે. ૮૧

સગામિત્રા.

૨૧૬ ૩૩૩ જીવાંધે.

ભાવ કમ જિન-કહવા, માટે એવનરૂપ,  
જય સમીપની સ્પેરણા, ગાલણ કહે સર્પૂર. ૮૨

એર સુધા વાનને નહી, ભૂથ બાને ફૂલ પાંદે;  
એમ રૂઝાશુલ કમળ, ભોડવાયું જાણે. ૮૩

આર રાંડને મોડનુર, એ આગને લોડ;  
કાલેલ બિના ન કાર્યે તે, તેમ રૂઝાશુલવેદ. ૮૪

ફૂલદાન વૃક્ષરૂપણ, એમાં નથી ભરે,  
કુર્મ સ્વભાવે પત્રોભે, ખાંધે ભોળામૂર. ૮૫

તે તે ભોળે બિશોબના, સ્થાનક ફલે સ્વભાવ,  
ગણ વાળ છે શિષ્ય મા, કાલ રાંડોપે ચાવ. ૮૬

રેડાં.  
શિષ્યઉવાચ.

કર્તા ભોડવા ભૂથ હો, પાલ તેનો નરિ મોક્ષ,  
બાલ્યો કાળ અનંત પાલ, વર્તમાન છે દોષ. ૮૭

શુભ કહે ફૂલ ભોગવે, દેવદા ગતિમાં,દે,  
અશુભ કહે નકાલિ ફૂલ, કુર્મ રહીત ન કીધે. ૮૮

રાધાદેવ.  
સહોદરઉવાચ.

એમ રૂઝાશુલ કમળ, ભાણેં ફૂલ અપાલ,  
તેમ જિનુભિ રાફળના, મારે મોક્ષ રૂઝાલ. ૮૯

બાલ્યો કાળ અનંત તે, કુર્મ રૂઝાશુલ ભાવ,  
તેલ રૂઝાશુલ છેદનાં, ઉપલે મોક્ષ સ્વભાવ. ૯૦

દેહાદિક રાંધોગાને, આલેખિત વિમોગ,  
શિષ્ય મોક્ષે રાખેલ પદે, નિભ અનંત સુખ ભોગ. ૯૧

રેડાં.  
શિષ્યઉવાચ.

હોયે કદાચ મોક્ષપદ, નરિ અવિરોધ ઉપદે;  
કુર્મ કાળ અનંતનાં, રાખા છેદાં ભદ્ર. ૯૨

અધિકા મળ વૃક્ષિનિધાન, કહે ઉપદે અનંત;  
તેમ મળ રાખો કીધે, બજ ન એટલિયત. ૯૩

ક્રોધી જાગિયાં મોદીએ ક્રોધી લેખમાં મોદી,  
 એનો નિશ્ચય ના બને, પાણી તોડે એ કોણ. ૯૪  
 તેથી એમ જણાવે છે, મળે ન મોદી ઉપર;  
 એકલો જાણેનારો, શો ઉપકાર કરે? ૯૫

પાંચે ઉત્તરથી થયું, રાખાધાન રાખાયા;  
 મેળવું મોદી ઉપરનો, ઉપર ઉપર રાખાયા. ૯૬

રાખાધાન.  
 રાખાધાન ઉપર.

પાંચે ઉત્તરથી થઈ, આત્મપ્રતિષ્ઠાની,  
 મારી મોદીઉપરની, રાખાધાન એ રીત ૯૭

કર્મ-ભાવ અસાન છે, મોદીભાવ નિવંધનો,  
 અંધકાર અસાનરામ, નારીશાનકારી. ૯૮

ને ને ફારૂ અંધનાં, તેલ અંધનો પંદર;  
 તે ફારૂ છે દરેકની, મોદી-પંદર ભવઅંધ. ૯૯

રાખા, ફેણ અસાન એ, મુખે કર્મની મંદ,  
 થાપે નિવૃત્તિ બેલથી, તેમ મોદીનો પંદર. ૧૦૦

આત્મા રાખ ચૈતન્યમય, રાખાધાન રીત,  
 જ્યાં ફેણ પાત્રમાં, મોદીપંદર તે રીત ૧૦૧

કર્મ અંધ અકારનાં, તેમાં મુખે આર,  
 તેમાં મુખે મોદીનું, પાણી તે કુરં પાઈ. ૧૦૨

કર્મ મોદીનું ભેદ બે, રૂચિ આશિષના,  
 હો બધે જાગરાયા, અર્થ ઉપર આપ. ૧૦૩

કર્મઅંધ અધિકારી, હો રીતપદિક તેલ,  
 જ્યાં આત્મા રાખે, એમાં શો અંધેલ? ૧૦૪



છોડી મતદર્શિનવણે, આગ્રહ તેમ વિરૂદ્ધ,  
ફાંદો મારી આ સાર્વજનિક, ભ્રમ તેલના અલ્પ. ૧૦૮

બરુદનાં બરુદ પ્રદાન તે, પૂછ્યાં કૃત્રિમિયાર,  
તે પદની સર્વાંગિના, મોટીમાત્રા નિર્ધાર. ૧૦૯

ભાતિ, વેષનો ભેદનાદિ, કહ્યો મારીએયોદે,  
સામે તે મુકલી બાદે, એમાં ભેદ ન ગોચર. ૧૧૦

કુબાલના ઉપચારાંતના, માત્ર મોટી આભિલાષ,  
ભલે ખેદ અંતરદયે, તે કહ્યો નિરાશ. ૧૧૧

તે નિરાશુ ભવને, માત્ર સારુરૂપોદે,  
તો પામે સમકીર્તને, એર્થે અંતર શોધે. ૧૧૨

મતદર્શિન આગ્રહ તથા, એર્થે સારુરૂપોદે,  
બાદે ચુર્ય સમકીર્તને, એમાં ભેદ ન પડે. ૧૧૩

એર્થે નિમ સ્વભાવનો, અતુલવલકીર્તના,  
જુલિબદે નિમ ભાવમાં, પરમાર્થે સમકીર્તના. ૧૧૪

વર્ધમાન સમકીર્તન થઈ, રાખે પ્રિયભાવો,  
હૃદયે માત્ર આશિષનો, સારસાગરદયારો. ૧૧૫

કેવળ નિમ સ્વભાવજનું, અર્થે એર્થે સાત,  
કહ્યો કેવળ સાત તે, દેહ છતાં નિર્ધાર. ૧૧૬

કોઈ વર્ષનું સ્વકાંદે, અતુલ જનાં શ્રીમાત્ર,  
તેમ સ્વભાવ આગાહિનો, સાત જનાં કુરુદયે. ૧૧૭

ધ્રુવે દેહધારી તો, નહિ કલ્પાંતું કમ,  
નહિ ભોક્તાં તું ભેદનો, એર્થે દર્શનોમ. ૧૧૮

એર્થે દર્શનોમોટી છે, તું જો મોટી સ્વરૂપે,  
અંતરદર્શિન સાત તું, આર્થે ભાવ સ્વરૂપે. ૧૧૯

શુભેશુભે ચૈતન્યમન, સુવર્ણભોગે સુખમન; ૩૩૫  
લાગે કહિએ કહેજું, કરે વિચારે તો ૫૫૫. ૧૧૭

નિશ્ચયે સર્વેશાનિતે, આવી અગ્રસિદ્ધિ,  
પરી પ્રાપ્તિ એકાદિ, વાદન સમાધાનિ. ૧૧૮

શિલ્પકર્મકારણસિદ્ધિ.

વાદ્યસૂત્રેણ ઉપદેશી, આલેખ્યં આલેખ્યમાન,  
નિષ્પદ નિષ્પદાંતી લક્ષ્યં, દુરે રૂપે આસાન. ૧૧૯

લાલેખ્યં નિષ્ણ સુવદેતે, રૂપમ્ ચેતનાદે,  
આનંદ આનંદ આલેખ્યમાનિ ને, દેહાતીતસુવદે. ૧૨૦

કર્તા લોકા કર્મિણે, વિલાસ વર્ણભોગે,  
ભૂતિ વહીનિલાસમાં, રૂપો અકર્તા સારે. ૧૨૧

અભિલાષ નિષ્પદિલાસ ને, શુભે ચેતનાદે,  
કર્તા લોકા તેહ તો, નિષ્કર્તૃત્વે સુવદે. ૧૨૨

પ્રોશી કહિએ નિષ્ણેશુભે, તે ૫૫૫ ને ૫૫૫;  
સામાન્યો સંકેપમાં, સરકા માગનિર્ધાર. ૧૨૩

આલેખ્યં! આલેખ્યં! વાદ્યસૂત્રે, કહેલાલેખ્યં અપાર,  
આ ૫૫૫૫૫૫ અલુ કહે, આલેખ્યં! આલેખ્યં! ઉપદેશ. ૧૨૪

રૂપં અલુ ચેતનાદે ને, આલેખ્યં સૌલીન;  
તે તો અલુએ આલેખ્યં, વર્ણ ચેતનાદે. ૧૨૫

આ દેહાદી આલેખ્યં, વર્ણ અલુ આલેખ્યં,  
૫૫૫, ૫૫૫ ૫૫૫ ૫૫૫, તેહ અલુનો રાગ. ૧૨૬

પદ્મસુધાનંદ સમાધાનિ, નિષ્ણ બતાવ્યો આલેખ્યં,  
માન્યેશી તરવારવર્ણ, એ ઉપદેશ આલેખ્યં. ૧૨૭

૫ શ્રી સુભાષિને આ અલેખ્યં, આલેખ્યં કુરુકુ કાલ,  
૫૫૫ લાલેખ્યં કાલે કહે કહે બોલે સુખવાલ.

## ઉપ સંદર્ભ

દર્શન જડે સમયે છે, આ જડે સ્થાનક માં છે,  
 વિશ્વવર્તી વિશ્વારંભ, સંશય રહે ન કંઈ. ૧૨૮  
 આત્મભાંતિ સમ રોગાગ્રાહિ, સદ્ગુરૂં વૈદ્ય મુખ્ય,  
 ગરૂં આશાસન પદ્ય નાહિ, ઔષધ વિચાર ધ્યાન. ૧૨૯

એ ઇચ્છાને પરમાર્થનો, કુલો વાત્સ્ય ઉરજાઈ,  
 ભાવ સ્થિતિ આત્મ નામભય, છે દો નહિ આત્મક ૧૩૦  
 નિર્મલ્યે વાણી સાંભળા, સાર્વજન તત્ત્વમાં નો,  
 નિર્મલ્યે રાખા લોકમાં, સાર્વજન કુરવં સંગે. ૧૩૧

નમે નિર્મલ્યે ઓગાંતી, આમાં નથી કલેષ,  
 ઓગાંતે એવલા ર નહિ, બને સારૂ રહેલ. ૧૩૨

ગણ મનના એ કલેષના, તે નહિ સદુ એવલા,  
 ભાવ નહીં નિર્મલ્યે, તે નિર્મલ્યે નથી સોર. ૧૩૩

આગળ, જ્ઞાન પદ્યોને, અર્થમાનમાં હોયે,  
 પારી રીણ ભ વિશ્વમાં, માર્ગ એક નાદે રીયે. ૧૩૪

સર્વ ભવ છે નિર્મલ્ય, એ સમયે વે પડે,  
 સદ્ગુરૂં આસાદ નિનદીયે, નિર્મિત કલેષમાં. ૧૩૫

ઉપાસનકું નામ ભય, એ એ વેને નિર્મિત,  
 પામે નહીં નિર્મલ્ય ને, રહે ભાંતિ માં સ્થિત. ૧૩૬

મુખથી જ્ઞાન કદી અને, અંતરે જુઓ ન મોલ,  
 તે પામવે આશી રીયે, માત્ર જ્ઞાનિનો કોલ. ૧૩૭

દયા, શીલિ, સમતા, દીપ્તિ, સન્નિ, સ્માન, વૈરાગ્ય,  
 હોયે કુકુલ્યે અટકિયે, એકે સદા સુખમે. ૧૩૮

મોલ ભાવ છૂટે હોયે ભોં, અર્થવા હોયે અર્થિત,  
 તે કલેષે જ્ઞાન દર્શી, બાકી કલેષે ભાંતી. ૧૩૯

સકલ જ્ઞાન તે અટકત, અર્થવા સકલ સમાન,  
 તે કલેષે જ્ઞાન દર્શી, બાકી વાચા જ્ઞાન. ૧૪૦

સ્થાનક પાંચ વિશાલિ, છે અર્થભે,  
 પામે સ્થાનક પાંચે, એમાં નહિ સંશય. ૧૪૧

દેહ જ્ઞાંતિ ભેદ દર્શી, અર્થ દેહાત્મ,  
 તે જ્ઞાનમાં અટકત, હોયે જ્ઞાન અમલ્ય. ૧૪૨

૫ સાર્વજન નિર્મલ્યે આત્મ, કદી સર્વ સંકેષ,  
 અટકત નિર્મલ્યે આત્મ, અર્થ નિર્મલ્યે.



## આત્મસિદ્ધિ

- જે સ્વરૂપ સમજ્યા વિના, પામ્યો દુઃખ અનન્ત,  
સમજાવ્યું તે પદ નમું, શ્રી સદ્ગુરુ ભગવંત . . . . . ૧
- વર્તમાન આ કાઠમાં, મોક્ષમાર્ગ બહુ લોપ,  
વિચારવા આત્માર્થિની, ભાણ્યો અત્ર અગોપ્ય . . . . . ૨
- કોઈ ક્રિયાજડ થઈ રહ્યા, શુષ્કજ્ઞાનમાં કોઈ  
માને મારગ મોક્ષનો, કરુણા ઋપજે જોઈ . . . . . ૩
- બાહ્ય ક્રિયામાં રાચતા, અંતર્ભેદ ન કાંઈ  
જ્ઞાન માર્ગ નિષેધતા, તેહ ક્રિયાજડ આઈ . . . . . ૪
- બંધ મોક્ષ છે કલ્પના, ભાણે વાણી માંહી,  
વર્તે મોહાવેશમાં, શુષ્કજ્ઞાની તે આંહિ . . . . . ૫
- વૈરાગ્યાદિ સફળ તો, જો સહ આતમજ્ઞાન,  
તેમ જ આતમજ્ઞાનની, પ્રાપ્તિતણાં નિદાન . . . . . ૬
- ત્યાગ વિરાગ ન ચિત્તમાં, થાય ન તેને જ્ઞાન,  
અટકે ત્યાગ વિરાગમાં, તો ભૂલે નિજભાન . . . . . ૭
- જ્યાં જ્યાં જે જે યોગ્ય છે, તહાં સમજવું તેહ,  
ત્યાં ત્યાં તે તે આચરે, આત્માર્થી જન એહ . . . . . ૮
- સેવે સદ્ગુરુચરણને, ત્યાગી દઈ નિજપક્ષ,  
પામે તે પરમાર્થને, નિજપદનો લે લક્ષ . . . . . ૯
- આત્મજ્ઞાન સમર્પિતા, વિચરે ઉદયપ્રયોગ,  
અપૂર્વ વાણી પરમશ્રુત, સદ્ગુરુ લક્ષણ યોગ્ય . . . . . ૧૦
- પ્રત્યક્ષ સદ્ગુરુ સમ નહીં, પરોક્ષ જિન ઉપકાર,  
એવો લક્ષ થયા વિના, ઋગે ન આત્મવિચાર . . . . . ૧૧
- સદ્ગુરુના ઉપદેશ વળ, સમજાય ન જિનરૂપ,  
સમજ્યા વળ ઉપકાર શો? સમજ્યે જિનસ્વરૂપ . . . . . ૧૨

- आत्मादि अस्तित्वनां, जेह निरूपक शास्त्र,  
प्रत्यक्ष सदगुरु योग नहि, त्यां आधार सुपात्र . . . . . १३
- अथवा सदगुरुए कहाँ, जे अवगाहन काज,  
ते ते नित्य विचारवां, करी मतांतर त्याज . . . . . १४
- रोके जीव स्वच्छंद तो, पामे अवश्य मोक्ष,  
पाम्या एम अनंत छे, भाख्युं जिन निर्दोष . . . . . १५
- प्रत्यक्ष सदगुरु योगथी, स्वच्छंद ते रोकाय,  
अन्य उपाय कर्या थकी, प्राये बमणो थाय . . . . . १६
- स्वच्छंद, मत आग्रह तजी, वर्ते सदगुरुलक्ष,  
समकित तेने भाखियुं, कारण गणी प्रत्यक्ष . . . . . १७
- मानादिक शत्रु महा, निजछंदे न मराय,  
जातां सदगुरु शरणमां, अल्प प्रयासे जाय . . . . . १८
- जे सदगुरु उपदेशथी, पाम्यो केवळज्ञान,  
गुरु रह्या छद्मस्थ पण, विनय करे भगवान . . . . . १९
- एवो मार्ग विनय तणों, भाख्यो श्री वीतराग,  
मूळ हेतु ए मार्गनो, समजे कोई सुभाग्य . . . . . २०
- असदगुरु ए विनयनो, लाभ लहे जो कांई,  
महामोहिनी कर्मथी, बूडे भवजळ मांही . . . . . २१
- होय मुमुक्षु जीव ते, समजे एह विचार,  
होय मतार्थी जीव ते, अवळो ले निर्धार . . . . . २२
- होय मतार्थी तेहने, थाय न आतमलक्ष,  
तेह मतार्थी लक्षणो, अहीं कहाँ निर्पक्ष . . . . . २३

### मतार्थी लक्षण

- बाह्यत्याग पण ज्ञान नहि, ते माने गुरु सत्य,  
अथवा निजकुळधर्मना, ते गुरुमां ज ममत्व . . . . . २४
- जे जिनदेहप्रमाण ने, समवसरणादि सिद्धि,  
वर्णन समजे जिननुं, रोकि रहे निज बुद्धि . . . . . २५

प्रत्यक्ष सदगुरुयोगमां, वर्ते दृष्टि विमुख,  
असदगुरुने दृढ करे, निज मानार्थे मुख्य . . . . . २६

देवादि गति भंगमां, जे समजे श्रुतज्ञान,  
माने निजमत वेषनो, आग्रह मुक्तिनिदान . . . . . २७

लहं स्वरूप न वृत्तिनुं, ग्रहं व्रत अभिमान,  
ग्रहे नहीं परमार्थने, लेवा लौकिक मान . . . . . २८

अथवा निश्चय नय ग्रहे, मात्र शब्दनी मांय,  
लोपे सद्व्यवहारने, साधन रहित थाय . . . . . २९

ज्ञानदशा पामे नहीं, साधनदशा न कांई,  
पामे तेनो संग जे, ते बूडे भवमांही . . . . . ३०

ए पण जीव मतार्थमां, निजमानादि काज,  
पामे नहि परमार्थने अन्-अधिकारीमां ज . . . . . ३१

नहि कषाय उपशांतता, नहि अंतर वैराग्य,  
सरळपणुं न मध्यस्थता, ए मतार्थी दुर्भाग्य . . . . . ३२

लक्षण कहां मतार्थीनां, मतार्थ जावा काज,  
हवे कहं आत्मार्थीनां, आत्म अर्थ सुखसाज . . . . . ३३

### आत्मार्थी लक्षण

आत्मज्ञान त्यां मुनिपणुं, ते साचा गुरु होय,  
बाकी कुळगुरु कल्पना, आत्मार्थी नहि जोय . . . . . ३४

प्रत्यक्ष सदगुरु प्राप्तिनो, गणे परम उपकार,  
त्रणे योग एकत्वथी, वर्ते आज्ञाधार . . . . . ३५

एक होय त्रण काळमां, परमास्थनो पंथ,  
प्रेरे ते परमार्थने ते व्यवहार समंत . . . . . ३६

एम विचारी अंतरे, शोधे सदगुरुयोग,  
काम एक आत्मार्थनुं, बीजो नहि मनरोग . . . . . ३७

कषायनी उपशांतता, मात्र मोक्ष अभिलाष,  
भवे खेद प्राणीदया त्यां आत्मार्थ निवास . . . . . ३८

दशा न एवी ज्यां सुधी, जीव लहे नहि जोग,  
मोक्षमार्ग पामे नहीं, मटे न अंतर रोग . . . . . ३९

आवे ज्यां एवी दशा, सद गुरुबोध सुहाय,  
ते बोधे सुविचारणा, त्यां प्रगटे सुखदाय . . . . . ४०

ज्यां प्रगटे सुविचारणा, त्यां प्रगटे निजज्ञान,  
जे ज्ञाने क्षय मोह थई, पामे पद निर्वाण . . . . . ४१

ऊपजे ते सुविचारणा, मोक्षमार्ग समजाय,  
गुरुशिष्य संवादथी, भाखुं षट्पद आंही . . . . . ४२

‘आत्मा छे’, ‘ते नित्य छे’, ‘छे कर्ता निजकर्म’,  
‘छे भोक्ता’, वळी ‘मोक्ष छे’, ‘मोक्ष उपाय सुधर्म’ . . . . . ४३

षट्स्थानक संक्षेपमां, षट्दर्शन पण तेह,  
समजावा परमार्थने, कहां ज्ञानीए एह . . . . . ४४

### शंका शिष्य उवाच

नथी दृष्टिमां आवतो, नथी जणातुं रूप,  
बीजो पण अनुभव नहीं, तेथी न जीवस्वरूप . . . . . ४५

अथवा देह ज आतमा, अथवा इंद्रिय प्राण,  
मिथ्या जुदो मानवो, नहि जुटुं एंघाण . . . . . ४६

वळी जो आत्मा होय तो, जणाय ते नहि केम?  
जणाय जो ते होय तो, घट पट आदि जेम . . . . . ४७

माटे छे नहि आतमा, मिथ्या मोक्ष उपाय,  
ए अंतर शंकातणो, समजावो सदुपाय . . . . . ४८

### समाधान सद्गुरु उवाच

भास्यो देहाध्यासथी, आत्मा देह समान,  
पण ते बन्ने भिन्न छे, प्रगट लक्षणो भान . . . . . ४९

भास्यो देहाध्यासथी, आत्मा देह समान,  
पण ते बन्ने भिन्न छे, जेम असि ने म्यान . . . . . ५०



જે દ્રષ્ટા છે દૃષ્ટિનો, જે જાણે છે રૂપ,  
 અબાધ્ય અનુભવ જે રહે, તે છે જીવસ્વરૂપ . . . . . ૫૧  
 છે ઇન્દ્રિય પ્રત્યેકને, નિજ નિજ વિષયનું જ્ઞાન,  
 પાંચ ઇન્દ્રીના વિષયનું, પણ આત્માને ભાન . . . . . ૫૨  
 દેહ ન જાણે તેહને, જાણે ન ઇન્દ્રી, પ્રાણ,  
 આત્માની સત્તા વડે, તેહ પ્રવર્તે જાણ . . . . . ૫૩  
 સર્વ અવસ્થાને વિષે, ન્યારો સદા જણાય,  
 પ્રગટ રૂપ ચૈતન્યમય, એ ઈશ્વાણ સદાય . . . . . ૫૪  
 ઘટ પટ આદિ જાણ તું, તેથી તેને માન;  
 જાણનારને માન નહિ, કહિયે કેવું જ્ઞાન . . . . . ૫૫  
 પરમ બુદ્ધિ કૃશ દેહમાં, સ્થૂળ દેહ મતિ અલ્પ;  
 દેહ હોય જો આત્મા, ઘટે ન આમ વિકલ્પ . . . . . ૫૬  
 જડ ચેતનનો ભિન્ન છે, કેવલ પ્રગટ સ્વભાવ;  
 એકપણું પામે નહીં, ત્રને કાલ દ્વયભાવ . . . . . ૫૭  
 આત્માની શંકા કરે, આત્મા પોતે આપ;  
 શંકાનો કરનાર તે, અચરજ એહ અમાપ . . . . . ૫૮

### શંકા શિષ્ય ઉવાચ

આત્માના અસ્તિત્વના, આપે કહ્યા પ્રકાર;  
 સંભવ તેનો થાય છે, અંતર કર્યે વિચાર . . . . . ૫૯  
 બીજી શંકા થાય ત્યાં, આત્મા નહીં અવિનાશ;  
 દેહયોગથી ઝૂપજે, દેહ વિયોગે નાશ . . . . . ૬૦  
 અથવા વસ્તુ ક્ષણિક છે, ક્ષણે ક્ષણે પલટાય;  
 એ અનુભવથી પણ નહીં, આત્મા નિત્ય જણાય . . . . . ૬૧

### સમાધાન સદ્ગુરુ ઉવાચ

દેહ માત્ર સંયોગ છે, વહી જડરૂપી દૃશ્ય;  
 ચેતનનાં ઉત્પત્તિ લય, કોના અનુભવ વશ્ય . . . . . ૬૨

जेना अनुभव वश्य ए, उत्पन्न लयनुं ज्ञान;  
 ते तेथी जुदा विना, थाय न केमे भान . . . . . ६३  
 जे संयोगो देखिये, ते ते अनुभव दृश्य;  
 ऊपजे नहि संयोगथी, आत्मा नित्य प्रत्यक्ष . . . . . ६४  
 जडथी चेतन ऊपजे, चेतनथी जड थाय;  
 एवो अनुभव कोईने, वयारे कदी न थाय . . . . . ६५  
 कोई संयोगोथी नहीं, जेनी उत्पत्ति थाय;  
 नाश न तेनो कोईमां, तेथी नित्य सदाय . . . . . ६६  
 क्रोधादि तरतम्यता, सर्पादिकनी मांय;  
 पूर्व जन्म संस्कार ते, जीव नित्यता त्यांय . . . . . ६७  
 आत्मा द्रव्ये नित्य छे, पर्याये पलटाय;  
 बाळादि वय त्रण्यनुं, ज्ञान एकने थाय . . . . . ६८  
 अथवा ज्ञान क्षणिकनुं, जे जाणी वदनार;  
 वदनारो ते क्षणिक नहि, कर अनुभव निर्धार . . . . . ६९  
 वयारे कोई वस्तुनो, केवळ होय न नाश;  
 चेतन पामे नाश तो, केमां भळे तपास . . . . . ७०

### शंका शिष्य उवाच

कर्ता जीव न कर्मनो, कर्म ज कर्ता कर्म;  
 अथवा सहज स्वभाव कां, कर्म जीवनो धर्म . . . . . ७१  
 आत्मा सदा असंग ने, करे प्रकृति बंध;  
 अथवा ईश्वर प्रेरणा, तेथी जीव अबंध . . . . . ७२  
 माटे मोक्ष उपायनो, कोई न हेतु जणाय;  
 कर्म तणुं कर्तापणुं, कां नहीं, कां नहीं जाय . . . . . ७३

### समाधान सद्गुरु उवाच

होय न चेतन प्रेरणा, कोण ग्रहे तो कर्म?  
 जड स्वभाव नहीं प्रेरणा, जुओ विचारो धर्म . . . . . ७४

जो चेतन करतुं नथी, नथी थतां तो कर्म;  
तेथी सहज स्वभाव नहि, तेमज नहि जीव धर्म . . . . . ७५

केवळ होत असंग जो, भासत तने न केम?  
असंग छे परमार्थथी, पण निज भाने तेम . . . . . ७६

कर्ता ईश्वर कोई नहि, ईश्वर शुद्ध स्वभाव;  
अथवा प्रेरक ते गण्ये, ईश्वर दोष प्रभाव . . . . . ७७

चेतन जो निज भानमां, कर्ता आप स्वभाव;  
वर्ते नहि निज भानमां, कर्ता कर्म प्रभाव . . . . . ७८

### शंका शिष्य उवाच

जीव कर्म कर्ता कहो, पण भोक्ता नहि सोय,  
शुं समजे जड कर्म के, फळ परिणामी होय? . . . . . ७९

फळदाता ईश्वर गण्ये, भोक्तापणुं सधाय;  
एम कहो ईश्वरतणुं, ईश्वरपणुं ज जाय . . . . . ८०

ईश्वर सिद्ध थया विना, जगत नियम नहि होय;  
पछी शुभाशुभ कर्मनां, भोग्य स्थान नहीं कोय . . . . . ८१

### समाधान सद्गुरु उवाच

भाव कर्म निज कल्पना, माटे चेतन रूप;  
जीव वीर्यनी स्फुरणा, ग्रहण करे जडधूप . . . . . ८२

झेर सुधा समजे नहीं, जीव खाय फळ थाय;  
एम शुभाशुभ कर्मनुं, भोक्तापणुं जणाय . . . . . ८३

एक रांक ने एक नृप, ए आदि जे भेद;  
कारण विना न कार्य ते, ते ज शुभाशुभ वेद्य . . . . . ८४

फळदाता ईश्वरतणी, एमां नथी जरूर;  
कर्म स्वभावे परिणमे, थाय भोगथी दूर . . . . . ८५

ते ते भोग्य विशेषनां, स्थानक द्रव्य स्वभाव;  
गहन वात छे शिष्य आ, कही संक्षेपे साव . . . . . ८६

### शंका शिष्य उवाच

कर्ता भोक्ता जीव हो, पण तेनो नहि मोक्ष,  
 वीत्यो काळ अनंत पण, वर्तमान छे दोष . . . . . ८७

शुभ करे फळ भोगवे, देवादि गति मांय;  
 अशुभ करे नरकादि फळ, कर्म रहित न क्यांय . . . . . ८८

### समाधान सद्गुरु उवाच

जेम शुभाशुभ कर्मपद, जाण्यां सफळ प्रमाण;  
 तेम निवृत्ति सफळता, माटे मोक्ष सुजाण . . . . . ८९

वीत्यो काळ अनंत ते, कर्म शुभाशुभ भाव;  
 तेह शुभाशुभ छेदतां, उपजे मोक्ष स्वभाव . . . . . ९०

देहादिक संयोगनो, आत्यंतिक वियोग;  
 सिद्ध मोक्ष शाश्वत पदे, निज अनंत सुखभोग . . . . . ९१

### शंका शिष्य उवाच

होय कदापि मोक्षपद, नहि अविरोध उपाय;  
 कर्मो काळ अनंतनां, शाथी छेद्यां जाय? . . . . . ९२

अथवा मत दर्शन घणां, कहे उपाय अनेक;  
 तेमां मत साचो कयो, बने न एह विवेक . . . . . ९३

कई जातिमां मोक्ष छे, कया वेषमां मोक्ष;  
 एनो निश्चय ना बने, घणां भेद ए दोष . . . . . ९४

तेथी एम जणाय छे, मळे ना मोक्ष उपाय;  
 जीवादि जाण्या तणो, शो उपकार ज थाय? . . . . . ९५

पांचे उत्तरथी थयुं, समाधान सर्वांग;  
 समजु मोक्ष उपाय तो, उदय उदय सद्भाग्य . . . . . ९६

### समाधान सद्गुरु उवाच

पांचे उत्तरथी थई, आत्मा विषे प्रतीत;  
 थाशे मोक्षोपायनी, सहज प्रतीत ए रीत . . . . . ९७

- कर्मभाव अज्ञान छे, मोक्षभाव निजवास;  
अंधकार अज्ञान सम, नाशे ज्ञानप्रकाश . . . . . ९८
- जे जे कारण बंधना, तेह बंधनो पंथ;  
ते कारण छेदक दशा, मोक्षपंथ भव अंत . . . . . ९९
- राग द्वेष अज्ञान ए, मुख्य कर्मनी ग्रंथ;  
थाय निवृत्ति जेहथी, ते ज मोक्षनो पंथ . . . . . १००
- आत्मा सत् चैतन्यमय, सर्वाभास रहित;  
जेथी केवळ पामिए, मोक्षपंथ ते रीत . . . . . १०१
- कर्म अनंत प्रकारनां, तेमां मुखे आठ;  
तेमां मुखे मोहनीय, हणाय ते कहूं पाठ . . . . . १०२
- कर्म मोहनीय भेद बे, दर्शन चारित्र नाम;  
हणे बोध वीतरागता, अचूक उपाय आम . . . . . १०३
- कर्मबंध क्रोधादिथी, हणे क्षमादिक तेह;  
प्रत्यक्ष अनुभव सर्वने, एमां शो संदेह . . . . . १०४
- छोडी मत दर्शन तणो, आग्रह तेम विकल्प;  
कह्यो मार्ग आ साधशे, जन्म तेहना अल्प . . . . . १०५
- षट्पदनां षट्प्रश्न तें पूछ्यां करी विचार;  
ते पदनी सर्वांगता, मोक्ष मार्ग निर्धार . . . . . १०६
- जाति वेषनो भेद नहि, कह्यो मार्ग जो होय;  
साधे ते मुक्ति लहे, एमां भेद न कोय . . . . . १०७
- कषायनी उपशांतता, मात्र मोक्ष अभिलाष;  
भवे खेद अंतर दया, ते कहीए जिज्ञास . . . . . १०८
- ते जिज्ञासु जीवने, थाय सद्गुरु बोध;  
तो पामे समकितने, वर्ते अंतर शोध . . . . . १०९
- मत दर्शन आग्रह तजि, वर्ते सद्गुरु लक्ष;  
लहे शुद्ध समकित ते, जेमां भेद न पक्ष . . . . . ११०
- वर्ते निज स्वभावनो, अनुभव, लक्ष, प्रतीत;  
वृत्ति वहे निजभावमां, परमार्थ समकित . . . . . १११

वर्धमान समकित थई, टाळे मिथ्याभास;  
 उदय थाय चारित्रनो, वीतराग पद वास . . . . . ११२  
 केवळ निज स्वभावनुं, अखंड वर्ते ज्ञान;  
 कहिए केवळज्ञान ते, देह छतां निर्वाण . . . . . ११३  
 कोटि वर्षनुं स्वप्न पण, जागृत थतां शमाय;  
 तेम विभाव अनादिनो, ज्ञान थतां दूर थाय . . . . . ११४  
 छूटे देहाध्यास तो, नहि कर्ता तुं कर्म;  
 नहि भोक्ता तुं तेहनो - ए ज धर्मनो मर्म . . . . . ११५  
 ए ज धर्मथी मोक्ष छे, तुं छो मोक्ष स्वरूप;  
 अनंत दर्शन ज्ञान तुं, अव्याबाध स्वरूप . . . . . ११६  
 शुद्ध, बुद्ध, चैतन्यघन, स्वयं ज्योति सुखधाम;  
 बीजुं कहिए केटलुं? कर विचार तो पाम . . . . . ११७  
 निश्चय सर्वे ज्ञानीनो, आवी अत्र समाय;  
 धरी मौनता एम कही, सहज समाधि मांय . . . . . ११८

### शिष्य बोधबीजनी प्राप्ति

सदगुरुना उपदेशथी, आव्युं अपूर्व भान;  
 निज पद निज मांहि लह्युं, दूर थयुं अज्ञान . . . . . ११९  
 भास्युं निज स्वरूप ते, शुद्ध चेतनारूप;  
 अजर, अमर, अविनाशी ने देहातीत स्वरूप . . . . . १२०  
 कर्ता भोक्ता कर्मनो, विभाव वर्ते ज्यांय;  
 वृत्ति वही निजभावमां, थयो अकर्ता त्यांय . . . . . १२१  
 अथवा निज परिणाम जे, शुद्ध चेतनारूप;  
 कर्ता-भोक्ता तेहनो, निर्विकल्प स्वरूप . . . . . १२२  
 मोक्ष कह्यो निज शुद्धता, ते पामे ते पंथ,  
 समजाव्यो संक्षेपमां, सकळ मार्ग निर्ग्रथ . . . . . १२३  
 अहो! अहो! श्री सदगुरु, करुणा सिंधु अपार,  
 आ पामर पर प्रभु कर्यो, अहो! अहो! उपकार . . . . . १२४

शुं प्रभुचरण कने धरुं? आत्माथी सौ हीन,  
 ते तो प्रभुए आपियो, वर्तुं चरणाधीन . . . . . १२५

आ देहादी आजथी, वर्तो प्रभु आधीन;  
 दास, दास, हुं दास छुं, तेह प्रभुनो दीन . . . . . १२६

षट् स्थानक समजावीने, भिन्न बताव्यो आप;  
 प्यान थकी तरवारवत्, ए उपकार अमाप . . . . . १२७

### उपसंहार

दर्शन षटे शमाय छे, आ षट् स्थानक मांहि,  
 विचारतां विस्तारथी, संशय रहे न कांई . . . . . १२८

आत्मभ्रांति सम रोग नहीं, सदगुरु वैद्य सुजाण,  
 गुरु आज्ञा सम पथ्य नहीं, औषध विचार ध्यान . . . . . १२९

जो इच्छो परमार्थ तो, करो सत्य पुरुषार्थ,  
 भव स्थिति आदि नाम लई, छेदो नहीं आत्मार्थ . . . . . १३०

निश्चयवाणी सांभळी, साधन तजवां नोय,  
 निश्चय राखी लक्षमां, साधन करवां सोय . . . . . १३१

नय निश्चय एकांतथी, आमां नथी कहेल;  
 एकांते व्यवहार नहीं, बन्ने साथ रहेल . . . . . १३२

गच्छमतनी जे कल्पना, ते नहीं सद् व्यवहार;  
 भान नहीं निज रूपनुं, ते निश्चय नहि सार . . . . . १३३

आगळ ज्ञानी थई गया, वर्तमानमां होय,  
 थाशे काळ भविष्यमां, मार्ग भेद नहि कोय . . . . . १३४

सर्व जीव छे सिद्ध सम, जे समजे ते थाय,  
 सदगुरुआज्ञा जिनदशा, निमित्त कारण मांय . . . . . १३५

उपादाननुं नाम लई, ए जे तजे निमित्त,  
 पामे नहि सिद्धत्वने, रहे भ्रांतिमां स्थित . . . . . १३६

मुखथी ज्ञान कथे अने, अंतर छूट्यो न मोह,  
 ते पामर प्राणी करे, मात्र ज्ञानीनो द्रोह . . . . . १३७

दया, शान्ति, क्षमा, समता, सत्य, त्याग, वैराग्य;  
होय मुमुक्षु घट विषे, एह सदाय सुजाग्य . . . . . १३८

मोहभाव क्षय होय ज्यां, अथवा होय प्रशांत;  
ते कहीए ज्ञानी दशा, बाकी कहीए भ्रांत . . . . . १३९

सकल जगत ते एंठवत, अथवा स्वप्न समान,  
ते कहीए ज्ञानी दशा, बाकी वाचाज्ञान . . . . . १४०

स्थानक पांच विचारीने, छठे वर्ते जेह;  
पामे स्थानक पांचमुं, एमां नहि संदेह . . . . . १४१

देह छतां जेनी दशा, वर्ते देहातीत,  
ते ज्ञानीना चरणमां, हो! वंदन अगणित . . . . . १४२



## ***Contemplation upon the Self***

### **I am the Soul.**

*Chetan* is my true original form.

I am *chetan*. The world is inanimate.

*Chaitanya* is the Soul. Soul is itself *chaitanya*.

*Chaitanya* is my special characteristic . . .

My unique characteristic, . . . which is not to be found in . . .

Any substance of this world . . . Other than in me, the soul.

I am different from this world . . . because I am *chetan*.

All the substances visible to the eye are inanimate.

They are masses of *pudgals*.

Invisible to the eyes, I am . . . a mass of energy.

All substances are inanimate.

This body is inanimate . . . the senses are inanimate . . .

the mind too is inanimate.

All the inanimate substances are . . . separate from me.

I am *chaitanya*, the *atma* alone . . .

The body is not mine . . . neither do I belong to the body.

The senses are not mine . . . neither do I belong to the senses.

The mind is not mine . . . neither do I belong to the mind.

Independent of the body, senses and mind . . .

I am the *chaitanya atma*. The body, sense and mind . . . are but media of expressing my *chaitanya*.

The *chaitanya* manifests itself through the medium of the body; . . . that is, it gets recognised.

It is recognised through the medium of the senses . . .  
through the medium of the mind.

But the body is not the Soul. The senses are not the Soul.

The mind is not the Soul either.

The body is active . . .

because the *chetan* is merged with the body.

The senses are active . . . because the *chetan* is merged with the senses.

Similarly, since the *chetan* is merged with the mind, the mind is active.

If the *chetan* were to detach itself . . . from the body, senses and mind . . . all their activity would cease.

The activity that is there . . . is that of the *chetan*.

Once the *chetan* leaves the body . . .

Neither the body nor the senses can do any thing.

Therefore, *chetana* is the characteristic of *atma* . . . and not that of the body, nor of the senses . . . and neither that of the mind.

I am the Soul.

*Chaitanya* is my characteristic.

*Chaitanya* is my natural disposition.

I want to attain my true original form.

I want to enjoy the engrossment in my own bliss.

I want to experience the *chaitanya*.

Hence, if I stabilise in my Self . . .

If I encompass myself within my Self . . .

forgetting the entire world . . . remaining aloof from all the inanimate substances of the world . . . rising above the body, senses and mind, . . . I shall be able to believe in, and experience . . . the bliss of *chetana*.

Therefore, becoming more engrossed . . .

For a few moments more, . . .

Let us contemplate upon the Soul.

I am the Soul.

**I am the Soul.**

***Aum, Shanti! Shanti! Shanti!***



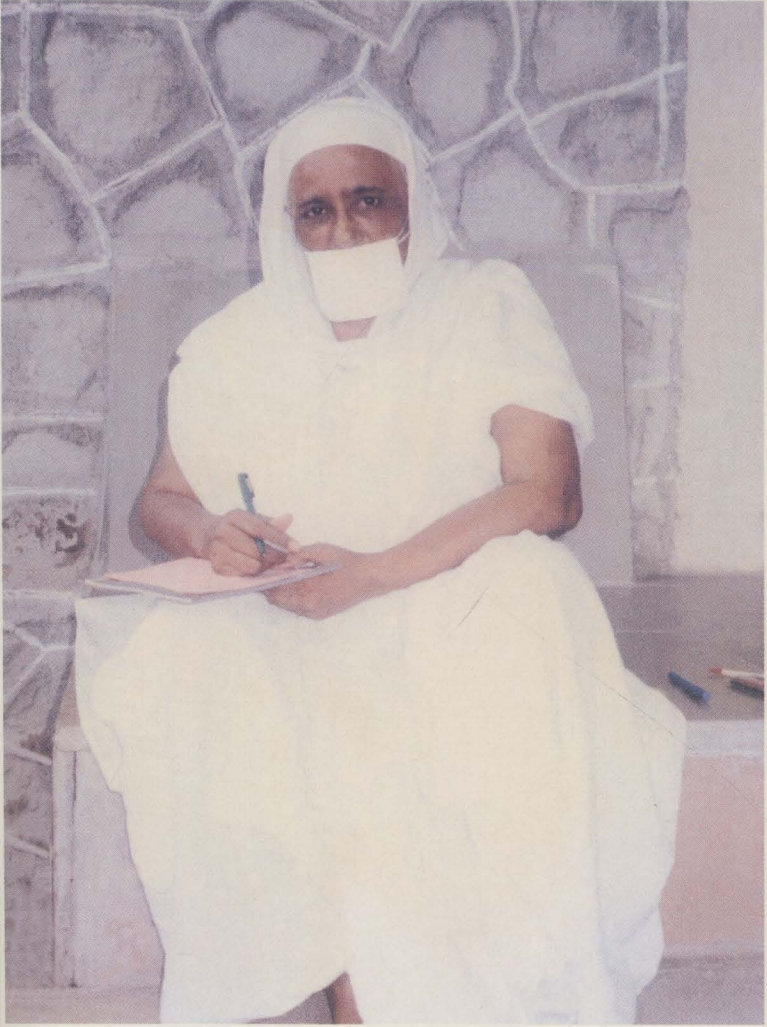
***Param Puja Pranlalji Maharaj saheb***  
***the benevolent Sadgurudev***

*Birth : Veraval, Monday 16.8.1897*

*Diksha : Thursday 25.2.1920*

*Nirvana : Wednesday 27.2.1957,*





***Puja Lalitabai Mahasatiji***  
***who gently moulded her disciple Sadhvi Tarulata and***  
***guided her through her formative years***





***Puja Dr. Tarulatabai Mahasatiji*** M.A., Ph.D.  
*whose discourses were compiled as 'I am the Soul'*





## **... up on thinking over!**

The *jiva* who devotedly pursues the three gems, attains the *atma*. A *jiva*, which has attained everything else, does not stabilise until it attains the *atma*. Attaining everything else leads to momentum, while attaining the *atma* leads to stability.

*Atmasiddhi Shastra* shows ways of attaining the *atma* after accepting it. The curious disciple places the doubts about the existence of *atma* before the *Gurudev* who, with logical arguments and proofs, proves that it does. Satisfied with the clarification, the disciple's heart is filled with joy. He thinks deeply about the *atma*. What happens as a result of this thinking is related here in the words of the disciple -

आत्माना अस्तित्वना, आपे कहा प्रकार;  
संभव तेनो थाय छे, अंतर कर्ये विचार . . . . . ५९

O *Gurudev*! You have proved the existence of *atma* in so many ways. After you told me, I have thought upon all these arguments in great depth. I have thought a lot. I have thought again and again. And at the end I felt that it is exactly as you say.

Brothers! The all-knowing, omniscient Supreme Soul - *Parmatma* also tells us that whatever principle we hear or read should be thought over very deeply. It is good that you are interested in listening to the principles and that you like them. But later, only when you do a lot of thinking about them can they be reduced to faith. This is a very important matter that, that principle alone which has been thought over deeply, on which there has been a lot of contemplation, can get established as a faith in the *atma* and continue to remain there. As and how the contemplation happens, the *atma* begins to get influenced, and as the influence gets stronger, it establishes forever as a faith in the *atma*. The other reason why this happens is when there is

deep thinking about a subject, one has to concentrate well on it. All distractions around get ignored. The mind and intellect get involved in thinking and as such the influence then is very strong.

Brothers! We notice that whatever subjects this *jiva* has deeply dwelt upon, has churned well, their influence is very much established on us even today. Our feelings of attachment and avarice are so strong that they do not break in spite of our best efforts. They are lying in the *atma* whenever we see. They do not need to be awakened or invoked. Their influence is so strong that it can be likened to the knot on a thin but strong strand of silk thread on which a drop of oil is placed. The knot can never be undone. We have also settled the influences of affected disposition in the *atma*, with the help of the stickiness of passions. We dabble in affected disposition again and again.

We not only indulge in attachment and aversion, but keep looking for more ways of continuing to do so. Since the passion of attachment is lying within, we make a thousand efforts to feed that passion, our thoughts are preoccupied with it, our mind, speech and body have just that activity. In the same way there are the efforts to feed the passion of avarice. Thus the *jiva* has been nurturing such feelings of 'I' and 'mine' from infinite time, has been thinking of only that. As such these influences were carried into smaller or bigger life forms wherever the *jiva* went.

I recall an anecdote. We were at Jharia Coal Fields, Bihar in 1969 for the *Chaturmas*. The nun's residence was in a narrow lane and about 8-10 feet away was an old house with a tiled roof. One morning when I looked out of the window, I saw a crow come with a loaf in its beak. It perched on the tiled roof, looked around to make sure no one saw him, then pressed the loaf in its claw, lifted the round tile with its beak and placed the loaf on the plain tile underneath. Then he covered it up with the round tile. It made sure nobody was watching, and then flew away towards the west. Immediately, another crow, who must

have been watching all this, came in from the east, raised the tile and removed the loaf and flew away with it. The crow who had hidden the loaf came again, but it was not there.

Brothers! This is an eye-witness account. After having seen it, I felt, 'Who could have taught the crow all this? One hides and another steals, these are apparently the influences of the many previous births. Don't you teach your children the same thing? You give more and say, 'Go, pocket it, eat when you have gone out. Don't tell anyone that you were given two chocolates. The other one has been given only one.' At such times the child is happy and you too get elated. But these influences go on settling deeper and deeper in a *jiva*. They leave an indelible impression on the *atma*. That is why such influences are visible in all life forms, without anybody teaching or learning them.

We are, of course, familiar with such influences, but now we need to absorb the influences of the faith in *atma*, the faith in the words of *Jina*. As such influences are not absorbed with sufficient analysis, it does not take long for our faith to get shaken. The roots of faith do not go deep at all. We merely seem to rest our faith on the customs that have been followed by others. If the faith has come with proper understanding, then it remains steadfast even under extremely unfavourable circumstances.

The disciple, having been convinced of the existence of *atma*, has done a deep contemplation over it and is telling the *Gurudev*, 'O *Gurudev*! I have thought, and am satisfied. Now I am a believer in the existence of *atma*. My divine vision is awakening with your invaluable words and unlimited benevolence.

So saying, bowing his head at the feet of the *Gurudev* with gratitude, he says in a choked voice -

छ छ पदोनी मारी अंतर आराधना  
शाश्वत सिद्धिने पमाय . . . मारी अंतर आराधना

पहेलुं पद ते मारे आत्मदेव सत् छे  
सत्, चित्, आनंद स्वरूप . . . (२)

चेतनना चमकारे चोमेर व्यापतो  
जडमां मळे ना एनुं रूप . . . मारी अंतर आराधना . . .

The unlimited faith towards the *Gurudev* has opened the doors of the disciple's heart. In his mind are more doubts about the *atma*. These he states now –

बीजी शंका थाय त्यां, आत्मा नहीं अविनाश;  
देहयोग्धी ऊपजे, देह वियोगे नाश . . . . . ६०

The disciple is studious. He is aware of the principles believed in other faiths. And hence there is now a new doubt in his mind. The second statement was - '*atma* is permanent'. But the disciple says, '*Gurudev*! I cannot believe that *atma* is indestructible. I have accepted that *atma* exists, but the *atma* gets created when a body is created and gets destroyed along with the body.'

In an excellent treatise '*Visheshavashyak Mahabhashya*' (विशेषावश्यक महाभाष्य) composed by Acharya Jinabhadragani Kshamashramana, there is a chapter - *Ganadharavada*. In that are mentioned the doubts raised by the eleven *Ganadharas* of Bhagwan Mahaveer, on account of their not having understood the Vedas before being ordained, and the clarifications offered by the *Prabhu*. There is a detailed discussion over the doubt that *jiva* and body are one, raised by the third *Ganadhara*, namely Vayubhuti, to which the *Prabhu* has offered a clarification.

The doubt is that the elements earth, water, fire and air get together to form the body and therein is formed a substance called *atma*. Just as the flower of *dhatūra*, jaggery, water and so on are not intoxicants by nature, but when they are mixed the intoxicating substance is produced. Similarly although the four elements earth etc., do not possess the life energy, yet when they get together the life energy is created in them.

Indeed, the various substances that together make liquor do not seem to possess any intoxicating quality, yet that quality is produced in them when they are mixed, it remains in the form of that quality for a certain period and then dies out. Similarly although the four elements do not have any life energy in them, their coming together generates life and it dies out after a certain time.

This is the belief of the followers of Charvak. They do not believe in the presence of life in the elements. If they did, it would amount accepting the existence of an independent soul. Therefore, they say that the soul is created with the interaction of the elements and also gets destroyed.

In *Atmasiddhi Shastra* too, the disciple raises the same doubt, that with the interaction of the body, i.e. after the body is created a soul gets created in it and dies out after the death of the body.

But that is not the truth. Even while clarifying the doubts of Vayubhuti *Ganadhara*, *Prabhu* has said - 'If you do not believe in the presence of life energy in the elements, then even their interaction is not going to generate life. The reason why an intoxicating quality develops in the liquor that is brewed with the dhatura seed, jaggery etc., is that those ingredients which go on to make liquor also possess the intoxicating quality. We begin to feel drowsy immediately after taking rich food, what is that? That food has a certain type of intoxicant and hence it has that effect. Just as we get oil from sesame, because there is oil in every seed. Had it not been so, there would be no oil from a group of seeds too. There is no oil in a grain of sand, so whatever amount of sand you grind, no oil can be produced from it. Thus since there is no life in the elements like earth etc., there cannot be a creation of life through their interaction. Therefore, life - *chaitanya* - is an independent substance.' This is how *Prabhu Mahaveer* resolved the doubt in Vayubhuti *Ganadhar*.

Due to such belief of Charvak, there are many people even today who believe that the foetus in the womb of a mother does not have life till it is three months, only later does life come in. This a very wrong notion. If there were no life in the foetus it would not grow at all. Where there is growth there is life. At the very beginning there is the arrival of life and then begins the shaping up of the body. The moment the *jiva* arrives in the mother's womb, it attracts the atoms and gets busy in making up the body. Therefore, even in a three month old foetus there is *jiva* - life.

So first there is *jiva* and then the creation of the body. The theories of the Charvak philosophy appear to be playing in the mind of the disciple. Hence he is not willing to believe this and says that the *atma* is created with the body and gets extinguished with the body's death.

There is also another doubt about the eternity of the *atma*. That is -

अथवा वस्तु क्षणिक छे, क्षणे क्षणे पलटाय;  
ए अनुभवथी पण नहीं, आत्मा नित्य जणाय . . . . . ६१

Under the influence of the Buddhist philosophy, the disciple is willing to believe that along other things *atma* is also momentary. He says that all the things in the world are momentary and we see them changing every moment. Thus *atma* too has to get destructed every moment. Hence *atma* cannot be eternal.

Every substance is undergoing a change, call it a state - अवस्था - or an alternate - पर्याय - : One is *sthoola paryaya* - स्थूल पर्याय - i.e. a macro alternate and the other is a *sookshma paryaya* - सूक्ष्म पर्याय - i.e the micro alternate. In the affected dispositional form the *atma* is in the human body which is a *sthoola paryaya* - something which will remain in human form for a given number of years. The change in the state of the body that is occurring every

moment, which results in the body being a baby, a youth and an old man etc., is the *sookshma paryaya*.

In every substance, with every passing moment, a new state gets created and then destroyed. It is due to this that a new thing becomes old and ultimately gets destroyed after becoming deteriorated. Today you construct a very strong new house, later with every passing moment it turns old and its states go on changing. A 50 or maybe a 100-200 years later it decays and gets destroyed. Thus in all the substances of this world there is a destruction on at every moment. We have seen, and are still seeing, many substances getting destroyed.

The disciple says *atma* is also a substance. In the *atma* too the various states arise and abate. So the *atma* too gets destroyed once and hence it is not eternal.

Such is the doubt about the eternity of the *atma* in the mind of the disciple. He is inspired to believe. 1) that the *atma* is born and that it dies along with the body, and 2) that like all other things *atma* is also momentary. Now he wants an explanation from the *Gurudev*. How the *Gurudev* resolves this doubt will be told later.

## ***Body is but a coincidence . . .***

The devoted pursuit of the three gems can be done only by an eligible *jiva*. In the material world, if nothing is achievable without eligibility, then in the spiritual world, the chances of achieving something without it are none.

A tremendous effort is necessary to achieve eligibility. One who does not make an effort, cannot get the spiritual accomplishment. Yes, in the material world, one may get a lot owing to earlier efforts in the form of *punya*. If a child born in the household of a millionaire gets sweets and fruits to eat without doing anything, it is by virtue of his earlier *punya*. But spiritual accomplishment is not the result of *punya*. In this field the earlier *punya* only gets you eligibility, makes the circumstances conducive for devoted practice, but after attaining these, the *jiva* has to make a tremendous effort until the twelfth *gunasthana* is reached. Therefore, in the spiritual field if the *jiva* lies dormant it can get nowhere. A Sanskrit verse says -

उद्यमेन हि सिद्ध्यन्ति कार्याणि न मनोरथैः ।  
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

Every work is accomplished with a tremendous effort. Merely by building castles in the air, no work can get accomplished. If the King of animals - Lion is sleeping, no animal is going to enter its mouth by itself. That is to say, even the Lion has to make an effort to fill its stomach. Work is successful only with effort. Greater the task, equally great has to be the effort. Kabir has said –

जिन खोजा तिन पाईयां, गहरे पानी पैठ . . .

Whoever discovered the truth, has delved deep into it, i.e. they could attain the *atma* only after going deep into it and after a research. Brothers! One doesn't get anything by fishing in shallow waters, but shells and conches. Man must know that, to



get pearls, it is necessary to risk your life and go touch the bed of the deep seas. Only those who put their lives at stake and play in deep waters can get the valuable pearls.

सागर किनारे ऊभी विचारं  
 मोती हशे क्यां जळना उदरमां,  
 क्षण एक दोडी मूठी भराणी,  
 मोती नहीं हा! रंगीन छीपलां,  
 हा! व्यर्थ दोडी पामी न मोती;  
 सागर जळे न कदी होय मोती,  
 पूरो वचन त्यां आव्या स्मरणमां,  
 ऊंडे जो ऊतरीश पामीश मोती.

To attain the soul too, an extremely tremendous effort is necessary. It doesn't suffice to perform a little penance and sacrifice at the superficial level. That amounts to fishing in shallow waters. It is necessary to reach deep into the depths of the Self and shake it up. Constant contemplation alone can enable the learning of principles.

Here the disciple has done deep thinking. There is a great curiosity in him for learning the principles and therefore an effort has arisen from within him. Foremost in it is the total dedication at the feet of the *Sadguru*. Then there is the humility and the urge to know as seen in the starkly true questions. He is not asking haphazard questions, but they are doubts which are substantiated by logic and proofs. Therefore he is saying that body and the soul are one and the same. The principle by name *atma* is accepted but its not as if it is separate from the body. For in every atom of the body there is its own all pervading life energy; if anything happens in any part of the body there is an immediate sensation, no part is without sensation; therefore, soul is not separate from the body.

Since there is a creation and destruction of the body, there has to be a creation and destruction of the soul too. Since all the

substances of the universe are momentary, the soul too has to be momentary. The disciple says, 'Well, I accept the soul now, but I cannot accept that it is eternal.' *Gurudev* too is quietly inspiring the disciple to come out with the curiosity about the second statement after having cleared his doubts about the first and after the faith in the disciple's heart has strengthened. After strengthening the foundation, he is allowing the superstructure to gain momentum. With these feelings, *Gurudev* offers the clarification of the doubt -

देह मात्र संयोग छे, वळी जडरूपी दृश्य;  
चेतनां उत्पत्ति लय, कोना अनुभव वश्य . . . . . ६२

O Disciple! You say, the *atma* is created along with the creation of the body and gets destroyed along with the destruction of the body. But it is necessary to first understand what a body is?

Body is a substance produced out of the interaction of atoms. If the human body were to be considered, the *jiva* that arrives in the womb of the mother first takes in blood and semen, which are *poudgalik* substances. And thereafter, with its own ability, it processes this intake into *pudgal*, body, senses, respiration, language, mind and such energy forms. This is called '*paryapti*'. The *jiva* has brought along its earlier karmas, among them one is called *paryapti* karma. The strength of this karma is that it provides the *jiva* with the energy to sustain for a period of six months in whatever species it enters. Thus right from the moment of conception this energy begins to collect. A human body gets all these energies. The *atma* enters the womb as an *atma*. Only later does it keep on attracting various types of atoms to convert into a body form for itself. What a massive body it creates in the time-span of nine months!

Even after birth, the *atma* attracts smaller and larger groups of atoms rampant in the atmosphere. Whatever solids and liquids

it consumes are also groups of *pudgalas*. Thus the *atma* forms its own body with the interaction of *pudgalas*.

The transition of atoms also results from interaction. The atom by itself is *sat*, i.e. it is a substance with existence. Therefore there is a constant transition going on in it. In Tattvartha Sutra, it is said -

उत्पादव्ययघ्नौव्ययुक्तं सत्

What is *sat* is eternal and in undergoes the transitions of creation and destruction. The presence of waxy and dry qualities in the atoms enable two atoms to meet and become bi-atom - द्वयणुक -, and three atoms to meet and become tri-atom. Thus numerous, innumerable and infinite atoms meet with each other and then disintegrate. This transition is always on.

Thus the body taken by a *jiva* is the result of the interaction of atoms.

In another way, the meaning of *sanyog* - संयोग -, interaction - is that the *atma* is residing in *sanyog sambandha* - interactive relation with the body. Relation is of two types - one *tadatmya* and the other *sanyog*.

*Tadatmya Sambandh* is the inability of one to exist without the other. Like smoke - if there is fire only then there is smoke. Where there is no fire, there is no smoke. Smoke is not possible without fire. Therefore, the relation of smoke with fire is inseparable - *avinabhava sambandh* or *tadatmya sambandh*.

But the relation of the body and soul is not such. It is not that the body will be there only if there is the *atma*. We have seen a body without the *atma*, i.e. a dead body, a carcass. There, there is a body but no *atma*. In the same way, it is also possible that there is *atma* and no body, in the *Siddha* state. Therefore between the *atma* and the body, there is not an *avinabhava sambandh*, but only *sanyog sambandh*. *Sanyog sambandh* is the

merging through an effort or effortlessly. Where there is *sanyog*, i.e. union, there is also *viyog* i.e. separation. Thus *Gurudev*, while explaining the form of the body to the disciple, says that the body is only in interactive relation - *sanyog*.

Further, body is inanimate, i.e it has no *chetan* or life energy. Besides the qualities of the inanimate such as colour, smell, taste and touch are all noticed in the body. From uni-sensory - *ekendriya* - to penta-sensory - *panchendriya*, all bodies have these qualities of colour etc. The *pudgala* atoms are inanimate, therefore the body made from them is also inanimate.

Body has a form. It has some form or the other. It can be seen. Whatever we see are all bodies. *Jiva* is not visible. Even when we look at ants and insects, we do not say these are *jivas*. We refer to them as bodies.

Body is visible. That is to say, it can be seen by others. The *atma* sees the body, for knowing and seeing is the true disposition of the *atma*. Therefore, *atma* sees every body. But nobody can see the *atma*. Thus body is the subject of vision. If *atma* is the knower then body is the known.

*Gurudev* tells the disciple, ‘The body is a *sanyog sambandh*. It is inanimate. It is large in its true disposition. It has a form and can be seen with the eyes. Now, if along with the creation of the body, *atma* - which is of a diametrically opposite quality, is getting created in it and also getting destroyed with the destruction of the body, then I ask you, O Disciple! - चेतना उत्पत्ति लय, कोना अनुभव करय? - Who is capable of experiencing the creation and destruction of the life energy?

The creation and destruction of the body can be observed. But who can know the *atma* that is generated in the body? The body cannot say that this *atma* is now generated. For the body is inanimate. It does not have the quality of knowledge. In fact, when it does not know of its own generation, how can it ever

know about the generation of the *atma*? If you are saying that - *atma* has itself recognised its own generation - then that is also incorrect, for according to you *atma* is not permanent. And if the *atma* materialises from the generation of the life energy, it will be proved to be permanent. What holds good about generation is also true of destruction. The life energy can know about the loss of the body, but body cannot know of the loss of the *atma*. That is to say, there is nobody who knows of the generation and destruction of the *atma*. Therefore, O Disciple! Nobody has seen the *atma* generating along with the body and getting destroyed along with the destruction of the body.' Furnishing the reason for this, Sri *Sadguru* says -

जेना अनुभव वश्य ए, उत्पन्न लयनुं ज्ञान;  
ते तेथी जुदा विना, थाय न केमे भान . . . . . ६३

The body being inanimate cannot know of the generation and destruction of the *atma*. Now, O Disciple! If you tell me, 'Atma's true disposition is Knowledge according to you, and therefore, it has learnt of its own birth and death', even that sounds impossible.

There was no *atma* before it was born. Now, if it were getting created, would it know of its creation as and how its creation progressed? That cannot happen! And in spite of accepting that it does, who then knows of the destruction? When the knower itself is destroyed, it exists no more, then who will say, 'I have got destroyed'? Therefore, it is not logical to say that *atma* has itself learnt of its generation and destruction.

Therefore, O Disciple! The one who knows can know only if it is separate from the substance that is known. Everything other than its own self is all *jneya* - knowable. Therefore, to know of the inanimate body, the knower has to be separate from it, and that is how it is. In *Srimadji*'s own words -

‘That in whose experience exists the knowledge of generation and destruction of the body; if that is not independent of the body, then in no way can it know of the generation and destruction of the body. In other words, the one who knows of the generation and destruction of something, is always separate from it, for it does not happen to be the generation and destruction, but only its knower. Therefore, how can the two be the same?’

Why! Many a time a person on the death-bed can feel the impending departure. He will even say that, ‘That’s it, now I shall be leaving. I shall not remain beyond such and such a time.’ Our own revered grand Guruniji Motibai Mahasatiji had such a foreboding. The day she passed away, she had said in advance, ‘I shall be departing at 2:20 this night’. She even took the death vow in the evening. She was even talking until 5-7-10 past 2:00 a.m. When there were just a few minutes left for 2:20, she even asked what the time was, and promptly at 2:20 a.m. she left the body.

Such awareness comes only to a few. But after leaving the body, it does not say, ‘I am now destroyed’. Of course, if one has developed *avadhijnana* and *jatismaran*, one may know when in the previous births one entered and left the various bodies or what body and when one will enter and leave in future. But the *atma* can know only because it is separate from the body.

Here, the *Gurudev* is explaining to the disciple, ‘O Disciple! That, whose generation and destruction are to be learnt, can be so learnt only if the knower is independent. And since nobody can know of the generation and destruction of the *atma*, it is true that the *atma* is neither generated nor can get destroyed. Therefore, it is eternal.

Thus *Gurudev* has clarified the disciple’s doubt about the eternity of *atma*. Further, to remove the doubt from its roots altogether the *Gurudev* offers more foolproof arguments.

*... hence, it is always eternal*

The pursuit of three gems enables the *atma* or life energy to know itself as separate from the inanimate and to experience the bliss of the Self. Knowledge is an exclusive quality of the *chaitanya*. And that is why *chaitanya* is *chaitanya*.

The *atma* has to experience the Self with its own knowledge. This knowledge is not the knowledge of some book, it is not figurative, nor something that was heard or read, but the power of sensation that rests in the *atma* through which the *atma* has to experience the *chaitanya*.

A *jiva* with *samyak darshan* does experience the Self, but this feeling is intermittent; it is there sometimes and not there at other times. In the progressing state of elevation of the soul, when the *jiva* reaches the *kevaljnana* stage, this intermittent feeling of bliss becomes continuous and then the *jiva* remains in it forever.

This continuous feeling of bliss is possible only if *atma* is eternal. If *atma* were momentary, or subject to destruction, it could not have a continuous feeling at all. The *Arihant Parmatma* accepted such a continuous feeling and then preached. He says, 'We and all those *jivas* who have attained *Siddhi*, have experienced the eternal bliss of the *atma* and even now are experiencing the same. This is the proof of the eternity of the *atma*'.

In *Atmasiddhi Shastra*, the disciple has raised a doubt about the eternal nature of *atma*. The benevolent *Gurudev* is explaining to the disciple. He is trying to prove the eternal nature of *atma* with various substantiated arguments. In the next *gatha* the same essence is explained. Here we may feel that the subject is being repeated. The question occurs as to why a self-realised great man like Srimadji is repeating the same thing again and again.

He knew that the people were likely to doubt the eternal nature of the *atma*. Many would say, 'Who knows whether there is a next birth? Is there going to be a birth after death?' People would say, 'There are no such things as heaven or hell. It is just that man has been tempted with heaven so that he does good karmas, works for others' well being and lives a life of good conduct. And if the unbearable sorrows of hell have been described, it is to throw the fear of hell into his mind so that he does not sin or get into material attachment, does not hurt anybody in anyway, avoids bad conduct. The good men have just created the ideas of heaven and hell; in fact, heaven and hell are both right here'.

If some person is sorrowful in all ways, the body afflicted with terrible diseases, mental tensions, non-cooperation by family members, has got into financial losses, there is no status in the society - in such a situation when a person is bothered by troubles from all sides, we say, 'He is suffering hell in his life. Look, hell is right here.'

But those who believe so need to think that there are many people who are absolutely degraded, sinful, of loose character, addicted - complete in all respects; many others are put to great misery because of them, and yet such a person keeps enjoying all sorts of material joys. Would he not have to suffer for the sins he is committing? So some arrangement is already made for such suffering.

Brothers! Whenever and whatever Karmas a *jiva* does, with whatsoever feelings, their results - where, when, how much and of what sort - are decided simultaneously. It is not as if at first all karmas are accumulated and then when the day of reckoning arrives, the Lord decides where the *jiva* has to go and what he has to suffer. Here, every moment is a moment of reckoning, at every moment there is bondage of karmas and at every moment their results are determined.



So, heaven and hell, according to the karma, are also confirmed. Perhaps you may not be believing heaven or hell as a place, but you do know that you have yourself established such a massive machinery for some body who commits a major crime - police, jail, court, prosecutor, judge, hearing and judgement! Tell me, don't you have to follow this your very own system, as laid down? And is the convict taken to the jail for undergoing the sentence or is he kept at home and sentenced? It is not so! A person identified as a convict in the eyes of the society, has to serve time in the cell, and if he is sentenced to be hanged, he has to go through it, there is no choice. Brothers! It is the same with the Karmas done by the *atma*. To suffer those, there are places like *naraka* (hell), *nigoda* and *tiryancha* where one has to suffer a life form. The *jiva* has to go there. In the same way, one who has *punya* karma to his credit, has to either be born in heaven or as a human, where he experiences joy.

All this can happen, only if *atma* is eternal. The reason why Srimadji repeats this matter in his gathas, is that humans are not accepting the eternal nature of *atma*. By proving the eternal nature of *atma* to them, he is trying to raise the belief that the self is eternal *atma*.

To again prove the eternal nature of *atma*, Srimadji says -

जे संयोगो देखिये, ते ते अनुभव दृश्य;  
ऊपजे नहि संयोगथी, आत्मा नित्य प्रत्यक्ष . . . . . ६४

All the *sanyogs* like *deha* - the body, in the world are visible. That is to say, they are such that they can be seen and they are substances known to the *atma* which is experience itself. But *atma* is not something which can be created from any *sanyog*. Where there is *atma* there is growth. A small seed can sprout into a sapling and grow into a tree by absorbing substances from the soil. There is life in the seed therefore, it can create a body through an interaction - *sanyog* - with nearby substances. But

whatever number of inanimate things getting together cannot result in creation of life. In a Laboratory many chemicals can be put together to form another compound that is, a substance changes form. But it has never been heard that science had put together certain things and created life from it.

Why! Even if you consider the tube-baby, then life appears and stabilises in it only when semen and ova are brought together by creating the same situation as is required for the *jiva* to appear in the mother's womb.

Life cannot be created by somebody's making. A small seed grows into a banyan tree. But if equipment invented by science were to be buried in soil for thousands of years, they would turn to dust, but there could never be a fraction of a sprout in them. Thus *jiva* cannot be created through *sanyog* or interaction.

Of course, a situation conducive for the arrival of the *atma* may be readied. Wherein the *atma* makes an entry. Just as in the faeces and urine that is discarded from the human body, within 48 minutes, life begins to appear. That is, the situation becomes conducive for 14 types of *sammurchchim* jivas to be born in, and hence the moment a *sanyog* is available these jivas are born in it and also die in it. But it is not that a new *atma* is created out of such *sanyog*.

Indeed the *jiva* can know of all these *sanyogs*. It can also know of their transformation. But itself cannot be created out any sort of *sanyog*. This is the proof of its eternal nature. In this regard Srimadji says –

जड्थी चेतन ऊपजे, चेतनथी जड थाय;  
एवो अनुभव कोईने, क्यारे कदी न थाय . . . . . ६५

Never until now has anybody experienced that a mixing of several inanimate things has led to the creation of an animate and in the same way an inanimate out of the animate.

As mentioned earlier, it is possible to obtain the apparatus in which an *atma* could come and be produced. If the birth has to be in the form of a human, then the apparatus required is the mother's womb, semen and ova - *jiva* may take birth in them. But there cannot be a new production of *chetan* from *jada* (animate from inanimate). Today science has made the 'robot', where all the organs and limbs of a human were placed. It was made auto-mobile. It was made to work much more than a human body. But there was one shortcoming left over - life could not be placed in it! Even as the inanimate is eternal in nature in its atomic form, science could change its form, but it can not only not create life but it is incapable of even changing its form.

Brothers! Just consider. In your own houses there are innumerable small or big inanimate things. Have you ever seen any such inanimate thing coming to life and moving-walking-talking like you? Of course, in certain things insects or life may be born, but that is because a conducive situation has been found, as explained earlier. But you have never heard of your cupboard, lying for years at home, taking the form of a human or some such life.

In the same way, it is never noticed that *chetan* - animate has itself got converted to inanimate. Yes it does seem, when a human or some animal, bird or insect dies and its body is lying about, that some time back this was alive and moving and now it has *become* inanimate. But it is not so. It has not *become* inanimate, it has *remained* inanimate. The life - animate that was in it has left. That is why the inanimate body is lying there. The animate and the inanimate have separated.

Broadly speaking the inanimate substance can be made out of the joining of atoms. But the basic form of the inanimate is the micro atom. Science has made many discoveries, it has measured the strengths of the inanimate and used them, but it has not been able to *create* a single atom. It just cannot. Science

also accepts that in the universe matter is indestructible. Animate and inanimate both are in the form of energy. Their existence in Nature is as self, naturally. Both those energies undergo modifications, but they are never totally destroyed nor can be created new.

We can be responsible for the changing of the form of the inanimate, but we cannot create the inanimate in its basic form. Just as a cotton fabric - first it was in the form of a plant; cotton was derived from its fruit, out of that the yarn and from that came the cloth. If somebody were to call our clothes as a plant, it would sound very amusing. But truly its first form was a plant and now it has changed form to cloth. So we were able to change its form but we have not been able to create the atom.

Therefore, there cannot be animate created from inanimate and vice versa. Both substances have an independent existence and it is prepared to remain so always. Now further establishing the eternal nature of the *asanyogi atma*, with more arguments, the *Gurudev* says -

कोई संयोगोत्थी नहीं, जेनी उत्पत्ति थाय;  
नाश न तेनो कोईमां, तेथी नित्य सदाय . . . . . ६६

Body is created out of interactive substances - *sanyogi padartha*. The *atma* develops the body by absorbing infinite groups of atoms. Later too, to maintain this body, it keeps absorbing more atoms through food and through the follicles on the body. Thus body and such substances are created out of the *sanyogs* - interactions. But the life force - the *chaitanya atma* is not born out of any such interaction. This has been told in these *gathas*.

As a rule, what is created can be destroyed. What cannot be created cannot be destroyed either. We have seen the creation and destruction of things visible to our eyes. However strong a thing may be it does get transformed after some time. If it is

strong then it remains the same for a longer time, but there is certainly a limit. In today's wonders of the world there are trees which are old as 200 or 500 years. Why! The Pyramids are there for such a long time. The majestic idol of Bhagawan Bahubali is also standing for over 1,000 years. But do you have a record of some thing that is as old as a 100,000 years or 10 million years and remaining even now? Of course, parts of human or animal bodies are found but they do have a time limit. Their time can also be ascertained. Thus the things in the world are born out of interaction and they also get destroyed.

But has any scientist or some great man ever found parts of an *atma* from somewhere? Has anybody found them? No!

So the very fact that the *atma* does not get changed over to some other form or into some parts, is the proof of its eternal nature.

Until now, *Gurudev* told us about the aspects of creation and destruction, and the eternal nature of *atma*. Further on, he analyses how the eternal nature, of the *atma* which has adopted to a body, can be proved.

## ***The influences of previous birth . . .***

This pursuit of three gems, is a supporting means for the *siddhi* - accomplishment, that is happening due to the eternal nature of the *atma*. *Moksa* is valuable, so also devoted pursuit is valuable only because the *atma* is eternal.

In the Agamas, a lot has been told about the importance of devoted pursuit, about the greatness of the jivas in devoted practice, and the *siddhi* attained at the end of the pursuit has been mentioned as the supreme goal. The background of all these encompasses the eternal nature of *atma*. The tremendous effort of *Dharma* for the attainment of permanent and infinite bliss is made because *atma* is eternal. Why else would the path of devoted practice and the *Dharmakshetra* come to exist?

The purpose of the doubts and their clarifications in *Atmasiddhi Shastra* is to highlight the belief in the Jain tradition that the ultimate state of the *atma* is the supreme soul - the *parmatma* state, which can be attained by all jivas. This belief is not merely oral, intellectual or imaginary; infinite number of jivas who have attained this supreme state are even today experiencing the eternal true disposition of the self.

There are two dispositions of the *jiva* - one is the true natural disposition of the self, and the other is the affected disposition. The affected disposition that results in a body of mass, does not remain for a long time; it does get transformed. Until such time as the *atma*, reacting in its own true natural disposition, is on the path of progress and has not yet reached the state of complete and total progress, there are bound to be both *heeyaman* (waning) and *vardhaman* (waxing) results. These continue right until the eleventh *gunasthana*. But once that stage is passed and *Veetaraagata* - that is total absence of passions, which is the true natural disposition of the self, is attained, there is no instability, there is no *heeyaman* result. Then there is only a

permanence in that state. Thus the state of true natural disposition is also eternal.

If we were to consider another angle, then the true form of the *atma* is knowledge. This attribute of knowledge is also eternal. As a result of this attribute of knowledge, all *jivas* have the ability to know and sense or feel. The attribute of knowledge in all *jivas*, from uni-sensory to penta-sensory, is always functional. We have seen insects like ants, flies and mosquitoes suffer with agony. From this we can deduce that they are able to sense sorrow. This sensitivity is not available to inanimate things, for there is no attribute of knowledge in them.

The sensation that occurs on account of the attribute of knowledge, is on all three planes of body, mind and spirit. We all experience that we have felt both happiness and sorrow of the body and mind, but we have not known spiritual sensation.

So long as Right Faith (*Samyag Darshan*) is not attained, the *Jiva* can recognise the sensation of only body and mind, but once he attains *bheda-vijnana* he begins to believe in the bliss of the true form of the self - *atma*, experiences the intoxication of the bliss of the Self. This is the sensation of spiritual bliss. In the same way, spiritual sorrow can also be felt! How is that? If the true nature of the soul is happiness and only happiness, how can there be a sensation of sorrow?

Look! A *jiva* has attained *samakit* - equanimity, and is enjoying the joy of the *atma*. He is also on the path of progressive graduation of the soul through devoted practice. But such a *jiva* has the urge to progress more. If, in spite of a tremendous effort, progress is not attained, then there is a grief in the soul. If the *jiva* is at the fourth *gunasthana* and cannot reach the sixth or seventh *gunasthana* then there is grief in the soul. For those who have reached there, not reaching the twelfth *gunasthana* causes grief. This grief that remains is the sensation of spiritual sorrow.

The first *Ganadhar* of the Lord, Shri Gautamswami had experienced such a sorrow. Nine other *ganadhars*, much younger than him, who had received their lessons from him and many of his disciples attained omniscience and then proceeded to *moksa* while he was stuck in this false state. This sorrow he has expressed several times. He asks the Lord, “O Lord! Why do I not have omniscience?” This is the highest grade of the sensation of spiritual sorrow.

The sensory power of the *atma* works on all three - body, mind and soul - grounds.

*Jiva* is constant as a substance, it is constant in the state of its true form, it is constant in its virtue of knowledge. It is constant by itself, and its virtues are also constant.

*Gurudev* has proved to us the constant nature of the *jiva*. Now the *jiva* repeatedly goes through the cycle of life and death and notices a variety there, yet it is a proof of the constant. *Gurudev*, while trying to tell us about this, says –

क्रोधादि तरतम्यता, सर्पादिकनी मांय;  
पूर्व जन्म संस्कार ते, जीव नित्यता त्यांय . . . . . ६७

A great variety is visible among the small and large jivas living on the canvas of the Universe. The course (*gati*) of life is different. Some are in *Tiryancha* and others are in the *Manushya*. The *deva* and *naraki* jivas are not visible here. The *type* (*jati*) is different - some are uni-sensory, some others bi-sensory, tri-sensory, quad-sensory or penta-sensory. The state is also different. Some have a long life, others have a short one. Each one has a different form, colour, shape, and variety. All this is externally different, visible as a difference from the bodily viewpoint.

In the same way, if we were to consider the mind - the true nature - the influences, they too are various. Some have a broad mind, others have a narrow one. Some have a *Satvik* mind, others



have *Rajasi* or *Tamasi*. Some have a simple mind, others have a materialistic one. Thus it is possible to find a great variety of minds. Similarly some have a very fierce nature, some less fierce and others have a calm one. Some are greedy, some scheming, some untruthful while others are pure and dispassionate. Some have negative while others have civilised influences. All this is apparent while observing every individual human, animal or bird.

So naturally the question arises - how is that? In spite of all being human as humans are, or in the same way all being animal as animals are, why should there be this difference? Why is the snake - poisonous, tiger - cruel, cheetah - violent, pigeon - scared, and cow - timid? Similarly, why is there so much difference in, say, four off-springs of the same parents?

Science searches for the answer to these questions. And, of course, the child does have the character of the parents, their nature, appearance, colour and so on. But that is so far as the similarity with the parents goes. But what is the reason for that which is in the child and not in the parents? To this science has no answer. Doctors also admit that all this happens naturally. But what is Nature? And why did it do this? What was Nature's intention in creating such a variation between two blood brothers? Science is mum. But the Karma Philosophy in Jainism offers an answer to this.

No two *jivas*' karmas are ever identical. Wherever and whatever atmosphere or circumstances a *jiva* gets, it survives accordingly. And there is bondage of such karmas. Even under similar circumstances, a *jiva* continues to bind karma in accordance with its own ability. Two children born from the same mother's womb have varying temperaments. They both may have been tied up in some specific relations with each other and with the parents, in previous births, but their karmas were acquired independently. And these karmas become an influence and get attached to a *jiva*. Hence, the *jiva* carries them along into

the next birth, where as they rise, they influence the *jiva*'s nature and temperament.

Whatever influences we see in this birth are by far the ones carried forward from the previous birth. Some of the influences are generated from the atmosphere here. But such atmosphere is also because of the karmas of previous births. The type of karmas decides the type of atmosphere available to one here and therefore, only such influences occur here too.

Another aspect: A perfectly healthy mother gives birth to a sickly baby. Science searches for an answer to this. If it does not find in the mother, it leaves this to God. But let us consider why this could happen. Sometimes the baby comes with a serious illness. It needs to be operated upon within three days. Then, Brothers! We begin to feel, "Oh, how sad! Poor Baby! Just born, what sins could it have committed to suffer in such a way?" And truly, the baby has done nothing up on coming here. Its mind, speech and body are so undeveloped that it cannot commit a sin. Then what really happened?

Intellect cannot offer a solution to this riddle. There are two things to it : Either this *jiva* wherever it was in the previous birth was suffering from this sort of a disease. Before the karmas were worn out, the lifeline ended. It died there and carried the illness along with it here. As such it looked sickly the moment it was born. Or else, it has brought its karmas along. Those karmas arose soon after the birth, and there is no escaping their suffering. Whatever a *jiva* does, those influences are etched on to the *atma*.

The influences so etched, arise in this birth. Let us think! What all did we have to learn after birth, and what did we start doing without any training? Broadly, the bodily activities like sitting, standing, walking, talking - all were learnt upon training. But who taught getting angry, acting stubborn, developing likes-dislikes, realising the need for taking food and such? Did the

mother say, “Son! If you are hungry then begin crying, only then will you get food!” No, on the contrary, the child taught the mother that ‘when I cry you better understand that I am either hungry or I have some hurt in the body!’ We have come in with such influences.

Why! Have you seen little pups of a dog? Even they start barking up on seeing a stranger? Who taught them to? Who taught the snake to hiss? Thus whatever specialities we see in all animals are because of the influences that are retained within.

A seed sown into the earth, starts absorbing nutrients from the soil, the moment it is in the soil, and it goes on doing so incessantly. We all know the result - a small banyan seed raises a giant banyan tree. And, not just one! It creates many banyan trees so that it becomes difficult to say which was the original. How did this happen? The tremendous sense of absorbing food in the seed developed and this was created.

Thus in the living creation of this whole world, it can be seen that whatever a *jiva* has brought along and as a result of which whatever variety is apparent in it, is all because of influences of the past births.

Through this *gatha*, *Gurudev* is trying to make the disciple understand - “O Child! The differences visible in all the *jivas* are the influences of the past births. It is proven therefore, that this is not its first birth. The *jiva* has taken birth in various species earlier before coming here. Now, if there was a past birth and its influences have been carried forward here, then it means to say that the soul, which is now residing in this body, is the same soul which was residing in the body of previous birth. If the soul were not the same in both the births, with whom could the influences travel? For, one soul does not suffer for the karmas of another. Whatever it does, goes with it and that is suffered.

The body of the previous birth has not come along. It was destroyed. But even after the destruction of the body, the *atma* has remained. Therefore, it has taken this birth along with those influences.

It is thus established that *atma* is eternal - constant, indestructible. Without the constant nature of *atma*, all this is not possible.

Now how *Gurudev* presents more logic while proving the eternal nature of *atma*, will be dealt with later.

## ***Atma is eternal as substance . . .***

The devoted pursuit of the three gems, enables the experience of the true form of *atma* and stabilises in the eternal true disposition.

In *Atmasiddhi Shastra*, *Gurudev* has so far offered many arguments that go to prove the eternal nature of *atma*, to clarify the doubts of the disciple. Even now there is a doubt in the disciple's mind. If all things are momentary, then the *atma* too has to be momentary. For *atma* is a thing. Whether you call the *atma* a thing, or a substance or matter or element - all are but synonyms. Therefore here *atma* has been called a thing which is momentary.

Keeping the philosophical thinking of Jainism in view, *Gurudev* offers a clarification to this doubt -

आत्मा द्रव्ये नित्यं छे, पर्याये पलटाय;  
बाळादि वय त्रण्यनुं, ज्ञान एकने थाय . . . . . ६८

*Atma* is a substance - *dravya*. The characteristic of *dravya* is sat (सत्). Truly, *dravya* is made up of *utpad*, *vyaya* and *dhrouvya*. The arising of a *pariyaya* - transition - in the *atma* is *utpad*; the destruction of that *pariyaya* - abating - is *vyaya* and the remaining of the *atma* in its own true form while being in both these states is *dhrouvya*. *Dhruvata* is permanence. The remaining of the substance in itself, in its own true form is stability. Whatever be the number of *pariyayas* that extend and abate in the *atma*, it does not change. It remains as it is. That which has been subsisting from infinite time, that which will subsist for infinite time in future and that, which is subsisting at present and yet remains absolutely unaltered, is *dravya* - substance.

Let us understand this with the example of gold. Gold, being formed in to various shapes, is *dravya* - the substance and the

various shapes are *paryaya* - transition. The making of an ornament from gold is the creation of a transition - *paryaya* - in the form of ornament. Later when the ornament is melted and recast into a new shape, it is the destruction of the earlier shape and creation of another. But in either states, the gold has remained the same. Although the ornaments were converted, the gold in them did not change. That is its permanence.

While defining *dravya* - substance - in another way, it has been said –

गुण पर्यायवत् द्रव्यम् ।

That which is dependent on characteristic - *guna* - and modification - *paryaya* - is *dravya* - substance. The indestructible quality that remains always with the substance - *dravya* - is called its *guna* - characteristic. And the change of states that occurs from time to time in the *dravya* is the modification - *paryaya*. Modification is of both *dravya* and *guna*. Modification keeps on happening, but neither substance nor characteristic changes.

Just as water is a *dravya*. The ripples that arise in it from time to time are its *paryaya*. Ripples arise and abate. But there is no change in water due to that. It remains just as it was, just that much as it was. Similarly, the coldness of the water does not alter because of the ripples arising. Water is the substance - *dravya*, coldness is its characteristic - *guna* - and ripples are the transition - *paryaya*. The substance in the form of water has remained just as it was. The characteristic of coldness has also remained just as it was. Ripples as modification, arise and abate. They change.

Since ripples appear in water, they are the modification of water. Coldness increases or decreases. Water heats up due to atmospheric heat or sometimes it turns very cold. These are the modifications of *guna* - characteristic. The reason behind the

heating up of water is its interaction with another substance. It could be the rays of the Sun or fire in some form, but when that interaction is removed, water returns to its original coldness. The characteristic of coldness in water can never be destroyed.

Thus the modification of substance and characteristic goes on happening. It does not halt even for a moment. There is no substance without modification, and no modification without substance. Similarly, there is no characteristic without modification, and no modification without characteristic. This is the law by which characteristics also arise.

This state is there in both animate and inanimate substances. The broader - larger modification are visible to the eye, but the minute ones can be identified after a long time, only because of the configuring changes in substance. They are not seen otherwise.

Let us understand the aspects of *utpad* - formation, *vyaya* - abating, and *dhrouvya* - permanence in the substance *atma*. *Atma* is a substance. Where there is substance, there is modification. Therefore, in *atma* too there is formation and abating. Taking on the form of the mobile body is the affected modification of the *atma*. *Atma* is not a human or such, by itself. In its pure form, *atma* does not need to take on any form, but it is because of Karmas that a body has to be taken. So long as there is *atma* with karmas, it takes on many bodies. All the bodies that were taken on in the past, the body in which it resides at present and the many bodies that it will take in future are all the affected formations of the substance *atma*. One body gets destroyed, and it takes on another. In the course of death, one body is let off and in the course of next birth a new body is formed. In these states, *atma* at either place is the same. Just as in the changing shape of ornaments, the gold is the same, in the changing bodies too the *atma* is the same. That is to say, *atma* is the substance and the changing bodies are its modifications.

Of course, in a body too there are changing states. First of all it is a child, then a youth and then it turns old. Through these various states of the body, *atma* remains the same. The changing states were not of the *atma*. The one who recognised and accepted childhood, is the same one who recognises youth and enjoys it and recognises old age and bears it. All these three states were experienced by the same *atma*. It remembers everything. The state of the body changed, but the self did not. This is the proof of the permanence of *atma*. That it is eternal and states or modifications are subject to formation and abating, therefore impermanent.

*Atma* is a substance and knowledge etc., are its characteristics. Characteristics are also subject to change. That is to say, there is formation and abating of modifications in them too.

Knowledge is a power that knows. The knowledge in *atma*, knows the *atma* itself, experiences it. That is its natural modification. When knowledge introspects, it knows the *atma*. But when it becomes extrovert, it accepts the subjects of the senses. Senses are instrumental in enabling the knowing of substances. Knowledge in its extrovert state, knows the substances of the world through the senses. This is the affected modification of knowledge. Knowing the world is not the intent of knowledge, not the natural form of *atma*. But with the arising of karmas providing a reason, the extrovert transaction of knowledge takes place and then it gets attached to the world. Knowledge that is attached to the world knows the inanimate substances, yet it does not itself become inanimate. The knowing of varying substances from time-to-time are its changing modifications from time-to-time. These modifications form and abate, but the characteristic of knowledge never forms, and never gets destroyed. Sometimes due to amnesia, the acquired knowledge gets forgotten, and it appears as if knowledge got



destroyed, but it is not so. The characteristic form of a *jiva* is knowledge. It remains with the *jiva*, just as coldness remains related to water. Just as the coldness of water cannot be totally destroyed even with millions of attempts; in the same way, this *jiva* even when it takes on the most minute life form like *nigoda*, the characteristic of knowledge that resides in the *atma* does not get lost.

In a minute body, there are no means of expression for the knowledge. Therefore, the knowledge remains unexpressed. Yet it does not mean that there is no knowledge. The living of the *jiva* is itself proof of knowledge being there.

Interacting with Karma, the *jiva* transits into the passion form of knowledge, yet it does not turn into passion. This is the permanence of *guna* - characteristic, and the *utpad* and *vyaya* (formation and abating) which is modifying in the characteristic. It is therefore, that just as *atma* is *sat*, its characteristics are also eternally existent.

The intention of all this analysis is to prove that *atma* is not momentary but an eternal substance. In the *gatha*, *Gurudev* says that *atma* in the form of substance is permanent, while transiting in its modifications it is impermanent. Even when the body changes form childhood to other, the *atma* never changes. Only one *atma* has the knowledge of all these states.

If *atma* were to be momentary, it cannot have any knowledge other than the present modification. If the one who knows the past and the future, is destroyed, then who will know? Therefore, *atma* is not momentary, it is permanent. More on this subject later . . . .

## ***The speaker is not momentary . . .***

The devoted pursuit of the three gems manifests the original form of *atma*. The *atma* traversing through lives with the aid of artificial forms has believed these forms to be its own. It has not recognised its own true original form, and hence there is the bafflement about *atma*.

The doubting disciple too, has been inspired by some quandary to believe the *atma* to be momentary and not accept its permanence. All the visible substances of the world make one experience impermanence. Seeing this, he had told *Gurudev* that it does not seem as if *atma* is permanent. After establishing that through all the states of the body, the *atma* remains the same, *Gurudev* further explains this subject -

अथवा ज्ञान क्षणिकनुं, जे जाणी वदनार;  
वदनारो ते क्षणिक नहि, कर अनुभव निर्धार . . . . . ६९

O Disciple! You have now accepted that there is *atma* in your body. You say *atma* is momentary. So I ask you, is it your *atma* or somebody else that is saying that *atma* is momentary? Who speaks from inside? If its your *atma* speaking, then when did it realise that *atma* is momentary? In your opinion if it was momentary, then the *atma* that knew is now destroyed. The speaker is somebody else, who never knew. So how do we believe what it says? If it is speaking without knowing, then the matter is not worth believing, and if it is speaking with knowledge, it cannot be momentary. For it takes at least one moment to know. If it says what it just learnt, that would take another moment. Such a situation is of two moments. So the argument that since everything is momentary, *atma* is also momentary, does not hold good.

It is our experience that whatever we say, we think before we say. We cannot speak at the same moment as we are thinking. The thinking moment is different and the speaking moment is

different. The one who has thought in a given moment alone can speak in the next. If both were to be different, no thoughts could ever be expressed. If thought and the thinker were both destroyed, who would speak, and say what?

In the same way, the emotions of anger and such arising in our *atma*, arise in one moment and are expressed in another. Why, that's not all! We sometimes tell others about the emotions of anger-forgiveness, laughter-mourning, likes-dislikes that were felt days, months or years ago. 'I had liked this stuff very much at that time, and I like it today too' - when can this be said? If the one, who liked what he liked, from when he liked until today, is existent! Not otherwise.

Thus it does not appear as if, the one, who speaks after considering all views, and with the knowledge of the momentary nature of all substances, is oneself momentary. Even in our life we would have experienced this. Therefore, *atma* is not momentary; although it resides in the body, it is different from the body; and it is eternal.

If we were to accept that *atma* is momentary, then karma philosophy would not hold water. The doer and sufferer of karma are both the same, and not different. When karma binds, it may give the result immediately or may not. Most karmas are to be suffered after a long time. If the one who has attached those karmas lives for a long time, only then can he suffer them. Who else would suffer them otherwise? How can one suffer the karmas of another? If that were to be, then there would be chaos in the world system. Somebody commits a crime; can some one else be punished for it? This does not happen even in the material world, so it cannot ever happen in the spiritual world. For the rules and regulations laid down as principles in the material world form the background for the pursuit of the *atma*. The spiritual world is self-driven; there is no doubt about it. So in this view too, *atma* is eternal.

The proving of atma's eternal nature is a very benevolent means for us. One in whose mind this belief gets settled firmly, his fear of death will disappear. Death is imminent, but the understanding will be firm that, that which dies is the body. I do not die. I am beyond the realm of age or death. He is exhilarated and sings -

सहजानंदी शुद्ध स्वरूपी, अविनाशी हुं आत्म स्वरूप;  
देह मरे छे हुं नथी मरतो, अजर अमर पद मा. . . रु . . .

One, who has such a firm belief, would have conquered fear. Let the body and soul get separated, what do I have to lose? If the atma's time of residing in this body is over and therefore it walks away from the body, what is wrong? Wherever, whoever has to remain for however long, he remains there only that long, can remain only that long. Once the time is up there has to be a departure! Such an understanding proves benevolent for a devoted and believing *jiva*. These feelings have been expressed beautifully in a verse -

नित्य छुं, नित्य छुं आतमा नित्य छुं,  
तो पछी मरण भय केम म्हारे ?  
भले मरे शत्रुओ, राग द्वेषादिओ,  
अमर परमाणु जीव मरें न क्यारे . . . . . १

वीर्य रजथी बन्युं, माटीनुं ढेकुं आप,  
जाय शमशानमां जड - स्वभावे;  
क्षणे क्षणे मली-बिखरी दशा पलटे पण,  
नित्य परमाणु निज धर्म दावे . . . . . २

I am the soul, and am eternal. Now where is the need to retain the fear of death? The feelings of attachment and aversion, arise and abate, these are my enemies. If they die, they might as well. I neither need attachment nor do I need aversion. I, that is *atma*, and the fundamental form of inanimate *pudgal*, the *paramanu* - atom, these two never die. They are immortal.

What gets disintegrated is the body, for it is made from a collection of inanimate *pudgal*. Therefore, it has to get disintegrated. The body gets disintegrated and it is burnt. If body were animate, it need not have died, need not be burnt. But the state of the body that is formed from the atoms that get together and break apart from time-to-time, is ever changing. It undergoes many changes and at the end it has to turn into ashes, but the atoms never get destroyed.

Thus one who has a true belief through experience of the eternal nature of the *atma*, that *atma* never fears over the disintegration of the body. But if death is imminent, it has to be prepared for. In fact, a human has to be prepared for death from the time he is born. Indeed, this might sound very odd. But one does not know when death may befall after birth. It is necessary to be alert at every moment. When death comes, you can go laughing. No attachment or aversion should be bothering him. At the time of death there should not be any recommendations due. But when the indication of death comes, everything else should be abandoned and one should try to stabilise within the self. Nothing else but the Lord *Atma* should be recollected.

To be prepared in such a way, the *jiva's* nature of being subject to reasons needs to be changed. It is necessary that the self advises the self that no reason, big or small, shall disturb the *jiva*. As and how the *jiva* takes advice, it begins to stabilise in the self. It gives up being subject to the instruments of attachment and aversion. It gives up mixing with the reasons for attachment and aversion. Once there is a daily drill, a daily practice, then one will be all decked up and set when death comes calling. Brothers! This is the preparation for death. The self is prepared within the self. Then there is nothing more to do!

Here *Gurudev* has offered strong arguments about the eternal nature of *atma* to the disciple and has convinced him that *atma* is different from the body, independent, and eternal. And the

disciple too has accepted this with belief. He is standing before the *Gurudev* in all humility and with reverence. The *Gurudev* now wants to ask him a question about the eternal nature of *atma* and elicit from him that, ‘*Gurudev! Atma* is eternal, eternal and eternal and I accept this fact.’

That question follows . . .

### **... find with what it mixes!**

The pursuit of three gems brings out the eternal quality of the *jiva*. Birth, growing old, death are all aspects attached to the body. The unaccompanied *atma* does not have a body, nor birth, nor old-age, nor death. In the original form of *atma*, such situations are impossible.

Playing into the hands of karma, it played all the games that karma planned for it. As a result the *atma* had to remain in what is not its own true disposition. It had to, just that. If we look into our entire past, whether the *jiva* did something or not, it certainly went through birth and death. Wherever it was born, whether it performed the required duties, or stood by its responsibilities, or did something good, or not, but it certainly went through birth and death. It has attained a rise and fall with the help of karma.

The *jiva* has certain duties even when born as an animal. If you tie a cow in your shed and look after it, you are bound to expect milk, and giving milk is the duty of the cow. If you have reared a dog, its duty is to protect the house. If you pay a servant, working with a sense of responsibility is his duty. Thus in various births, there are various duties. But it is not that at all times the *jiva* performs these duties. It may have failed sometimes. But it has never faltered in being born and attaining death.

And how many births and deaths? Infinite - which cannot be counted. Do you know, Brothers! The ordinary vegetable *jivas* like roots and bulbs go through 65,536 lives in a matter of less than 48 minutes. They are born and die as many times! Just think! If they are born and die so many times in less than 48 minutes, how long could be their life-span? If we were to begin counting 1 - 2 - 3, we may not perhaps complete counting 65,536 in that time. What might the *jiva* be doing in such a short life-span? Our basic intellect says it may not do anything. Where is the time to do anything? But the sages measure a period in terms of time. In

their precise and micro-knowledge there is a count of the activity of the *jiva* through every passing moment. That is why they say that a *jiva*, in its one life, suffers infinite number of karmas, performs the *nirjara* of infinite number of karmas and binds itself in infinite number of karmas. But this fact is indigestible. Just how can it happen? There is this short time span of life and how can there be infinite karmas being suffered, discharged and bonded?

But Brothers! This *jiva* of *nigoda* has to travel further. It has to rise. It is lying there from infinite time but desires to rise. That can happen only when its infinite karmas are discharged. It can progress only on the strength of this discharge. The discharge may well not be done knowingly, it may just happen after due suffering over which it has no control, and that may give the *jiva*, the eligibility to move forward. So thus it suffers and in the process discharges infinite karmas. This is the means of its progress. All *jivas* need some means when they have to climb up. In climbing down a person may even jump and come down. There is not much effort involved in it. But in climbing up there has to be a strong support. These *jivas* too climb up on the strength of *nirjara*.

In such a short time of life, it is worth thinking, as to how many karmas they bind and when. Every *jiva* at every moment binds seven types of karmas. These *jivas* too bind all these seven types of karmas. It is difficult to measure the time span of their life. But if we were to consider broadly, we might say they go through 22 to 23 lives in a second. Now the karma philosophy has a rule that any *jiva* will die only after it has ascertained the life span for the next life, not before that. These *jivas* also go through the same. That is to say, in their very short life-span, they bind themselves with the life of the next birth and then die. Therefore, they have bonded all eight karmas. In terms of time, their life time is infinite.



This subject is worth knowing in great detail. Another question that occurs is - *nigoda jiva*, what can be its capacity? With what will it bind karma? Yes, Brothers! We have five reasons for binding karma - *mithyatva*, *avrat*, *pramad*, *kashaya* and *yoga*. This *jiva* has all these five present in it. It is not endowed with *samakit*, it cannot perform any vows or rituals, it is already into *pramada*, all the passions are there in it and of course there is only one yoga of body. So there are all the reasons for bondage of karma. Of course, it is true that their growth is very less and hence all these reasons are not strong. They may not be able to bind the same type and same quantum of *nikachit* karmas that we might bind on account of such reasons, yet the reasons are present there. Since attachment and aversion are there, unexpressed, the *jiva* has the ability to bind karmas.

Brothers! This was only matter pertaining to jivas in the *nigoda*. But other than these the jivas residing in all four different *gatis* keep playing this game with Karma. They never rise above it. What I intend to say is, has the *jiva* managed to make any progress in the many births that it has taken? Has it been able to perform its own duties? Has it been able to offer any services at the social level? Has it been able to achieve any progress at the spiritual level? It may or may not do all this but it certainly goes through birth and death. That never stops.

It is to escape this, to get away from the whirlpool of birth and death that our infinitely benevolent *Prabhu* has shown us the path. He has placed the very deepest principles of spirituality before us. He demonstrates that *atma* is eternal. Understand that it has no birth and death, believe in it and devotedly pursue it and break this chain of births and deaths, so that the *atma* is liberated forever.

The discussion of the six statements in *Atmasiddhi Shastra* is to understand this truth alone. All the statements are very important. Through them, by proving the eternal nature of *atma*,

we are inspired to awaken its supreme nature. Only if *atma* is eternal can its supreme nature become manifest. For once the *atma* has become *paramatma*, the supreme, then it remains so in the same form for infinite time. Anandhghanji Maharaj has recited

रीड्यो साहिब संग न परिहरे रे  
भांगे सादि अनंत  
ऋषभ जिनेश्वर प्रीतम माहरो रे . . .

‘Sahib’ refers to the supreme energy that resides in the soul. Once a *jiva* is able to charm this energy into its control, then for infinite time this remains with the *atma*. It will not leave the company. Such a limitless power is there in the *atma*. Once it begins to dwell in its own true disposition, then nothing ever can let the affected disposition touch it. The cycle of birth and death stops.

The disciple’s doubt has been cleared. That the *atma* is eternal has now firmly been lodged in his belief. A smile of satisfaction is now gracing his face. It is then that *Gurudev* poses the question about the ultimate transition of animate and inanimate. He asks the disciple –

क्यारे कोई वस्तुनो, केवळ होय न नाश;  
चेतन पामे नाश तो, केमां भळे तपास . . . . . ७०

A timeless principle of the Universe is that matter can never be destroyed nor can it ever be created. The creation and destruction that is visible is merely that of its various states. A particular state develops in matter and with time being instrumental, that state gets transformed. Like the earthen pot.

Pot is not by itself some independent substance. It is not as if there was nothing until yesterday and today the pot is created. Before the pot there was clay. Nobody made clay, but it is there in the form of atoms. The pot came to be from the existence of clay, that is to say, the atoms which were in the form of clay are

now in the form of a pot. When the same pot breaks up, it turns into pieces. Out of those pieces dust is formed. There might even be a finer powder out of it. Eventually it might spread in the atmosphere. In spite of the various states of destruction that the pot may go through, it remains in the form of atoms. Atoms are never destroyed. The destroyed form of the larger groups of *pudgala* is atom - *paramanu*. There is no state beyond the *paramanu*. *Paramanu* cannot be destroyed, and in the same way cannot be created either.

There is no power in the universe that can create or destroy a *paramanu*. In fact the inanimate power cannot even see the *paramanu*. Brothers! You know that the science had challenged that the *paramanu* which the scriptures could not see, we have seen under the microscope. Therefore, the scriptures are proved wrong. But the atoms discovered by science were split. They further disintegrated. *Paramanu* is something which cannot be further split into parts. It is the ultimate part of *pudgala*. What science had seen was merely a group of *paramanus* formed into a *skandha*, and not a *paramanu*.

In spite of there being very powerful equipment in the scientists' laboratories, all that equipment is inanimate. The power of inanimate is limited and that of animate is limitless. That is how our omniscient Bhagawants could see the *parmanu* form of the *pudgala*. Just think, Brothers! How great might the power of the Supreme Soul be, that it could see that substance and not merely that substance but its qualities and its transformation at every moment, in the matter of a moment, for which science has spent billions like water, spent entire lives over research and given everything that it has, but in vain. In the state of omniscience, the schematics of the entire Universe is flashed at once. Then how large must the laboratory of the *Kevali Parmatma* be? What experiments! What Power!

Brothers! The *atmas* in pursuit of the infinite have attained the infinite. All the energies manifested by the *kevali* are infinite! Infinite knowledge, infinite faith, infinite strength and infinite bliss. Only one who attains the infinite can know the infinite substances, can know the infiniteness of the substance, can measure the infinite energies of the substance!

What can the limited scientists do to measure the *paramanu* which the *Kevali Paramatma* has seen? That is why the *Kevali Paramatma* has said that the *paramanu* cannot be created by anybody and can neither be destroyed. The destructible substances that are visible are all *skandhas* of *paramanus*. *Skandhas* break up, they get destroyed and then remain in this Universe in their ultimate state, in the form of *paramanus*; they have remained so from infinite time and will remain so for infinite time.

*Gurudev* is saying to the disciple, “O Child! I have told you about the most minute form of the inanimate. Now I ask you that if according to your belief, the animate - *atma* gets destroyed, then what will be its transformation? You tell me now!”

The disciple was perplexed. What can be the answer to *Gurudev*’s questions? Then he recollected the question which *Ganadhar Gautam* had asked *Prabhu Mahaveer*. *Gautam* had asked, “When was this *jiva* created? Out of what?” The *kevaljnani* *Tirthankar Mahavir* began to unfold the layers of past one after the other. He went into infinite time but could not ascertain out of what the *jiva* was formed. In his knowledge all he found was the self and natural existence of the *atma*. *Prabhu* told *Gautam*, “I do not see the creation of the *jiva* in my knowledge at all! Therefore, it is without a beginning. That which has no beginning is *anadi*, and that which has no end is endless - *anant*.”

*Gautam* had another question, “*Prabhu*! Then when does the *jiva* end?” And the omniscient *Prabhu* began to unfold the

layers of future with his divine vision until he reached distant infinite future. But after seeing the many births and deaths of the *jiva*, he saw the great *jiva* transform into its true natural form, ultimately getting liberated and upon liberation remaining in that supreme state for infinite time. Gautam heard the deep voice of *Prabhu*, “Gautam! *Jiva* is without an end. It can never be destroyed.”

Thus *jiva* is without creation or destruction. This whole episode ran across the canvas of the disciple's mind. He was speechless. He did not have the answer to Gurudev's questions. Therefore he humbly bowed at Gurudev's feet.

*Gurudev* was pleased. The eternal nature of *atma* had got registered in the belief of the disciple. A *sadhak* poet had said, while reaffirming the natural eternity -

अग्नि काष्ठ आकारे रहे पण, थाय न काष्ठ ए वात नक्की . . . हां  
 शाके लूण देखाय नहीं पण, अनुभवाय ते स्वाद थकी . . . हुं  
 शरीराकार रही शरीर न थाऊं, लवण जेम जणाऊं सही . . . हां  
 रत्नदीप जेम स्व-पर प्रकाशक, स्वयं-ज्योति छुं प्रगट अहीं . . . हुं  
 अग्नि जेम उपयोग चीपिये, पकडाऊं कोई सज्जनथी . . . हां  
 प्रयोगथी वीजळी माखण जेम, सहजानंद घन अनंभवथी . . . हुं

The fire that is residing in the firewood, remains there for years, but that energy does not get converted to wood itself. It might be occupying every particle of the wood, yet even if it desires to be separated from the wood it cannot be. It remains as energy in the wood, and yet it does not become wood. It cannot absorb the characteristics of wood. The salt that is added to a cooked vegetable cannot be seen. Other than that you can see turmeric, chillies, coriander seeds, *jeera*, oil and other substances that are added. But to ascertain whether there is salt or not, the preparation has to be tasted. Only from taste can it be ascertained. The salt that is added to the preparation, which is not visible to the eyes, can be known by the sense of taste.

In the same way, *atma* says that 'I have been with a body for infinite time. Whatever the shape of the body, I remain in that shape. While in the body of an elephant, I am shaped like and elephant and while in the body of an insect, like an insect. As many shapes as there are bodies, but that does not make me the body. Never until now have I become the body and never will that happen.'

Indeed, like the salt in the vegetable preparation that cannot be seen and yet can be experienced by tasting, although I am there in the body, I cannot be seen with the eyes, cannot be sensed with any senses. But I am self-illuminated. There is no necessity of any other light to see me. There is no need of another light to see a gem or a lamp. I am myself in the form of a glow. Only from the manifest characteristics of energy can I be known. There is a certain way of catching hold of me, of knowing me - I cannot simply be caught hold of just like that.

Just as a burning cinder cannot be picked up by hand, but needs a pincer, 'I' too can be caught only with the knowledge of the *atma* and that too only at the hands of some '*sajjan*'. That is *sat + jan = sajjan*. That man who has a great urge to know the sat, the truth, is a *sajjan*. Only such a *sajjan* has the awakened knowledge and hence can catch hold of me.

The electricity that is in the water and butter that is in the milk, can only be drawn through an effort. If there is no effort, the substance does not come to hand. What massive machinery is required to generate electricity out of water! What an expense of time, energy and money! Only when this is applied correctly can electricity be drawn from water, otherwise it remains there for millions of years. Nothing can be attained. To draw butter from milk too, such an effort is necessary! In the same way the *atma* that resides in the body can be reached. The naturally blissful form of *atma* can be reached only through the procedure of experience.

Thus the sages say that *atma* is reachable through experience. It is a substance that cannot come in the reach of senses or mind, an extrasensory substance.

The disciple liked all the explanations offered by the *Gurudev*, his faith settled on them and he learned them well. It is thus that the disciple exclaims -

बीजुं पद ते मारो आत्मा अविनाशी छे  
 ध्रुव ने शाश्वत स्वरूप . . . २  
 देह-देहीनी अभेद भिन्नता . . . (२)  
 म्यानमां समशेर रूप . . . मारी . . .

Having believed the eternal nature of *atma*, the next doubt that the disciple raises, will come later.

**. . . therefore, *atma* cannot be bound!**

The pursuit of three gems destroys the blemish of karma. For the pure *atma*, karma is a blemish. And where there is karma, there is the cycle of material world. With the destruction of karma, this cycle also gets destroyed.

Two of the doubts that the disciple had, have been cleared - *atma* exists, and it is eternal - this fact has registered deeply in his mind. The thoughtful disciple applies his mind more on these two statements. From the view of substance and transformation, this thinking generates some more doubts in his mind.

As a substance *atma* is eternal, yet it transits through various modifications. Which is apparent while looking at all the jivas in the world. There is no limit to the variety in the jivas. There has to be some strong reason for this variety. There cannot be an effect without a cause. As he thought, the truth dawned upon the disciple that this variety in the modification of the jivas must be because of the karma.

If the cause is the karma, then who does the karma? Is it *atma* that does karma? Or somebody else? In this doubt, the basis is the Sankhya philosophy. For Sankhya philosophy believes in five knowledge-senses, five karmic-senses, five *bhutas*, five *tanmatras*, mind, intellect, life and ego as twenty-four principles and *purusha* as the twenty-fifth. There the *purusha*, that is the *atma*, is believed to be a non-doer and a non-sufferer. Therefore, the disciple has the doubt whether the *atma* is the doer of karma or not. Whatever doubts arise in his mind while deliberating over this, he places them before the *Gurudev*

कर्ता जीव न कर्मनो, कर्म ज कर्ता कर्म;  
अथवा सहज स्वभाव कां, कर्म जीवनो धर्म . . . . . ७१



O *Gurudev*! It does not appear as if *jiva* is the doer of karma. But karma itself is the doer of karma. The karmas that are lying in charge on the *jiva* must be attracting more karmas towards them. Therefore, through karma, karma is bound with karma. For *atma* is animate and karma is inanimate. Indeed, the yoga of mind, speech and body through which karma is done, is also inanimate. The activity done by the inanimate absorbs inanimate karmas. So the inanimate karmas are bound with the inanimate. How can animate and inanimate be bound together? When you tie some thing with a thread, it is the thread to which the knot is tied. The knot is not tied with that thing. When you place a chain around the dog's neck, the chain is locked with the chain and not with the dog's neck. Thus the inanimate karmas do not get bound with the *atma*, but only with other inanimate karmas.

Indeed, *atma* is formless and according to sages karmas are with form. So the formless cannot be bound to something with form. Something with a form can be bound to some other thing with a form. It appears logical to say that karmas can be bound only with karmas.

If it were not so, the flow of karma into the *atma* must be happening of its own accord. It must be the natural disposition of karma that effortlessly, without any attempt on the part of the *atma*, it must be entering the *atma*. But if this is believed, then the performance of *atma* is not proved. If this were not so, then it must be the natural disposition of the *jiva* to be doing karma. But if we were to believe this, then there are no possibilities of the *jiva* reaching *moksa*. For natural disposition is that which cannot be separated from a substance. So if *jiva* is constantly doing karma, then it can never attain *moksa*.

If all these options were not right, then -

आत्मा सदा असंग ने, करे प्रकृति बंध;  
अथवा ईश्वर प्रेरणा, तेथी जीव अबंध . . . . . ७२

It is the natural disposition of the *atma* to be un-attached. It is pure - intelligent - blemish-less. Attachment and aversion are not its natural disposition. How can such an *atma* with a pure original form do any karma? Therefore, it must be the activity of the three qualities - *sattva*, *rajas* and *tamas*, which must be doing the karmas. *Atma* seems to have nothing to do with it. Therefore, the bondage is of the activity. *Atma* cannot be bound.

This belief is also from the *Sankhya - Vedanta* Philosophy. The disciple is raising such a doubt only on the basis of this belief. And the *Yoga - Naiyayika* Philosophers while accepting the existence of *atma*, have a faith in the Eshwar in the form of a creator. Therefore, whatever is happening in this world, it is with the inspiration of the Eshwar. There is also such a belief. This fact is also registered in the mind of the disciple and hence he says that *jiva* does nothing, it is the Eshwar who is getting it done through him. Therefore, *atma* is proved to be free from bondage. If *atma* is not being proved to be the doer of karma through any logic, then what is the purpose of striving for *moksa*

माटे मोक्ष उपायनो, कोई न हेतु जणाय;  
कर्म तणु कर्तापणुं, कां नहीं, कां नहीं जाय . . . . . ७३

Disciple says, “*Gurudev!* After considerable thought it appears that - a) either *jiva* is not the doer of karma, and b) if it is, then doing karma must be its natural disposition.”

In the first argument, the nature of doing karma instead of being rested with *jiva*, is being placed upon various others - 1. Karma does more karma. 2. Karma naturally flows into *atma*. 3. Activity leads to karma-bondage, and 4. Karma binds through the inspiration of Eshwar.

By looking at all these four arguments, it appears as if the *jiva* does not do any karma. It is a non-doer and so it is also not bonded by karma. Whoever is bound has an urge to be free. But

what is freedom to one who is not bound? So why should there be an effort for *moksa*? Indeed, how can somebody, who cannot do anything at all, undertake to do the tremendous effort for *moksa*? There is no strength in it to do anything.

In the second argument, *atma* is the doer of karma. So that must be its natural disposition. That which is a natural disposition cannot be separated from the *jiva*. So the nature of doing karma remains in the *jiva* always, it is never far from the *jiva* and if so then too there is no possibility of the *jiva*'s *moksa*.

So, O *Gurudev*! Although you are inspiring the tremendous effort for *moksa*, it is futile. All these doubts are confusing my mind, so please be graceful and offer me some clarification.

Here, from the questions of the disciple, and his deliberation over the principles it is evident that he is a student of various philosophies. But he is confused because of the contradictory beliefs of the philosophers. *Gurudev* is experienced in principles. He knows the deep mysteries of *Dharma*. He is aware that the ultimate form of a philosophy is *Dharma*. Where philosophy creates a state of confusion due to contradictory opinions, *Dharma* establishes a mutual understanding and simply unravels the mysteries of principles. Hence, the disciple is requesting the *Gurudev*, to learn from him the essence of *Dharma*.

Heeding to the disciple's request, what the *Gurudev* tells him, we will soon know . . .

## ***If the Chetan were not the inspiration . . .***

The *jiva* in pursuit of the three gems gradually inculcates the feeling of a non-doer. The purity of the *atma* goes on increasing and the resultant growing stability within the *atma* leads to a waning of desire and thus the bondage of karma reduces. This is achievable only through the true tremendous effort of the *jiva*. If the *jiva* makes the pursuit on the path of non-devotion then the karmas grow in chunks, while if the effort is on the devotional path then along with the discharge of karma, the bondage of new karma also declines.

In the mind of the curious disciple, it is this doubt that lingers - whether the effort to attract karma is done by the *jiva* or is there any other reason? That is to say, is the *jiva* the doer of karma or not? This question has been placed before the *Gurudev*. Before the *Gurudev* replies, let us do a little thinking on this subject. It is essential to consider from various angles, the nature of the *jiva* in doing karma. The *syadvad* principle of the Jain philosophy is based on *Naya*. It examines every subject from various *nayas* and only then comes to a conclusion. There are two main *nayas* - *vyavahara naya* and *niscaya naya*. There are further more subdivisions. According to *vyavahara naya*, there would be two ways of considering -

1. According to *vyavahara naya*, *atma* is the doer of inanimate karma. The *atma* with karma harbours attachment and aversion. With the rise of karma a *jiva* develops both attachment and aversion. The *jiva* mixes with attachment and aversion and itself begins to behave in their form. As a result there is a vibration in the *atma*, and this vibration - like the wrestler in the arena whose oily body collects soil - absorbs the *paramanus* in the atmosphere eligible for karma, and they get bound to the *atma* like water with milk. Thus the *atma* is the doer of inanimate karma.

2. According to *Vyavahara naya*, *atma* is maker of things like villages, cities, pots and pans etc. Practically all the things that are made, we have seen them being made by somebody. Indeed, the usage is always that 'this pot was made by the potter'. 'This house was built by the mason'. 'I did this work'. Thus formally, this is the practice. If we look at the truth, the *paramanus* from which a thing was made, those *paramanus* had the ability to transit into that form, and the person was merely instrumental in transforming them. Just as the pot was made from clay. Clay had the ability to become a pot, and the potter became instrumental. Yet in practice, it is said that the potter made the pot. So according to *vyavahara naya atma* is the maker of things.

3. As per the impure *niscaya naya*, *atma* is the doer of *chetan* karmas. Actually karmas are inanimate. But instigated by inanimate karmas, the feelings of attachment and aversion arise in the *atma*, *atma* generates those feelings. Therefore attachment etc. have been termed as *chetan* karmas. These karmas are not the true natural disposition of the *jiva*, but passions of the *jiva*. Therefore, as per imperfect *niscaya naya atma* is the doer of attachment etc.

4. As per pure *niscaya naya*, *atma* is doer of infinite knowledge etc. that are the true original form. Infinite knowledge is the characteristic of *atma*. There are transformations in the characteristic. *Jiva* does those transformations of the knowledge and hence as per perfect *niscaya naya* it is the doer of knowledge etc.

5. Under the ultimate pure *niscaya naya*, *atma* is a non-doer. *Atma* in its natural true form is unbreakable and sans emotions. That, natural disposition exists, is an all-time truth. It does not have to be made. The coolness that exists in water is always there. Water does not have to do anything for that coolness. Similarly the natural disposition in the *atma* which is there eternally is the ultimate transforming feeling and the *atma*

does not have to do anything about it. Therefore according to ultimate perfect *niscaya naya*, *atma* is a non-doer.

Thus with the *jiva* the status of doer gets attached from various views, and from several other views *jiva* is a non-doer. The *syadvada* principle accepts the *jiva* to be both a doer and a non-doer. In Natak Samaysar, poet Banarasidas explains this principle –

ग्यान सरूपी आतमा  
करे ग्यान नहि और  
दरब करण चेतन करै,  
यह विवहारी दौर . . . .

The *atma* in the true form of knowledge does nothing else but knowledge, but if it is so said that the *chetan* does *dravya* karma, it is from the *vyavahara naya* view. Banarasidas also calls *atma* the doer of knowledge as per *niscaya* and the doer of karma as per *vyavahara*.

Keeping all these beliefs in mind, *Gurudev* offers the disciple his own clarification -

होय न चेतन प्रेरणा, कोण ग्रहे तो कर्म?  
जड स्वभाव नहीं प्रेरणा, जुओ विचारो धर्म . . . . ७४

The disciple had a raised a doubt that '*jiva* is not the doer of karma'. In reply *Gurudev* says, "Who is it that attracts the karma *pudgala* in the space towards the *atma*? When there is a throbbing of attachment or aversion in the *atma*, when the *atma* develops a feeling, the waves of these feelings reach out, and disturb the *pudgala* of karmic category in the space. The *pudgalas* are simply floating in the space in their natural state, merely touching the bodies and going on, not affecting either body, mind or soul. But the waves of attachment / aversion of the *atma* reach out and inspire the *pudgala* of the karmic category to bind with the *atma*. As a result the karma *pudgalas* get attracted and lodge

themselves on the *atma*. This does not happen without being inspired by the *atma*.

The karmas lodged on the *atma* are also inanimate. They are attracted at the behest of *atma*, but if the *jiva* were to refrain from any feelings of attachment etc., then merely by the rise of the inanimate karma other karmas do not get attracted - there is no *asrava*. However powerful the infinite karmas, lodged on the *atma*, might be, but they are endowed with the power to inspire the outside karmic *pudgala* and attract towards themselves. From this view *jiva* has been considered the inspiration for karma but not the doer.

Inanimate things do not have this power. They cannot inspire any body in any way. You have an excellent volume of the scriptures. It remains in the book-case for years, but if the inspiration of self-study does not awaken from within and you do not pick up that volume, it does not inspire you, saying, "Brother! Pick me up and read!" Similarly, you are angry and there is a stick nearby. It does not fly on its own and hurt your enemy, but if you pick it up in your hand and throw it then it works. Why! If somebody goes into an armoury full of weapons and murders somebody, not a single weapon rises from its place to punish the murderer. There may be a thousand books of law amidst which a sinister crime may take place, yet not one of those books is going to be a witness. Thus, inanimate things do not have the power to inspire any body.

If it were so, then we would have seen the feelings of attachment etc., arising in pots and pans and they too would begin to bind karma. But we have never seen anger rising in any inanimate thing nor seen any such other emotion.

Thus karma bondage occurs only with the inspirational power of the *atma*. That power does not exist in the inanimate. Therefore, *jiva* is the doer of karma, and the other thing which

the disciple had said that karma itself does karma is also proved incorrect. As noted earlier, there is inspirational power in it.

The doubting disciple had said in the third and fourth line of his *gatha* - - that ‘it seems to be the natural disposition, and karma is the *Dharma* of *jiva*.’ Both these doubts are now being clarified by the *Gurudev* -

जो चेतन करतुं नथी, नथी थतां तो कर्म;  
तेथी सहज स्वभाव नहि, तेमज नहि जीव धर्म . . . . . ७५

Karma gets bonded with the *atma* on account of its natural disposition. This option does not occur because of anything. As is noted earlier, karma will be attracted only when the *atma* does the feeling of attachment and the like. The *atma* does *bhavakarma* in the form of attachment etc., and the *dravyakarmas* in the form of karmic *pudgala* get transformed into karmic forms like *jnanavarniya* etc. *Bhavakarma* are the cause and *dravyakarmas* their effect. It is impossible to have an effect without a cause. Therefore, karmas cannot automatically get attached to the *atma*. If the *chetan* were not to harbour the feelings of attachment etc., there would be no karmas. Those *jivas* who have attained *moksa*, too were bonded in karma so long as they harboured the feelings of attachment and aversion, and they were accumulating more karmas. But from the moment the *chetan* stopped inspiring the feelings of attachment etc., the karma accumulation was stopped.

In our scriptures, there are many anecdotes of many such *jivas*. *Muni Gajasukumar* wanted instant *moksa* and he expressed such a desire before the *Prabhu*. “*Prabhu*! I don’t want to perform a long penance and attain *moksa*, I want instant *moksa*.” *Prabhu* replied, “Go! Go into the cemetery, let go of all external feelings, get immersed in the true form of the *atma* and attain *moksa*!”

Gajasukumar went into the cemetery. He wound up the *chetan* within himself and told it, “Restraining all your inspirational power to yourself, and come what may do not express any feelings



like attachment etc.” Well, the *chetan* understood and wound up its activity. But would the karmas lying on the *atma* let go so easily? They began to show their effect. Now a situation developed where *atma* was expressing attachment over the body and aversion towards the reason. But *chetan* had a strong order, and just would not budge. It did not care for the karma *udaya* - the rising karmas. It remained absolutely to itself and Gajasukumar got an instant *moksa*.

All reasons were fit to have the effect of karma bondage, but ‘*jo chetan . . .* (जो चेतन करतुं नथी, नथी थतां तो कर्म:)’ he proved the statement - that unless *chetan* does them, karmas cannot occur - true.

*Gurudev* too says that so being the case, it is not the nature of karma to automatically attach to the *atma*.

The other aspect, where you say that it is the *jiva*’s *Dharma* to do karma, is also not logical. *Dharma* is that which can never be separated from a substance. The sweetness of sugar never ever leaves it. Not even millions of attempts can succeed in doing so. In the same way, if doing karma is the *Dharma* of a *jiva*, then it will never stop doing karma and then *moksa* would never be possible for a *jiva*. It would never get rid of karmas done, for that disposition would be natural.

Indeed *atma* is the doer which receives karma and karma is the receivable substance. So the receiver and the receivable substance can never become one. The two are related through interaction but not through inseparability. Therefore, they will not remain together forever. At the same time karma is not instrumental in the true and pure original form of *atma*. It is on account of the ignorance that the *jiva* transits to such a transformation. So ignorance is the biggest bewilderment. It cannot remain forever and it is totally discard-able.

Thus doing of karmas is not the *Dharma* of *jiva*. Here, *Gurudev* has clarified two doubts raised by the disciple. One, that he had believed the natural flow of karma into the *atma*, and two, that doing karma is the *Dharma* of *jiva*.

There are more doubts raised by the disciple on this subject. How *Gurudev* clarifies those is what follows . . .

## *Detached though it may seem . . .*

The pursuit of three gems, enable the experience of *chaitanya*. It explains what the - *arthakriyakarittva* - the meaning, the activity and the performance of *chaitanya* is. When any substance is in its own natural true form, it is said to be its *arthakriyakarittva*, that is to say the substance is acting in accordance with its nature.

The mystery behind the doubt raised by the disciple is whether *atma* is capable of doing anything at all! To what extent is the *chetana* in the *atma* operative? Until now the *jiva* has only known the activity of the inanimate. It is ignorant about the activity of the *atma*, and hence it is natural that this doubt should arise.

Prior to this, we have considered this aspect in the light of *vyavahara naya* and *niscaya naya*. There are the various types of actions and ultimately inaction of the *atma*. *Gurudev* too, has clarified the doubts of the disciple. Only if the *chetan* inspires the karma occurs and if it does not, then no karma occurs. It is all very simple. Attachment and aversion are not the true natural disposition of the *jiva*, yet it goes into the affected disposition and harbours these feelings and attracts karmas. *Jiva* should give up harbouring these feelings of attachment etc., then no karmas would be attracted.

In the same context, the disciple had said, '*atma* is always detached - आत्मा सदा असंग -' Detached *atma* is totally devoid of any attachment, then how can it accumulate karma? *Gurudev* replies

केवल होत असंग जो, भासत तने न केम?

असंग छे परमार्थी, पण निज भाने तेम . . . . . ७६ .

*Asangabhava* - असंगभाव - is the feeling of total detachment from all ties. In other words it is the *nigrantha* - निर्ग्रन्थ - state. The

release of all knots inside and outside is the state of *nirgrantha*. Srimadji too has described the *nirgrantha* state as the casting-off of the sharp ties of all relations.

*Grantha* is a knot. The internal and external knots have a deep relation. Where a *jiva* takes birth, especially in the human form, it has several relations for which it does not have to make any efforts in this life. By virtue of the residual ties of the previous birth, the new relations with parents and siblings are formed the moment *jiva* is born. The relations with friends are developed with an understanding. That is to say a knot is tied. What knot is this? With whomsoever a relation is established, when the feelings of attachment of the self are tied to the feelings of attachment of another, it is a knot and that is when a relation is established. In the same way, the relation of enmity is also established. There the *jiva* ties the knot of aversion. This is *granthi* - the knot. In the attainment of the *nirgrantha* state of a *jiva*, these knots are a hindrance.

It becomes impossible to get immersed in the meditation of the *atma*. If the thread, that has to pass through the eye of the needle, has a knot on it, then the thread cannot pass. Why! If after the thread passes through the eye of the needle and then a knot is added, then the thread does not pass through the cloth. Brothers! Wherever there are knots, this is how it is! Knots obstruct progress. They do not let you proceed further. But look at our paradox! The *jiva* likes to add on knots of both attachment and aversion. This *jiva* harbours the wish to increase the relations of attachment as much as possible, and the feeling to further strengthen the relations of aversion.

The tremendous effort in loosening and then getting rid or cutting off these knots of attachment and aversion is the tremendous effort of attaining the *nirgrantha* state. Simultaneously, the internal *nirgrantha* state has also to be attained. That is attainable only with the abandoning of the

affected disposition that is attachment and aversion. The dampening of attachment and aversion thus attained is the *nirgrantha* state. That is the detachment from all ties - *sarva sanga parityaga*. Detachment from kith and kin and possessions on the outside and from the feelings of attachment and possessiveness on the inside. Only when such a state of detachment arises in the *jiva*, that it can experience the self.

In the supreme detached state not even one karmic atom remains attached. In Srimadji's own words -

एक परमाणु मात्रनी न मळे स्पर्शता,  
पूर्ण कलंक रहित अडोल स्वरूप जो . . . . .

Where the *jiva*'s attachment with all *paramanus* is cut off totally, that is the *asanga* state - the detached state. Only the *jiva* surrounded by karmic *paramanus* remains in the worldly cycle; but in the ultimate state of the progress of the self, all *paramanus* including karmic *paramanus* get cut off. Mind, speech, body and karma which are all in the form of *pudgala* get separated from the *atma* and it becomes totally free of blemish and attains its original undivided, unwavering form. This is called the totally *nirgrantha* state, and this is the detached state.

*Gurudev* says, 'had the *jiva* been in this state, it would surely have experienced it. But what has been the experience until now? Indeed, have you ever experienced a time when the *atma* did not have some hue or attachment?'

Brothers! If we were to consider the experiences of our lifetime, then all of them are born out of our attachment with some person or thing. The affection for extraneous substances and the deep interaction with them have been the reasons for such experiences. What other experiences are there on the stage of this Universe? A senior person says, 'I have experienced a lot. I have been through the thick and thin.' What is all that about? Either you made money or lost it. Either you derived joy or sorrow

out of the worldly ties. Well, these are all the experiences of the life. All these experiences were attained with the attachment to the extraneous. But the detached state of the *atma* could not be experienced.

In truth, *atma* is only detached, but the *jiva* can experience that state only if it rests in its true original form of the self. The great poet Banarasidas says while describing this detached state of the *atma* -

जबही तैं चेतन विभावसौं उलटि आपु,  
समै पाई अपनौ सुभाउ गहि लीनौ. है  
तबही तैं जो जो लेने जोग सो सो सब लीनौ,  
जो जो त्याग जोग सो सो सब छांडि दीनौ है.  
लेबेकौ न रही ठौर त्यागिवेकौं नांहि और,  
भाकी कहा उबरयौ जु कारजु नवीनौ है.  
संग त्यागि अंग त्यागि वचन तरंग त्यागि,  
मन त्यागि बुद्धि त्यागि आपा सुद्ध किनौ है.

Since the time the *atma* has given up the transition into the affected disposition and accepted the natural disposition of the self, it has absorbed all that is worthy of absorbing and abandoned all that is fit for being abandoned. Now nothing that needs to be absorbed or to be abandoned has remained pending, and neither anything new worth doing remains to be done. All possessions, body, and waves of speech have been given up, all doubts have been given up, intellect abandoned and the *atma* has been cleansed. This is the detached state. This indeed is the original form of the *atma*. The *jiva* can experience this state when it becomes introspective.

*Gurudev* says, ‘O Disciple! If in spite of thus being in a detached form, the *atma* is not coming into your experience, it is certain that it is impure, blemished and attached and hence also a doer of karmas.’

One more of the disciple's doubts remains : '... or is it the inspiration of Eshwar', so saying he is trying to say that the doer of karmas is not the *jiva* but the Eshwar. *Gurudev* clarifies that doubt -

कर्ता ईश्वर कोई नहि, ईश्वर शुद्ध स्वभाव;  
अथवा प्रेरक ते गण्ये, ईश्वर दोष प्रभाव . . . . . ७७

First of all it is essential to consider as to who can be called Eshwar - God. Those philosophies, which believe in God, believe Him to be the Supreme and a unique power. Indeed, one who has acquired a vast *aishwarya* - wealth, is Eshwar. Wealth is not material riches but the spiritual, unlimited, blissful state - that is the *aishwarya* of Eshwar, the wealth of God. One who has attained such a state has attained the pure, most pure natural disposition of the self. Eshwar, who possesses such a power, will not transit into the affected disposition for even a single moment. He always enjoys the bliss of the own infinite wealth.

Brothers! One who has attained the ultimate pure state is always in the wonderful trance of the supreme bliss. He is so engrossed in enjoying it that he does not desire to come out of it at all. The joy that even a multimillionaire holding immense material wealth cannot experience, is the joy that Eshwar experiences. This is because a man may have unlimited wealth, but he cannot enjoy all of it. There is a limit to whatever he can enjoy out of the wealth that he has. There may be the urge within him to enjoy everything, but time and energy fall so short that he just cannot. But the pure *atma*, which has attained the spiritual wealth, enjoys all the spiritual prowess, that is, it is experiencing the various characteristics like infinite knowledge etc., from time to time. Indeed, this experience is so deep that the *atma* does not come out of it at all.

When the true form of Eshwar is such, then why would He abandon His own bliss of the self and become the doer of the

jivas' karmas? For a moment, if we were to accept that He comes out of His trance and inspires the jivas to do karma, then the question arises - why did such a wish occur in Him? If we were to say that He got tired and bored there and felt like doing something, would it not be a great accusation on Eshwar?

Even a *sadhaka atma*, involved in the tremendous effort of the pursuit of the self keeps the effort on for years with unabated enthusiasm, without getting tired or bored, so if one who has already attained the totality gets tired or bored of that state, that one will get categorised as an ordinary human. In fact, one who has the satisfaction of having done everything is Eshwar! Somebody who still has something to do is not Eshwar! Eshwar is sans desire.

One more question! If it were Eshwar inspiring karma in a *jiva*, then why would He inspire one to do good karma and another to do bad, one to do *punya* and another to do *papa*? If He does so, would he not be called partial? An ordinary understanding person too is not partial towards any one, then how can Eshwar who possesses wonderful power, be partial towards jivas? Why, if the sinner suffers, would Eshwar derive enjoyment out of it? Would Eshwar ever wish that somebody do karma at His inspiration and suffer for it?

Indeed, do we consider Eshwar the creator of the Universe or has the Universe made Eshwar; for nothing can be created without somebody creating it. There again comes the question as to who made Eshwar? If there is another Eshwar who made this one, then again the same question! Thus there would be no end to the question. And if we accept that Eshwar was self-made, then what is the objection to believing that the Universe was also created on its own? Thus there would be many doubts arising.

Looking at it in the complete perspective, there is no way in which Eshwar's act is involved. If Eshwar were accepted as the



doer of Karma, then He would not remain Eshwar, but become an ordinary human, and an ordinary human does not have the capacity to inspire anybody to do karma.

*Gurudev* has clarified the doubt in the mind of the disciple and explained that Eshwar is not the doer of Karma. After having clarified all these doubts, what then is the true state of the *atma*, until when is the *atma* a *karta* (doer) and after when is the *atma* a non-doer - *akarta*, how he is himself ordinary and how he himself becomes the Eshwar, will be the topics of further clarification . . .

## ***When chetan is aware of the Self . . .***

Devoted pursuit of the three gems gradually stabilises the *jiva* in the state of natural disposition. This natural disposition gradually grows to such a state that *jiva*'s activity ceases.

Is the *atma*, the doer of karma or not? This question raised so many doubts in the disciple's mind and *Gurudev* has, in very simple and straight-forward words, clarified all those doubts. The disciple's questions were based on *vyavahara naya*, so *Gurudev* too offered the replies with *vyavahara naya*. *Jiva* is independent. Its transition is also independent. Keeping this truth in mind, now *Gurudev* is trying to explain the non-doer status of *atma* through *niscaya naya* -

चेतन जो निज भानमां, कर्ता आप स्वभाव;  
वर्ते नहि निज भानमां, कर्ता कर्म प्रभाव . . . . . ७८

O you Disciple, who are curious of knowing the fundamental! I had said that karma occurs because of *chetan*'s inspiration, but that is true only as far as the *chetan*'s extrovert existence goes. If the *chetan* is existing only in its own disposition, its own awareness; that is if it is engrossed in its own knowledge, faith, prowess and joy etc., then it has no bondage of karma. A *jiva* in the state of *aradhana* is free of attachment etc. Where there is attachment etc., there is the bondage of karma, therefore an *aradhaka jiva* does not attract karma!

What is *aradhana*? Broadly speaking, traversing the path of *Dharma* is *aradhana*. Then what is *Dharma*. We call the rituals and vows as *Dharma* - religion. A person who follows all these is called *dharmishtha* - religious. We ourselves believe ourselves to be *dharmishtha* and desire that others too believe us so. But who is *dharmishtha*? *Dharma* + *ishtha* - one who likes nothing but *Dharma* is a *dharmishtha*. *Dharma* does not mean external

rituals but the *Dharma* of the self. Self is the *atma*. One who like the *Dharma* of *atma*, the natural disposition of *atma*, is a *dharmishta*. In Gita, it has been said –

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः

This is a very meaningful verse. In the broader sense, this verse only means that it is better die in one's own *Dharma*, for another's *Dharma* is reason to fear.

The communal school of thought will translate this as - 'one should be prepared to die for the faith that our family-tradition has been following and that even looking at another faith evokes fear. Brothers! This meaning is bound to create a rift among communities. A Jain will say, my religion is the true religion and all others are false. In the same way, others following other religions will also say the same. The one calling another religion as false is bound to invite clashes. Then is the verse from Gita poisoning the minds of people?

But, Brothers! Only the ignorant ones who do not understand the verse, who do not know the definition of true *Dharma*, and who mistake community for *Dharma*, can make such a meaning of this introspective verse. Lord Krishna had not meant so. Communalism is not *Dharma*. The faith of the family-tradition is not *Dharma*. The sect that our forefathers followed, that sect is not religion. Here, the word swa - स्व -, self is meaning *atma*. The pure and natural disposition of the *atma* is the *Dharma* of the self. It is here that we have to settle and to die in the *Dharma* of the self. Death in the *Dharma* of the self leads to nirvana. Therefore, it is preferable. That means, Lord Krishna says that before you die attain the *Dharma* of the self, and then die so that the wandering through lives is avoided.

परधर्म - *paradharma* - whatever there is other than the *atma* is *para* and its natural disposition is *Dharma*. Being engrossed in extraneous substances is *paradharma*. Expecting happiness

from extraneous substances is *paradharma*. Affection for inanimate things and attachment with senses is *paradharma*. Similarly, the feelings of attachment etc. are all inanimate. We not only indulge in those feelings but also are very much attached to them. The belief that the feelings of attachment and aversion are the natural disposition of the self and that they are worthy of harbouring, is fearsome. That is why Lord Krishna says that if we continue to perform *paradharma* thinking it is the *Dharma* of the self, it is like a mine of great misfortune.

The *jiva* has struggled until now. The reason that the *jiva* continued to do karma and suffer it is also that it has found the feelings of attachment etc., which are the *Dharma* of the inanimate, as very dear. *Jiva* has never disunited itself from those feelings nor thought that this is not my *Dharma* but quite apart from this 'I am the *atma*'. So the characteristics of *atma* are my *Dharma* and the tremendous effort to make them manifest is the activity of *Dharma*. One who understands this *Dharma* of the self, stabilises in its awareness.

Srimadji has said - चेतन जो निज भानमां, कर्ता आप स्वभाव - 'if *chetan* were to be aware of the self, it would perform only in the natural disposition'. If *atma* were not dwelling in the feelings of attachment etc., and dwelling within the self, then there would be a stability in it. Where there is a performance of the feelings of attachment etc., there is instability. This instability creates a vibration in the area of *atma* and due to these vibrations the karma *paramanus* get attached. This is the bondage of karma. If there were stability in the *atma*, then however many karma *paramanus* there may be in the external *akasha-pradesh*, they cannot advance on to the *atma*. There can be no karmic bondage. In such a situation, the *atma* transits only in its natural disposition i.e. in the states of knowledge etc. It remains engrossed in the experience of the natural disposition of the self. Therefore it may be said that it is the doer of its own natural disposition.

Moreover, by saying - वर्ते नहि निज भानमां, कर्ता कर्म प्रभाव - 'the *atma* is not in its original disposition, when it is a doer of karma under the influence of karma', Srimadji is establishing that according to *Vyavahara Naya*, *atma* is also a doer of karma. The moment *atma* ventures out of its own natural disposition, it begins to do karma. Venturing out of the natural disposition is going into affected disposition. The transition of *atma*'s knowledge is continuous on some subject or the other. It is best if it is in the natural disposition, but if it is not, then it is bound to be in an affected disposition, in the inanimate disposition. It takes the five senses and the mind as the sixth, for company and wanders around the world.

Actually, the pitiable inanimate mind wanders anywhere. It has no control over things. What feelings can the inanimate have? It does not have to go anywhere and enjoy any thing. Whatever the mind comes across, it cannot enjoy them. But the feeling is in the knowledge of the *atma*. *Atma* uses the mind as a medium and wanders about in fourteen *Rajjulokas*, and then the mind has to bear the scorn. Anandghanji *Maharaj* has also censured the mind. He says -

रजनी, वासर, वसति, उज्जड, गयण पायाले जाय,  
साप खाये ने मुखडुं थोथुं, एह उखाणो न्याय - हो कुंयुजिन

This mind, unmindful of whether it is night or day, whether a place is inhabited or deserted, unworried about the limits of heaven or hell, keeps wandering everywhere. The mind gets nothing out of this wandering.

Brothers! Anandghanji *Maharaj* has said the same thing. What does the inanimate mind get? The transition of knowledge turns perverse and goes bouncing about along with the mind. As a result it also derives some feeling that instigates affected disposition. The feelings of attachment etc. are nurtured. The *jiva* in its affected disposition seeks happiness in them. But the

inanimate mind does not have the ability to feel. As such, however much it may wander, it does not gain anything at all.

I would even say that if the inanimate mind understands and gives up the company of the wandering transition of knowledge, it would not have to bear the vagaries of the world. In truth the inanimate mind can not pull away the transitional knowledge to anywhere. But when the knowledge itself ventures out without remaining in the *atma*, it cannot absorb any subject without a medium. It is therefore, that it uses the senses and the mind as a medium and wanders freely.

When such a wandering occurs, it becomes the doer of karmas. It creates all those flaws which do not exist within itself. Therefore, *Gurudev* has said that the *atma* loses its self consciousness and becomes impure due to the blemishes of karma.

Thus the status of karma as a doer has been proved through *vyavahara naya*. At the same time, various beliefs of other faiths, such as - '*atma* is totally free of bondage and it is nature that binds it, karmas flow in naturally, doing karmas is the natural disposition of a *jiva*, karmas get bonded at the inspiration of Eshwar', and so on, have been clarified with irrefutable logic. Similarly, according to *niscaya naya*, *atma* can do nothing at all in the world, it is not even capable of doing. The world is inanimate, and the *atma* is *chetan* - animate, they both can do nothing for each other. But when the *atma* loses its sense and tries to enter an affected disposition like the inanimate along with the inanimate, then it becomes the doer of karma. But according to *niscaya naya*, if it remains immersed in its own true form, it becomes the doer of only its own natural disposition and of nothing else.

With these explanations offered by the *Gurudev*, the disciple's doubts were all dispelled. The *atma*'s stature as a doer

has got registered well in his faith and he therefore beautifully places his own understanding before the *Gurudev*. -

त्रीजुं पद ते मारो आत्मा ज कर्ता  
 व्यवहार नयने आधीन . . . .  
 व्यवहारे कर्ता कर्मनो जणाय पण  
 निश्चये स्वरूपाधीन . . . . मारी . . . .

The faith about the three statements has awakened fully within. Now the doubts about the fourth statement shall be dealt with in the following pages . . .

***... then there remains no zone of suffering!***

The pursuit of three gems brings spiritual attainment. No effort goes without a fruit. There is always a fruit for effort. In the spiritual field, the fruit of devotion is attainment - *siddhi*.

*Siddhi* is the state of *siddha*. Another meaning of *siddhi* is a miraculous power. Yogis can attain such powers through a specific type of yoga practice. This power is lying dormant within all *jivas*. It does not become apparent without an effort. Indeed, not everybody is aware that such powers could be stored within one self! As such, people are surprised to see such powers in somebody. But anybody who wants can attain such powers through an effort. The value of miraculous powers is limited to the material world. They do not lead to any spiritual elevation nor a purification of the soul. On the contrary, putting such powers to use for material gains diverts the *atma* from the path of *moksa*. That is why the real sadhakas do not ever use their powers.

One such anecdote is connected with the life of the great yogi, Anandaghanji. He used to remain in uninhabited forests, immersed in the bliss of the soul. He worried none about the world. One day, when he was swaying under a tree, in a state of spiritual bliss, a sanyasi came with some bottle in his hand, and said -

“*Maharaj!* My *Gurudev* has sent you this solution that can make gold; it is created from the juices of various herbs.”

“Who is your *Gurudev*?”

“*Maharaj!* Your friend from yesteryears. He is now a *sanyasi*.”

“What for has this been sent?”

“This solution is a great miracle! It will be very useful for you.”



“For me! Of what use is it to me?”

“*Maharaj!* Pouring this solution on rock turns rock into gold.”

“But what do *I* do with it?”

“Aha, *Maharaj!* Have you not understood? If this solution is with you, thousands of people will come licking your soles.”

“I left the disciples behind. I have extricated myself from the society which was following me as a devotee and have come here to pursue the supreme and am doing that. Now I do not need disciples and servants!”

The *sanyasi* felt, ‘this rustic does not understand. What does he know how valuable this thing is? How would an ape know the taste of sugar?’ And he started requesting again. But Anandghanji was the name and he was immersed in the joy of his self. Of what good was this solution to him? And when the stranger would not give up, he picked up the bottle and threw it away. The former watched in dismay. ‘Alas! This fellow has reduced my Guru’s effort of years to dust.’ He began to lament.

Anandghanji arose to explain that such attainments were at hand all around us but we do not care for them. To us they are not even worth dirt. He went a little distance and urinated on a rock, and at that moment the rock turned into gold. The stranger was awe-struck. Anandghanji told him -

“Pick up this rock! And take it to your Guru! Tell him, you just sent the solution, but I am offering you ready gold. Go gift him on my behalf.” The *sanyasi* turned away with a sorry little face.

Brothers! The power of devoted practice is that, when the great men pursue it, on one hand it leads to limitless *nirjara* of karma. As a result the purity of the self begins to grow and on the other hand, due to the virtuous thoughts, *punya* is added on

in great chunks and hence such attainments become manifest. The bodies of Yogis become so purified that even if they excrete or discharge urine, it is contained of power. Sanatkumar Chakravarti's saliva is said to have developed such power that a finger immersed in it is said to have turned an afflicted part of the body into gold-like purity.

Brothers! A *sadhaka* in devoted pursuit gets many such powers, but he is not attracted towards them. Indeed, the pursuit is not of such attainments. If a power is added on effortlessly, it well may, but he does not get attracted by it. A true Guru never offers his disciples the secrets to such enticing pursuits. If the disciple insists and somehow learns such secrets from the Guru, the Guru is regretful for it.

A disciple practised devotedly for twelve long years to attain the power to walk on water. After attaining it he went to his Guru with a bouncing heart and proudly told him of his great achievement. The Guru just said, "Son! Did you have to spend twelve precious years of your life after something that a boatman could do for two bits?" Brothers! This is the state of mind of the Indian *sadhakas*.

Here the tradition of devoted practice is merely for the attainment of the *atma*. In the mind of the curious *sadhak*, there is an urge to know, understand and experience the *atma*. That is why in the *Atmasiddhi Shastra*, Srimadji has included the six statements in the form of doubts and clarifications. Here one of the questions arises along with its answer.

How deep is the thinking that has gone into the disciple's question! Such deep questions are not at all likely to arise without a deep thinking. We do know that Srimadji himself raises these questions and himself provides the answers. How deep must have been Srimadji's thinking about the principles, that he could raise such deep questions. Philosophy is not absorbed by merely

reading or hearing once, but it has to be studied repeatedly. Only then will awaken the infinite power of knowledge of the *atma*. The fact that Srimadji had brought along the influences of previous births shows that the knowledge he acquired in those births was assimilated through repeated study and reflection. That is why it remained with the *atma* as an influence. And it awakened effortlessly in this birth.

If an ordinary person begins to think about a principle, his thoughts run for 4-5 seconds and then get stuck. Those thoughts also are not coherent. He does not realise what should be thought next. While a thoughtful person has the thoughts about knowledge etc., running endlessly in him. Srimadji also appeared with the influences of such deep philosophy and hence such an excellent composition could be done by him.

Brothers! Let us also listen to the voice of the *Veetarag*, contemplate over it and influence our soul with it. The reason why we do not have the influence in us today, is that in our previous births we have not done what we should have done. There we have enjoyed the passions and as a result those influences are very deep and the influences of knowledge and faith are not to be seen at all. In this short life there is a lot to be done, let us do it - let us influence the *atma* with the thoughts of knowledge and faith!

Here the disciple is so influenced and hence in his heart there is the curiosity. Having understood three statements there is now a doubt in him that *atma* is a doer. If it does karma then it must also be suffering them? There is bound to be an effect of karmas done! But what is the scheme that works behind the process of suffering? In spite of a lot of thinking this could not be solved. So he threw his heart open before the benevolent *Gurudev* -

जीव कर्म कर्ता कहो, पण भोक्ता नहि सोय,  
शुं समजे जड कर्म के, फल परिणामी होय? . . . . . ७९

O Guru! I have accepted that the *jiva* is the doer of karma. The *jiva* acquires *punya* karma through noble thoughts and papa karma through ignoble thoughts. But both *punya* and *papa* karmas are inanimate. There is no power of knowledge in them. They themselves are unaware whether they are in the form of *punya* or *papa*. Indeed they do not even know that when time is ripe they are supposed to produce a good or bad result. How do the inanimate karmas know that the *jiva* has done such karmas and it has to be given such and such a result? And the result that the *jiva* gets is again karma, is it not? If the inanimate karmas are incapable of producing results, then how can it be said that the *jiva* is the sufferer of the karma-effect?

In practice too, the utilisation of inanimate substances and the effect thereof is achieved through our own effort. The inanimate does not produce an effect by itself. We sit down for food, the plate is served, and everyday we eat the food stuff from the same plate. But we are required to pick up a morsel and place it in our mouth. Food does not reach the mouth automatically and offer the effect of satiating hunger. Therefore, the inanimate karmas cannot offer an effect to *jiva*. Then how can the *jiva* be called a sufferer?

But if you were to call the *jiva* the sufferer, then another question is bound to arise -

फलदाता ईश्वर गण्ये, भोक्तापणुं सधाय;  
एम् कहो ईश्वरतणुं, ईश्वरपणुं ज जाय . . . . . ८०

Let us presume that the Eshwar is aware of the karmas of all and just as a Judge pronounces sentences from crimes done, Eshwar makes the *jivas* suffer their karmas - then the suffering of *jiva* is proved. But having said this, the disciple feels that

believing Eshwar to be the provider of effect, the true form of Eshwar will be damaged.

The infinite number of *jivas* of this universe, except for the *Siddhas*, are all with karma. Each *jiva* has to suffer the effect of karma from time to time. Eshwar will have to offer the effect to each *jiva* from time to time. Now if Eshwar were to get involved with this then he would be constantly affected. Eshwar means a liberated *atma*. He is merely a doer of his own true disposition. He is engaged in his own true form. But if it were to be engaged in the activity of offering results of karmas to *jivas*, then there appears the doer nature of extraneous thoughts. If in keeping an account of the karmas of so many *jivas*, he himself gets smeared with karma, then his status of Eshwar cannot last.

If the status of Eshwar is not in him, then he is like any common animate being. Then he too would entail karma and who would make him suffer the result of his karmas? Thus this leads to a lot of chaos. Therefore, Eshwar is also not capable of offering the result of karma to *jivas*. He does not come out of his Eshwar status and offer any result. If that is the case, then the status of sufferer will not be proved at all. Therefore, the disciple says -

ईश्वर सिद्ध थया विना, जगत नियम नहि होय;  
पछी शुभाशुभ कर्मनां, भोग्य स्थान नहीं कोय . . . . . ८१

O *Gurudev*! Eshwar means the complete person. The supreme soul of pure true disposition and sans all emotions. Such an Eshwar cannot be proved to be the giver of results to *jivas*. He does not get involved with the affairs of the material world. It is easy to say so, but then how does the mechanism of this world run so smoothly, who runs it? We observe that all the activity of the universe - nature follows a set of rules. The rise and setting of Sun, the climatic cycles, the days and nights, the movement of the planets, the growing of trees, the flowing of a

stream, such activity is regularly happening. Even this would not be there.

By the same law, the places like heaven and hell designated for the *jivas* to suffer their good or bad karmas, would not exist. If the *jiva* does not have the place itself to suffer the karmas, then how would it have the status of sufferer?

The disciple is deeply influenced by the concept that the scheme of the universe cannot operate without Eshwar. So also that the sufferance of karma can happen only if some mediating power is instrumental and not otherwise.

Such are the doubts that have arisen in the mind of the disciple regarding the status of sufferer of karma - effects. He says, 'O *Gurudev*! Please have mercy upon me! You are ever benevolent. Please lead me by hand out of this darkness of ignorance. Please support me!'

At the request of the disciple, the Guru is prepared to offer the clarifications to the doubts raised by him. What the clarifications are we will soon know . . .

## ***The karma in thought is of its own volition . . .***

The devoted pursuit of the three gems enables the *jiva* to experience the bliss of the pure natural state. From time infinite, the *jiva* has believed in the perverse joy having been transformed into the impure state. The *jiva* never faced the self and as such could not enjoy the pure blemish-less bliss.

Progressing on the path of devoted practice, *jiva* becomes self-oriented and attempts to transform into the self. As a result of which all extraneous feelings get abandoned. The self tries to settle down in the self. It becomes peaceful.

Yearning for such a state, the disciple places several doubts before the *Gurudev*. Is the *jiva* the sufferer of the effect of karma or not? This is the doubt in the mind of the disciple. He has placed it before the *Gurudev*. Before we understand it, let us consider the ways in which the state of suffering can occur in an *atma*.

Just as the doer nature of *atma* was considered from both *vyavahara* and *niscaya naya*, the state of suffering too can occur under both circumstances.

1. From the *Vyavahara naya* viewpoint - In a way, the *jiva* is the sufferer of the joys and sorrows and things resulting from the substances that form the subject of the senses. Everybody has experienced either joy or sorrow due to the senses absorbing some substances. Just as - 'I heard this music and enjoyed it very much; I saw this and didn't like it at all'. Here the enjoyment is the happiness and the dislike is the sorrow. Such a suffering is continuously on. Even by acquiring substances, joys and sorrows have to be suffered.

2. Again from the same *Vyavahara naya* viewpoint - In another way, *Jiva* is the sufferer of the joys and sorrows that result from the good effects or ill-effects of the rising of the karma

- karma *uday*. With the rise of *punya* there are favourable circumstances and with the rise of *papa* there are adverse circumstances which have to be borne. The *jiva* being subject to karma, flows along with the rise of the karma - karma *uday* - and hence is subject to suffering the joys and sorrows that result from the *uday*.

3. From impure *niscaya naya* viewpoint - *Chetan* is the sufferer of attachment and aversion in the form of thought. Attachment and aversion are affected disposition, which arise in the refuge of the *chetan*. Therefore they are in animate - *chetan* form. Their sufferer is the *jiva*. The *Jiva* experiences attachment and so also aversion.

4. From pure *niscaya naya* viewpoint - The fundamental characteristics of the *jiva* are *anantajnana*, *anantadarshan*, *anantavirya* and *anantasukha*, and the *jiva* enjoys them. The characteristics are transitory at every moment. The *Jiva* experiences them and hence the *jiva* is the sufferer of the thoughts.

5. From ultra-pure *niscaya naya* viewpoint - *jiva* is a non-sufferer. This *naya* does not recognise a difference between the suffering and the sufferer. It merely accepts the pure detached true natural disposition. The *jiva* happens to remain eternally in its own pure true natural disposition and hence it is a non-sufferer.

Thus, having mentioned the status of the *atma* as a sufferer - non-sufferer under *vyavahara* and *niscaya naya*, the Guru now clarifies the disciple's doubt -

भाव कर्म निज कल्पना, माटे चेतन रूप;  
जीव वीर्यनी स्फुरणा, ग्रहण करे जडधूप . . . . . ८२

Karma is of three types - 1. *Bhavakarma*, 2. *Dravyakarma* and 3. *Nokarma*.

The transition of the *atma* through attachment and aversion is *bhavakarma*. In spite of attachment and aversion being in the



form of passions, they arise in the *chetan atma* and hence they have been called *bhavakarma*. As a result of this *bhavakarma* the *pudgalas* of karmic category are attracted to the *atma* in the form of a *dravya* - substance. Hence they have been called *dravyakarma*. The body that results from both these is the *nokarma*.

Attachment and aversion are the passionate feelings of the *atma*. Even the attachment and aversion that we experience is only by way of feelings. The attachment - affection that we hold within us towards a person or thing, can be experienced only on the inside. It cannot be shown outside in the form of a substance. Of course, from the acts that go into nurturing the feeling of attachment, the attachment can be known or measured. But attachment cannot be seen. Same goes for aversion. It can also be felt inside but cannot be shown. The acts of aversion can be recognised, can be seen but the reason for these acts, the aversion itself cannot be known. Thus attachment and aversion are expressed in feelings - *bhava* - and they are the passions of the *atma*, hence they are *bhavakarma*.

They are in fact, created out of the ignorance of the *atma*. There is no attachment etc., in the state of knowledge. When the *atma* descends from the natural disposition of knowledge, the ignorance, that prevails in the form of rising karmas, creates several perversions, among them are attachment and aversion. Since they are generating from the ignorance of the *jiva*, attachment and aversion are considered as *chetan* - animate.

When the *atma*, in spite of being filled with peace, does not remain in the state of knowledge, its own energy - *virya* becomes vibrant. This *atma* possesses *anantavirya* - infinite energy. The farther away the *atma* gets from its natural disposition, the more this energy gets released and the mind, speech and bodily *yogas* of the *jiva* turn fickle. The fickleness of the *yogas* does not allow the *atma* to remain stable. The *atma* develops vibrations and

this vibration attracts the karmic *pudgala* in the atmosphere and converts them into karma. Thus the *atma* itself, due to its ignorance, becomes the doer of karma.

When the *atma* is engaged in the state of knowledge, swaying in the engrossment of its own true form as a *samyagdarshi* - of true faith, the infinite energy - *anantavirya* - that resides in the infinite area of the *atma* gets elated, and introverted and discharges millions of karma - *koti karma nirjara* - at such times. It creates a sort of feeling of joy in the *jiva* which leads the *jiva* at a very fast pace to a state of total karma discharge.

The positive tremendous effort of the *jiva* utilises the *atma*'s energy - *atmavirya* - for discharge of karma, while the negative effort earns infinite karma with the help of the *atmavirya*.

Here *Gurudev* is meaning to convey that the *bhavakarmas* of attachment and aversion arise in the shelter of chetan and become instrumental in the formation of karmas, which are inanimate. And therefore, according to *Vyavahara Naya* *atma* becomes the doer of karmas.

The purpose of saying all this here is that if the *jiva* is thus becoming the doer of karma, then it will also become the sufferer of karma. *Bhava* karmas attract *Dravya* karmas. As a result of the rise of the *Dravya* Karmas, the *jiva* begets this body form. Externally too, the activity of the body and the organs takes shape. It is this activity that leads to attachment and aversion and results in bondage of karma. Thus this whole wheel continues to turn. The root cause of all this is ignorance. The *atma* has to suffer karma as long as there is ignorance. The moment ignorance quits, the soul will become the doer-sufferer of the own natural disposition.

*Gurudev* developed this background to explain how the inanimate karmas can affect the animate. In spite of the Karmas being inanimate, as long as they reside in the same area as the

soul, they derive the power of the animate. They utilise this power to get their work done. Karma misleads the animate *atma* and draws power from it. That is when the animate gets enticed by the inanimate, not otherwise.

It is our experience that we are living in a state of self-illusion. That is why the Karmas are able to overpower us. How else could the inanimate karmas ride the infinitely strong *atma*?

The karmas mislead the *atma* and extract their purpose. In the same way they mislead the *atma* and present the good-bad effects.

Now *Gurudev* explains how the inanimate karmas present the results to the *atma*.

## ***Cannot differentiate between poison and nectar . . .***

The devoted pursuit of the three gems is a tremendous effort for attaining the supreme. The *jiva* has not attained the supreme until now. It remains immersed in the pursuit of material achievements for the body.

The *jiva* is unaware that a spiritual joy, greater than the joys of body, mind and senses, can be found somewhere. How can one, who has never heard such words as '*atma*' and '*parmatma*' ever know that 'I am the *atma*' and 'I am also the supreme soul' and that 'I can make my supreme state manifest'?

Brothers! The *jiva* will harbour as many desires as has been his progress in any field. There may, of course, be many desires in his own field. Like the people of the many tiny hamlets of our country, which are situated in the deep interior and far from the cities, have not even seen a train. Why! They don't even know that such a transport exists which could take people from one village to another at a great distance. They will not even get the thought of boarding a train, so how can they ever think of boarding an airplane? Being ignorant of the discoveries made by science today, the desire never arises in them to seek comfort with any sort of scientific appliances.

We are no different from these unsophisticated villagers. We are settled only in the region of the body and senses. How can we ever get out of them and realise that I am the *atma*, the master of the endless powers, or being unaware that 'there is a great treasure of joy filled in my own *atma*' how can we make attempts to attain such an unknown joy of the soul?

But we are very fortunate that even in such adverse times, we have found both - treatises in the form of *Veetaraag*'s voice and the company of the sages; with the *Gurudev* really assuring us that the *atma* can be realised with our own state of knowledge.

Therefore, let us give up our passions for the material world and make an effort for the attainment of the *atma*. So far, we have enjoyed many worldly pleasures but now it is time to experience the joy of the *atma*. The pleasures of the world may taste sweet but in effect they are bitter poison. It has been said in our treatises

जहा किम्पाग फलाणं, परिणामो न सुन्दरो।  
एवं भुत्ताणं भोगाणं परिणामो न सुन्दरो ॥

Similarly

खणमित्त सुक्खा बहुकालदुक्खा . . . .

The beautiful looking fruits of the Kimpak tree have a poisonous effect when eaten. In the same way, the pleasures of the body and senses taste sweet while enjoying. A momentary illusion of joy is experienced but the result is a sorrow for a long time.

So Brothers! The *jiva* enjoys the passions generated by the senses and sensual subjects in a state of ignorance. But the same *jiva*, when able to awaken the state of knowledge beyond ignorance, begins to experience the natural disposition that rests within. All the material things, all the senses, a strong body will not have any relevance once the detachment arises within. That is how Emperor Bharat, the master of all powers, managed to attain *moksa* in the same birth. The material things that lead to enjoyment are inanimate and cannot attract the *jiva*; it is the *jiva* which likes to enjoy attachment and aversion. It gets involved with the feelings of attachment etc., and therefore gets attracted to the pleasures and enjoys them. This has been the practice of the *jiva* from time immemorial.

The inquisitive disciple, whose mind is trying to detach itself from the worldly enjoyment, is keen to know what, in view of the principle, is the role of the *jiva* in enjoyment. He has accepted that *jiva* is the doer of karma but at the same time he has also

learnt that karma is inanimate. How can inanimate karmas be capable of offering any fruit?

In trying to clear this doubt, *Gurudev* has explained in the previous *gatha* how *jiva* is the doer of karma. If the *chetan* is instrumental in the doing of karma, it is also instrumental in suffering it. Having established this logic, now he goes on to explain how the inanimate karmas can offer results -

झेर सुघा समजे नहीं, जीव खाय फल थाय;  
एम शुभाशुभ कर्मनुं, भोक्तापणुं जणाय . . . . . ८३

Son! It is noticed in practice that the effect of inanimate things is quite substantial. Even if we were to consider a commonplace example, we see the effect of the daily meals on the body. The items of food are inanimate, yet they generate strength, blood and fat in the body. A man remains alive on the strength of food consumed. Many food items are opiate too. You begin to feel drowsy soon as you get up from a heavy meal. You may not want to rest, but will be forced to sleep. This is the result of food items on body.

How influenced a person gets after consuming alcoholic drinks! He loses consciousness; even a sane person begins to act absurd, his knowledge giving way.

A patient on the operation table is rendered almost lifeless after the doctor administer anaesthesia. He doesn't realise at all if any of the body parts is cut open. What a tremendous effect on the *atma*! Where is the *atma*, which can sense even a minute pin-prick and now cannot feel a thing when the body is fully cut open? The *atma* is very much there, but the knowledge has been placed in a state of total sleep induced by this substance and thus cannot sense a thing.

In the same way, if a man eats poison he dies, and if he eats a good stuff which is called nectar, it will lead to enhancing the strength of his body and life.

All the things that we referred to are inanimate yet we have experienced their effect on the body. Among those, it is not as if the poison will have effect only if consumed with full knowledge. Even when consumed without knowledge, it is bound to have effect.

Just as all these effects occur on the body, mind, knowledge and the ability of the *atma* to feel, the good or evil karmas also have effect on the *atma*. Let us look at the process of karma bondage in detail in order to understand this.

The specific relation of *atma* and the karmic atoms is called *bandha*. *Bandha* is of four types – *Prakriti bandha*, *Stithi bandha*, *Rasabandha* and *Pradeshabandha*.

**Prakriti Bandha** – The meaning of the term *Prakriti* is the original disposition. Therefore, the disposition that develops in the various karmas to undermine knowledge etc., is called *Prakritibandha*. Such as – *Jnanavarniya*, *Darshanavarniya*, *Vedaniya*, *Mohaniya*, *Ayushya*, *Nam*, *Gotra* and *Antaraya*. These are the eight dispositions that develop in the karmas.

Due to association with the *jiva* and as a result of passionate feelings, when the karmic particles turn into karma, they develop four characteristics – 1. Natural disposition, 2. State, 3. Ability to provide results, and 4. Scale. Among these the natural disposition and scale are dependent on the ability of the *Prakritibandha* and *Pradeshabandha jiva* to interact and the state and ability to provide results is dependent on the *Stithibandha* and *Rasabandha jiva's* passionate feelings. The natural disposition and scale of the Karmic pudgals which are entrapped are as intense or feeble as the strength of interaction. Their state and ability to provide results are as intense or feeble as the passionate feelings of the *jiva*.

Thus in the first *Prakritibandha*, the karmas result into *Jnanavarana* and other forms.

**Pradesha Bandha** – One atom of *Pudgal* is called a *Pradesha* and hence the scale of those *pudgal*-groups which transform into karmas is measured in atoms. For e.g. X number of *pudgal* groups containing Y number of atoms, have transformed into the karmas of a certain *jiva*. This is called *Pradesha Bandha*.

Those *pudgal* groups which transform into karma are called *karma-vargana skandha*. This universe is filled to the brim with *pudgal astikaya*. These *pudgals* are divided into various categories. One among them is the *karman vargana* category. It is this *karman vargana* which transforms into karma by interacting with the *jiva* and as a result of passionate feelings. But each *jiva* can absorb only as much *karman vargana* as is in its immediate proximity. Just as an iron ball heated in fire and thrown into water, absorbs only that water where it falls and not the water at distance. In the same way the *jiva* too absorbs only those *karman varganas* which are situated in the same space as the *jiva* is in. In fact, just as the iron ball attracts water from all sides as it is thrown into water, the *jiva* too absorbs karmas from all spaces of *atmas*.

Just as food in the stomach gradually transforms into fluids, blood etc., the *karman varganas*, which a *jiva* constantly absorbs also get distributed into as many parts as the karmas that are due to become entrapped.

The bondage of *ayushya* karma is never permanent. It is always momentary and once in a lifetime. The karma *pudgalas* which are absorbed at that moment are split into eight parts. If *ayushya* is not being added then they split into seven. In the tenth *gunasthana*, *ayushya* and *mohaniya* are left out and only six-way split occurs. In the thirteenth *gunasthana* only one karma is entrapped and hence the absorbed *pudgala* remains in one form.



Let us see how the division of the karma *pudgalas* occurs. The part of *ayushya* karma is the smallest, for its state is shorter than all other karmas. The parts of *nama* and *gotra* karmas are bigger than the *ayushya* karma because the state of *ayushya* karma is 33 *sagaropama* while the *nama-gotra* state is 20 *krodakroda sagars*. These two get equal parts. *Jnanavarniya*, *darshanavarniya* and *antaraya* have a state longer than *nama-gotra*, i.e. 30 *krodakroda sagars* and hence these three get a part larger than *nama-gotra*. The part of *mohaniya* karma is larger than these three for its state is of 70 *krodakroda sagars*. The largest part is that of *vedaniya* karma. Although the state of *vedaniya* karma is much less than that of *mohaniya* karma, the part *vedaniya* gets is larger because without a substantial amount of karma *pudgalas* the joys and sorrows that result from *vedaniya* cannot be clearly experienced. *Vedaniya* can effectively play its part only with more *pudgalas* and hence in spite of its state being shorter it gets the largest part.

**Stithi Bandha** – After being entrapped, the time span for which a karma is bonded to an *atma* is its period of *Stithi*. The ascertaining of this period of *stithi* in the karmas that are getting bonded is called *stithibandha*. *Stithi* is of two types – *jaghanya* and *utkrushta*. The lowest of the low *stithi* is *jaghanya* and the highest of the high *stithi* is *utkrushta*.

*Stithi* has been bifurcated in yet another way. The period until which the karmas do not arise, yet remain with the *atma* after being bonded, is the *abadhakal* and after arising, the period during which they remain active is called the *stithi*. The *abadhakal* is equivalent to as many centuries as the *sagaropama* period of the *utkrushta stithi* of a karma.

**Rasa Bandha** – The ability to provide results that resides in the entrapped karma *pudgalas* is called *Rasa bandha*. Until getting bonded with *jivas*, the karmic atoms do not have any particular *rasa* in them. They are *nirasa* and uniform. But when

they get absorbed by a *jiva*, the passionate feelings in a *jiva* contribute to the karmic atoms developing infinite *rasa*. *Rasabandha* is that which destroys the *gunas* – virtues of a *jiva*.

Just as hay is tasteless and bland but when it gets into the stomachs of different animals and turns into milk it develops varying density and fat content, *guna* varies too. This difference is noticeable in the milk of cow, buffalo and goat. Similarly, the passionate feelings have varying intensity in various *jivas* when they absorb karma. As a result, the *rasa*, which manifests the ability of karmas to provide results, also varies in intensity and when it arises, it provides results as either intense or feeble *rasa*.

*Rasa* or the sub-part is of two types. Intense and feeble. These sub-parts are present in both good and evil dispositions. The *rasa* in good disposition has been given the simile of sugarcane juice for it is enjoyable like the sweet and tasty sugarcane juice. The *rasa* in evil disposition is compared with neem juice. Neem juice is bitter and so also the fruits of evil disposition are sorrowful. In both these *rasas* there are varying degrees of growth and reduction – they are intense, more intense, most intense and feeble, more feeble and most feeble – which are called *shadguna hani-vriddhi*.

Thus the *jiva* suffers for its karmas in a certain disposition, at a certain place, on a certain scale, for a certain period in a certain intense or feeble form. The passionate feelings of the *jiva* and medium of the nature of its interaction are the main reasons for these four types of bondage. When a *jiva* gets into an affected disposition, it begins to nurture passionate feelings and its interaction gets affected in the refuge of those various feelings.

Just as the animate *atma* plays a role in doing the karmas, it is also present at the time of the rise of karmas as a result of the transformation of the inanimate karmic atoms into karmas. Only those karmas which had got attached to the *atma* have risen and

none other. Therefore, those karmas are also capable of providing results.

An inanimate thing cannot do anything by itself, but if a human or bird or animal or some *jiva* provides momentum, there is a great strength even in the inanimate. This is not at all difficult to understand in today's scientific age. The ultimate part of *pudgala* is an atom, what can it do on its own? In spite of being endowed with immense strength, it cannot do any thing because it is inanimate. But when the same strength of the atom was harnessed and experimented upon, it produced the most destructive energy in this world and also developed the positive energy that could provide cures for so many major ailments. The inanimate energies have been mastered in so many other ways which are now proving useful to mankind.

Therefore, *Gurudev* says that a substance may not itself know but the strength that resides in it is still effective. In the same way the good and evil karmas are also capable of providing results to a *jiva*. Karmas residing on an *atma* produce results the moment they ripen after their given period. And after producing results they get detached from the *atma* on their own.

Thus the *jiva* is the doer and sufferer of karma.

Other logical arguments that prove the fact that *atma* suffers karma will soon follow . . .

## ***Effect cannot be without cause . . .***

The devoted pursuit of the three gems makes the *jiva* realise the divergence due to affected disposition and helps attain the uni-form by bringing it out of the multi-form. The original form of the *jiva* is one and undivided yet there appears a great diversity among the infinite living beings in this world.

In the human form, in spite of all humans being similar, with the same body-frame, not one human is found identical to another. Occasionally, if there does appear a similarity between two humans, it would be one in crores. Perhaps twins would look similar. Yet if observed closely there would be some differences. Hands, legs, eyes, ears, nose and mouth may all be in their place and proportionate, yet there would be a difference in their appearance. In the same way, considering the body, this difference is found among birds and animals too. Such diversity is noticed in the world considering the body.

From the view of the mind too, there appears a great diversity among *jivas* with minds. They all may have found a similar appearing mind made of inanimate *pudgals*, but every mind has a different working pattern. Some person may be deeply affected by a small event. The mind may get upset. Why! It would even invite serious illness as a result. While many people have such minds that the most sorrowful situation cannot disturb them.

From another viewpoint, the state of the mind is different among everybody. Tastes and preferences also differ. One person may find a certain thing or certain person very likeable while another might dislike the same thing or the same person most. Such feelings of likes or dislikes are present in each mind in a variety.

Progressing further, we notice a different stand in everybody on faith, although they all may be sitting together in prayer. There

may be a chant of Bhaktamar Stotra – the eulogy of *Bhagawan* Rishabhdev – but the extent of devotion towards *Bhagawan* arising in each mind would differ. One may be experiencing the joy of being immersed in the feeling of devotion while another may be chanting for the sake of it. The feelings of prayer would not even be touching the heart.

There may be many sitting in together for *Samayik* – the devoted effort to seek equanimity. One person may attain equanimity within while performing *Samayik*. It may remain only for a little while but it can certainly be experienced. While another may attain more and attempt to practice equanimity in life too. Yet another person may never understand equanimity even after performing many *Samayiks*.

In the same way, everybody does not see the same results of the various religious rituals-vows-penance-chants-devotion-self-study etc. Every *jiva* has its own different result.

Often, the same reason, a minor fault on somebody's part, leads a person to terrible anger and high excitement, while another responds very calmly and the same reason does not disturb that person at all.

Not just this, Brothers! We all have experienced that a minor reason sometimes affects us very seriously. We start fretting and fuming with anger. We break ties and vow not to speak again. We get disturbed and try to upset the entire situation. But sometimes when confronted with the same reason or something even more serious we remain silent. The mind is not affected at all, we ignore it. When you think about this behaviour, we ourselves feel sorry for our own unusual behaviour and wonder 'why so?' I made such a hue and cry over somebody's petty mistake and here when there is such a great loss, my mind was not affected at all. On both the occasions, the same person was

at fault and the same person, that is myself, was observing. Yet, how did my reactions differ so much in both these situations?

Thus when taken in the entire perspective, it can be seen that every person has a differing state at differing times. In the same way, many people at the same time have varying unusual behaviour. There is certainly an impetus to all these unusual happenings – it may well not be a direct impetus and could be an indirect impetus, but impetus there has to be. Without cause there cannot be an effect.

While explaining this cause-and-effect concept, *Gurudev* also provides the clarification to the disciple's doubt. The disciple's doubt is that how the *jiva* could be the doer and the sufferer of karma at the same time. *Gurudev* says –

एक रांक ने एक नृप, ए आदि जे भेद;  
कारण विना न कार्य ते, ते ज शुभाशुभ वेद्य . . . . . ८४

O Disciple! In this world, while one is rich another is poor, while one is a scholar another is an idiot, while one is high and mighty another is lowly and all the physical, mental and spiritual disparities mentioned earlier are to be seen in *jivas*. To all these there is some reason or other.

This reason is sometimes visible directly, and sometimes not. When a person works hard and earns money, we tend to believe that the riches he earned were a fruit of his effort. But if in spite of tremendous effort one does not attain joy, means and amenities, then what do we make of it? In practice we say he is unfortunate. What is fortune? The actions in affected disposition in the past are the destiny of the present. Efforts done with positive feelings result in the form of *punya*, while efforts done with negative feelings result in the build-up of *papa*. Destiny is not a horoscope drafted by some invisible Maker. It is but the *punya-papa* of the *jiva* which it has accumulated over the previous births and brought along in the form of destiny.

It is evident from this that the situations through which one is passing at present are all because of the good and evil karmas. Only the karmas of the past are arising and providing their respective results. Not all *jivas* have similar karmas. Each *jiva* while in various life forms in different species at various times has accumulated various types of karmas on account of various feelings harboured. Inspired by the rise of those karmas, all *jivas* being affected in various ways, again accumulate various types of karmas. As an effect of those karmas all *jivas* undergo different interactions. That is why we notice all these disparities.

The karmic atoms, in spite of being inanimate, react in various ways with the *jiva* acting as the reason. So long as these atoms have not transformed into karmas, there is no difference between them, they are all identical. But the variety of the feelings of attachment and aversion in the *jivas* brings in a variety in the karmic atoms.

In this way, there are infinite categories of atoms in this universe, which of their own independent volition, do not cause any benefit or loss to a *jiva*. But the *jiva* absorbs these groups of atoms, and then there occurs a transformation in them and various effects become visible.

The atoms naturally join with and separate from each other. So long as it is alone it is an atom. But when two or more atoms get together, they form a group – a *skandha*. Without any sort of involvement of any *jiva*, there are infinite *skandhas* floating about this universe. In such *skandhas*, certain varying capabilities arise on their own. As a result of this, the *skandhas* become useful to *jivas*. Such *skandhas* are of eight types –

**1. Karma category :** These are the *skandhas* which the *jiva* can absorb with feelings of attachment and aversion and which have the ability to transform into karmas. They remain with the

*atma* for a certain period in the form of karma and then after providing the results, detach themselves. They are again useful to the same *jiva* or any other *jiva* in the form of karmas.

**2. Thought category :** *Jivas* with minds are always thinking. Thoughts are inanimate, in the form of atoms. When a *jiva* thinks, it first absorbs the *pudgal skandhas* of thought category from the atmosphere through mind energy, only then can it think. When a thought occurs and moves on, at that very moment the *pudgal skandhas* of the thought category detach themselves from the *jiva*. They again get absorbed in the atmosphere.

**3. Language category :** Those *jivas* who are equipped with languages, express their thoughts through the language. A language that is formed with words is inanimate. Whenever any human or animal speaks a language, they first absorb the *pudgals* of the language category with the help of their language capability and then speak. They transform the *pudgals* into language and then give them up. These atoms of the language category are useful to a *jiva* in speaking.

**4. Respiratory category :** For all *jivas* from uni-sensory to penta-sensory, respiration is most important to live life. All *jivas* inhale and exhale but we cannot make out. They have different ways of breathing. Plants are uni-sensory *jivas*. They absorb oxygen and carbon from the air and expel it. This fact has been proved by science too. Along with the air that it breathes, a *jiva* also absorbs atomic *skandhas* of the respiratory category. With every inhalation these *pudgals* are absorbed and with every exhalation they are expelled.

**5. Audarik category :** Humans and animals have *audarik* body. The bodies of the *sthavar*, *vigalendriya* and *panchendriya* animals which we can see are all *audarik* bodies; a body which is by nature subject to degeneration. In fact, what is *udar* i.e. important body is called *audarik*. The *pudgala skandhas* which



are used in the making of and maintenance of this body are said to be of *audarik* category.

When this body took shape, it was made out of the *audarik skandhas* absorbed by the *jiva*. The baby in mother's womb grows with the nutrition obtained from the mother's body. This nutrition is made up of *pudgals* of the *audarik* category. Whatever food is taken after birth in solid or liquid form is all *audarik pudgal*. Whatever is absorbed through the pores as food is again *audarik pudgal*.

The entire visible inanimate world is made up of atoms of the *audarik* category. No other *pudgals* are visible to our eyes in this universe.

**6. Vaikriya category :** The bodies of *jivas* in the *deva* and *naraka loka* are made up of *vaikriya pudgals*. These *pudgals* cannot transform into the seven substances like blood, flesh, nerves etc. They remain only as *pudgals*. The bodies of *deva* and *naraka* residents do not contain blood, flesh etc. A *deva* body is made up of positive – good - *vaikriya pudgals* and a *naraka* body is made up of negative – evil – *vaikriya pudgals*.

Any human can attain this through a devoted effort and then be able to change into various types of large or small forms. The *pudgals* that facilitate these changing forms are *vaikriya pudgals*. The *devas* appearing on the earth take on a different form and that is done through *vaikriya pudgals*.

Wind too has a *vaikriya* body. It can also take larger or smaller forms. Thus the *pudgals*, that facilitate formation of various bodies, are of *vaikriya* category.

**7. Aharaka category :** Such *pudgals* are the least in this universe. The power, which the fourteen *purvadhari* great sages used, while travelling to the place where the *kevali paramatma* was installed, in quest of clarification of some serious doubts which arose in their minds, is the power of *aharaka labdhi*.

Through this *labdhi* a tiny statue of *shubha* – good – *pudgals* is made which travels the long distance to the *Kevali Bhagawan*, obtains clarification of the doubts and upon return disintegrates. The *pudgals* used in making such statues are of the *aharaka* category.

This *labdhi* was available only to the fourteen *purvadhari* sages and to none others.

**8. Avarga category :** These are useless *pudgal skandhas* which are most abundant in the universe. Large and small *skandhas* of this category roam the atmosphere. They have never been useful to any *jiva*, nor will be of any use ever. Their existence is limited to being *pudgals*. They keep on combining and disintegrating.

Thus these eight types of atoms-*pudgal skandhas* have filled the universe to the brim. But until they get a reason in the form of a *jiva*'s feelings, they do not have any effect on the *jiva*. They are floating on their own. In spite of being inanimate, when they attach to a *jiva* due to a stimulus provided by the *jiva*, as a result of the life energy in the *atma*, they begin to act as if there is life in them too. Similarly, the karmas which reside on an *atma*, in spite of being inanimate, occupy the same space as that of the *atma*. As a result they affect the *atma*.

In response to the disciple's doubt as to how the inanimate karmas can provide results to the *jiva*, *Gurudev* has explained how the inanimate atoms of *pudgals* get variously transformed in the refuge of the *jiva* and what all they can do.

All the inanimate powers of the universe that we are putting to use today are all assisted by the power of our own *chetana*. In the absence of *chetan*, the inanimate can do absolutely nothing. With *chetan*'s inspiration, the inanimate can do a lot.

The proof of this are the disparities earlier mentioned.

Thus *Gurudev* has explained that the inanimate karmas are capable of providing results. Now the disciple has another doubt that perhaps the almighty Eshwar might be playing the role of a Judge in awarding results to a *jiva*. He needs to know whether that is true or not. *Gurudev* clarifies that doubt too, as we will soon learn . . .

## ***Karma culminates naturally . . .***

The devoted pursuit of the three gems is by the *atma* for the attainment of the *atma*. All efforts until now to attain something were made with the senses, mind or intellect; not with the *atma*. The experienced sages have indicated devoted pursuit for scrutinising the self with the self. For this purpose, we have to close the external eyes and open the internal eyes.

The curious disciple, on account of the knowledge acquired through the senses, mind and intellect, has begun to doubt the principles related to extrasensory *atma*. After having accepted that *atma* is the doer of karma, he now has a doubt as to how *atma* can be the sufferer of the karma's results. *Gurudev* is clarifying these doubts.

Having brought the disparities in the *jivas* to notice, it is proved that these are the suffering of a *jiva*'s karmas. If Eshwar is not the doer of karma, he is neither capable of providing results of karma to the *jiva*. And if he begins to sit in judgement over the *jiva*'s karmas, Eshwar loses his Eshwarhood. This is accepted by the disciple too. Yet there is a stray feeling in the mind that if Eshwar does not provide results then there will be no law in the Universe. Therefore, the *jiva* would not suffer the good or evil result of the karma at all.

*Gurudev* provides the clarification to this doubt.

फळदाता ईश्वरतणी, एमां नथी जरूर;  
कर्म स्वभावे परिणमे, थाय भोगथी दूर . . . . . ८५

O Disciple! You understand yourself that the Eshwar is incapable of providing results. So you may forget the matter that the *jiva* will suffer only if Eshwar provides fruit. The other matter is that we are seeing the *jiva* suffer the results of good-evil karmas. One is happy while another is woeful, this is the

result of *jiva*'s karmas. If the *jivas* suffer the results of karmas, there is an organised system behind it.

It is a law, the very own natural disposition of the Karma! All substances of the world are infinitely powerful. The *atma* is powerful beyond imagination. When its entire power blooms, it attains absolute *moksa* and becomes purified and enlightened. Similarly, there is infinite power in inanimate substance too. It also has its own independent result on account of this power. In fact, even when the inanimate substances transit into another form, their eternal infinite power is not lost.

*Pudgals* of *Karmana* category transform into *Dravya* karma at the instance of the *Bhava* karma of the *jiva* in the form of attachment etc. At such times, the *pudgals* develop an additional power which enables them establish their dominance over the *jiva*. As long as the *pudgals* have not transited into the karma form, they are incapable of doing anything to the *jiva*. But the moment they establish contact with the *jiva* in the form of karma, they develop the abilities to provide results - in a certain form, certain quantum, for a certain period and with a certain intensity. *Pudgals* have their own transformation, as such when it is proper time they arise and provide results to the *jiva* and then resign. As the karmic atom enters the phase of arising and begins to provide result to the *jiva*, it begins to lose its strength and slowly erodes away. This natural transformation is a continuous process.

Whether nectar or poison, once it enters the body, it has its effect in the predetermined dosage and then retires. Similarly, the positive karmas and the negative karmas provide their respective results and then go away. Once they have provided the results, they are akin to a snake without its fangs. They just cannot do any thing, for their contact with the *jiva* is broken. They are strong only as long as they are with the *jiva*. After that, a washout! Of course, they continue to transform themselves in their own way, but they are absolutely incapable of affecting the *jiva*.

Thus, karma, in spite of being inanimate, provides results to the *jiva*. It is therefore, true that the *jiva* has to go into various stages to particular places and suffer the karmas, according to the karmas done. The disciple believes that only if the Eshwar exists, He would control the entire world and maintain order. But where it is impossible to prove the Eshwar, there imagining the management of Universe is impossible. Therefore, there cannot be a place for the *jiva* to suffer its good or evil karmas.

The *Gurudev* answers this query –

ते ते भोग्य विशेषां, स्थानक द्रव्य स्वभाव;  
गहन वात छे शिष्य आ, कही संक्षेपे साव . . . . . ८६

The *jiva* has to suffer the good or evil karmas that it has done. It is according to these karmas that there are influences on the *jiva* and these influences are the *Bhavagati* of the *jiva*. There is also the *Dravya Gati* to suffer the results of the karmas in accordance with the *Bhavagati*.

There are four *Dravyagatis*. *Naraka*, *Tiryancha* - animals, *Manushya* – human beings and *Deva* – demi Gods. Among them, the state where the best good karmas are suffered, is the *Devagati* – in heaven; the extremely evil karmas i.e the influences of papa, are suffered in *Naraka* – in hell; the mixed influences of good and evil karmas are suffered in the states of *Manushya* and *Tiryancha*.

Let us dwell a little more on the aspect of *Gatis*. It is not that a *jiva* suffers a certain result because it goes into that state. But it is because a *jiva* has a certain karma which has taken it to that state and then it suffers the result of that karma. For instance, if a person is caught in the act of murder, he is arrested, jailed and then the court orders his hanging. So the hanging can be executed only when he is in the jail. Nobody can be executed in his own residence. Here it is not true that he is being hanged because he was in the jail. If it were true, then other people in the

jail such as the employees, superintendent and so on would also have to be punished. But only those who are criminals are punished in that state and place, not others. Thus, the *jiva* has to be in such states to suffer the karmas, as they determine. The *jiva* has to be in that place to suffer those karmas.

It is not as if somebody has made those places. The consequence of the Universe is such. The *Chaitanya dravya* leads to good or evil influences, and as a result of the feelings of the *chetan*, there appears in the karmas the ability to offer good or evil results; and they provide the results to the *jiva*. Thus *chaitanya* – the animate and the *jada* – the inanimate have a cause and effect relationship. As such, the creation of such places in the Universe is automatic.

The *Gurudev* says that the power of the *jiva* is infinite. The power of the inanimate is infinite. This power cannot be measured within the limits of our intellect. It is extremely difficult to unravel and state its deep secrets, but O Disciple! These deep matters have been mentioned here in brief.

If a *jiva* attempts to manifest the infinite power that resides within, then it will rise above the feelings of this material world, and attain the natural disposition of the self. If one looks deep within the self, then one can identify the Self. For this purpose, *chinmaya chintan* – concentration of thought on the Self is an absolute necessity. Brothers! People worry – *chinta* – a lot, but they do not get to think – *chintan*. If the mind is slightly turned, then it can enter thought instead of worry.

There was a very rich man in Europe, whose name was Arthur. All the riches, pleasures and means available in this world were at his disposal. He was rolling in enjoyment. The only goal in his life was Wealth. He had made a tremendous effort to achieve this end; his fortune had stood by him and he had attained the goal. Along with the wealth, there were also as many worries

on his mind. He could neither eat during the day, nor sleep during the night. As if food and sleep had become his enemies. All his efforts to achieve them both had gone futile. There was but worry, worry and more worry. His wife was very sorry to see him in that state. She had tried many times in many ways to make Arthur see reason. But he was unable to give up his worries. His mind had no peace.

Arthur had a friend who was a Doctor, and was capable of handling the depths of the human mind. Arthur's wife felt that, if some one could help him to attain peace, then it would be this Doctor. She sent Arthur with a great effort to see this friend.

Arthur went to this Doctor at the insistence of his wife. The Doctor ushered him in with great love and seated him and chatted with him. When he asked Arthur why he had come, Arthur said, "Dear Friend! I am very disturbed. There are many worries on my mind. My bewilderment is increasing with every passing day. Sleep and rest seem to have no place in my life. I am now very much perplexed, I do not understand what I should do. You are a Doctor, I have come to get treated. Now you are the one who can relieve me of this burden of worry." Arthur seemed so helpless to the Doctor. It almost looked as if Arthur was seeing the Lord in the Doctor and was appealing to Him.

The Doctor understood, that Arthur had no bodily illness but thirst for wealth, greed for enjoyment and the involvement with the material world had so engrossed him that he was unable to recognise the truth and as a result worries had begun to ride him. Assuring Arthur, he said, "I have the best medicine here, you will surely get well." He went in to his room, and coming out a little later, gave four little packets of medicine to Arthur. "This medicine has to be started from tomorrow morning. Every three hours one packet, and in just one day you will see the difference".



Arthur got up feeling greatly elated. But the Doctor stopped him. "But, Arthur! Let me tell you the procedure of taking the medicine. Tomorrow morning you should be at the sea-shore before sunrise. Far away, on a quiet, uninhabited beach, you should stay for twelve hours. Carry some things to eat and drink and some casual wear. Do not carry anything else!"

... Arthur returned the medicine.

"I do not want your medicine. How can I afford to leave my business for twelve hours and lie on the beach? You know my appointments? And the many things that I have to do? What happens to all those? I do not want to go!"

"Arthur dear, you wanted peace. If you want to rid your mind of all worries, why not try this once? Just go and see what happens."

The loving words of the friend worked like magic and Arthur did some thinking. "Okay! If you so insist, I shall go. If I free myself for twelve hours, I can get a lot of work done there too. I shall just carry a couple of things - a phone and a radio. I can be in touch with the latest news and manage business over the phone. Okay! No problem! If you insist, I shall go!"

"Heavens, No! You are not carrying anything. Not even a radio or phone and neither a pen or paper. Brother! It's just a matter of giving up for 12 hours. Just let go. Then see the joy you will experience!"

Arthur was very sad. He was greatly disturbed in the mind. Worries were wasting him. He somehow agreed to the Doctor friend's advice. He went home, told his wife. She was happy and understood what was happening. She prepared for his trip. The next morning Arthur left with a back-pack of food and bedding. Along the sea-shore he went, found a quiet place and settled down. There was nobody around. For a while he was scared. 'What do I do sitting here?' He was confused. He stood

up and started pacing up and down and sat down again. It was time for the sunrise. As he watched, it appeared as if a ball of fire was rising from the sea. He had never seen such a marvellous scene. His mind was elated and got busy in watching the changing hues of the sky as the sun rose higher. It was quite some time before he realised suddenly that it was time for the medicine packet.

He pulled out the packet of medicine, marked number one, from his pocket and opened it. It was empty. There was no medicine, no tablet, no powder – just nothing! What's this? He was wild. My friend has played a prank on me. What do I do with this plain paper? He was turning the paper in his hands. There was no medicine, but there seemed to be something written on it. He looked carefully and read – it said, "Listen carefully!"

Arthur read that and wondered, 'What do I hear? What is the purpose of writing this? Is this any kind of medicine?' Arthur was intelligent. He realised that his friend was trying to convey something. When I have no radio, tape or any person here, what do I hear? What can I hear without these aids? As he was thinking, in the pleasant early morning atmosphere, he heard the sound of some kids playing at a distance. The kids were laughing. For the first time ever Arthur felt the sweetness of kids' laughter. He thought, 'Aha! How sweet is this little one's laughter!'

Brothers! Arthur too had kids. Yet he could never enjoy an honest game with them. He had never been able to give them his love as a father. He had never been able to enjoy the love of his children. The spectre of earning money had so invaded his heart and senses that he had never been able to feel the joy that his kids could give him.

Just then he heard the sweet chirping of the birds flying above him. He thought it was indeed very pleasant. The splashing waves of the sea were making rhythmic sounds that began to

play to his ears. He could make out the lilting music in them. He had never known that there was so much to enjoy in this world. These sounds were pleasing his mind. He was engrossed in listening to them. But Arthur was a thinker. He thought, 'No, I am not supposed to listen to just these sounds. There has to be something else. What is it? What was the signal my friend was trying to show me?'

As he thought, Arthur turned inwards. He concentrated on the sounds emanating from within. He tried to listen to them. There was somebody calling from within. Brothers! The *jiva* is not used to listening to voices from within. The *jiva* likes to listen to sounds outside. That is why it cannot live in isolation. The moment it is alone, the *atma* begins to say something. The conscience gets agitated. The din of the agitation is too much to hear. That is why the self is unwilling to listen to itself. The world may or may not know, but the self knows how it is within. Moreover, the soul too appears when in isolation. Man gets scared listening to it, begins fighting it. The sounds can be very unnerving. That is why man prefers to be in the midst of a noisy atmosphere, lest the *atma* begin talking from within, and even if it does, the voice should not fall on his deaf ears.

Arthur's state was very much like this. He was agitated. The disturbance was heightening. Somebody was talking from within. There was no courage to listen to that voice, but Arthur's friend had insisted, so he had to listen. And the voice came from within, 'Arthur! Who are you? What have you done so far?' Arthur was surprised. 'Who is this asking me who I am? Who am I? Arthur! I am Arthur! Arthur who? This body? No, it is somebody else calling from within. Who is this speaking?' Arthur began to think. He had never been confronted with such a question from within. In fact, he never had had the time until today. He was unaware that there could ever be a voice arising from within. How could he then ever get a thought as 'I am the Soul'? Today

he was listening to the voice of his soul. He began to think. Who am I? The mind repeatedly uttered – who am I? There was no answer forthcoming, but the feeling arose that I am somebody different, somebody independent. What is this “I”? In spite of not knowing what the answer to this question could be, he began to feel good that the question itself had arisen. And he lost track of time in that thought.

It was long since three hours had gone past. Now he was anxious to take the second dose. There was a feeling of peace within. He knew that this was not medicine, but a blessing. He opened the second packet and read. There was a beautiful statement in it – “Try reaching back!” Where shall I turn back from? He realised after a while that, his friend knew his past and wanted him to turn to the past. Sometimes the past is for forgetting while at others it is for remembering. In Arthur’s case too, it was the same. His past was worth taking a lesson from. He began to think.

He was a child of a poor widow. They were four brothers and sisters. Never having enough to eat or wear. Yet they were living the joys of a guileless life. In the entire year, the only time they ate well was on Christmas day when they had cake. That morning their mother would bake a cake. In the evening, that would be cut into four and only one would be available to each of them. But the joy of that moment would be there for the entire day. Arthur remembered that day. Aha! The joy that the little piece of cake contained! How tasty it used to be! Today I can get all sorts of cuisine. There is no taste, no interest, no hunger, no satisfaction. Why so? Why is there no joy even after attaining wealth? The happiness and joy that were present when I was poor are not to be seen today. It is proved that there is no happiness in wealth. Wealth is not the reason for happiness.

Arthur was disillusioned. Until now he had wasted away in pursuit of wealth. He had forgotten everything, and without

fearing the Lord, had sinned terribly. All because of that thirst for earning wealth. Until now his wife and friends had been asking him to reduce his thirst for wealth, but he had never understood. He was unwilling to accept that wealth was the reason for his worry. But after quietly introspecting, and looking into the past, it dawned that all the efforts until now in pursuit of wealth were like mining for disaster. Ultimately, Arthur was convinced that wealth was not the be all and end all of things. Wealth is transitory. It wasn't there and has come now, so will it go away. Therefore, it is not worth being proud about.

Arthur could begin to see the light and understood the truth. He felt much lighter. In this joy he overshot by an hour over three hours. He opened the third packet.

His self was peaceful, his mind happy – free of all weight and feeling relieved. So he took the third dose of medicine, read the blessing –

“Re-examine your motives!” My motives? What motives? I have never thought of motives. I live, just live. What do I live for? There has to be some reason. Arthur began to think. Now that the key was in his hand, there was no need to go out in search of motives. He looked within himself. He examined his conscience, scrutinised and evaluated and realised that his life's ultimate and supreme goal had been only wealth and the name, fame and status that it brought. All my struggle is to achieve these. Then is this motive ideal? Whose name has remained? Many wealthy men like me have been razed out. Who remembers them? Then who will remember me? Alas! I have been suffering all those severe pains for Arthur – the name that is bound to get razed out. Oh! All this is worthless! I have wasted my life so far.

Brothers! That Arthur who yesterday wondered what would happen if he left his business for 12 hours and how things would run in his absence, was today proving all his activities wrong. He was seeing the totality of things in them and realising their

futility. He felt that he had lived his life without a lofty motive and that all his effort until now had been meaningless. He went deep into thought and time passed.

Now there was only one dose left. There was the urge to take that medicine - the packet which was seemingly filled with magic, which was capable of transforming life from its very roots. He felt so light and relieved that as he thought, he reclined on the sand where he sat and slept on his back. He opened and read the fourth packet. It said, "Write your worries on the sand!"

Arthur read and began to think. Worry! Where is the limit to my worries? How many should I recall? How many should I write? But no, this medicine has been my saviour. So I should write them out. He began counting and writing down his worries on the sand with his finger – one, two, three . . . as he lay there on the beach. His mind felt so light – it seemed as if what was like a mountain of worries had all just disappeared. He somehow wrote down 4 or 5, and was trying hard to recall others when something touched his foot. He sat up with a start. What was it that touched me? He saw it was sunset time and the tide was rising. The waves were splashing up and it was the water from a wave that had touched his foot. He began enjoying the sight of the rising sea. And then came a huge wave and took away all the worries that were written on the sand, as it went back into the sea. Arthur was left watching. It flashed to him – Alas! I have been bothered by those worries which were ultimately to be wiped out by the flow of time. What a fool I have been!

Brothers! Man gets bogged down by false worries but out of the 100 worries that bother him, 96 never arrive. Of the remaining four, two are of the type that can get solved easily. There remain but two. In truth man has to confront but two worries, yet having been unnecessarily bogged down by a hundred worries and lost all energy in doing so, he has no strength left to face the ones that he has to.

Arthur was thinking. Aha! What a great lesson I am getting from this divine signal! Why have I nurtured all these worries? In the flow of time, both happiness and sorrow are bound to end. 'Sorrow is a companion of but few days'. Having so thought, Arthur felt very relieved. He looked up his pack and had another bite of what was left and then sat in the midst of nature in a worry-less state. He began talking to himself. The self was experiencing a great joy. The moon had risen. There was a gentle breeze and Arthur's eyes were drooping with sleep. There was no cot, no bed, no pillow, no A/C and so he slept on the sand. He slept like he had not slept in many months before. It was sunrise time again when he woke up. The first rays of the sun touched his body and he opened his eyes. He looked around – wondering where he was. Yesterday morning, I had come here for twelve hours, now its past 24 hours. He stood up, feeling all joy within him and started on his way home.

His wife was awaiting him at the gate, and received him merrily. Their little kid ran to him calling him 'Daddy, Daddy' and Arthur picked him up. He hugged the kid with all love. The kid was perplexed – is this my father, he wondered. What happened to this Daddy of mine who never used to pet me?

Brothers! Arthur's life was changed. He was free from the mundane yearnings of this material world. His life's values had altered. He lived the rest of his life in peace and happiness. Arthur had until now only carried worries – *chinta*. He moved from *chinta* to *chintan* – thinking. Who am I? What do I do? What for am I doing this? – these were his thoughts. Only when he went deep within himself did he become happy for happiness lies within us. No external means can make us happy.

Even we can be capable of doing whatever we decide if we awaken the infinite power that is lying dormant in our soul.

The inquisitive disciple was washing the dirt of doubt from his mind with the words of the *Gurudev*, for awakening the strengths. As the doubts vanish, his *atma* becomes purified. Here the fourth doubt has also been clarified. Having been convinced that one who does the karma, is the same who suffers them, he expresses his faith –

चोथुं पद ते मारो आत्मा ज भोक्ता  
 कीधेला कर्मो नो भोग . . . हां . . .  
 पोते करीने पोत ज भोगवे (२)  
 ईश्वरनो माने ना योग . . . मारी . . .

Next will be the doubt about the fifth statement.



## ***But it has no salvation . . .***

The pursuit of the three gems breaks the strangle-hold of karma. Only that *jiva*, which has to break away from the hold of karma, turns to the path of devoted pursuit. Climbing the steps gradually he reaches the topmost level.

In *Atmasiddhi Shastra* such an inquisitive disciple is fired up with the thought of escape from the material world. That is why he remains at the feet of his *Gurudev* and continues to cleanse his own mind. The material world is subject to karma while liberation – *moksa* is independent. There is a doubt whether independent happiness can be attained or not. This is the doubt which is placed before the *Gurudev* –

कर्ता भोक्ता जीव हो, पण तेनो नहि मोक्ष,  
वीत्यो काळ अनंत पण, वर्तमान छे दोष . . . . . ८७

*Gurudev!* *Jiva* is the doer of karma and also its sufferer. I am thoroughly convinced about this. By your grace I have clearly understood this principle but looking at all the *jivas* of the universe, and the wheel of life and death owing to the eternity of the *jiva*, it appears as if the *jiva* is doing karma and suffering them. While suffering he accumulates more karma. Thus the cycle of doing and suffering karma continues. Each *jiva* is suffering in the same cycle from infinite time. Even at present it appears as if the same relation exists between the *jiva* and karma. If the *jiva* were to ever attain *moksa*, it should have happened by now. How can that which has not happened in infinite time, happen now? The state of *atma* and karma that was during infinite time is still the same even today. The *jiva* keeps suffering those karmas as it does them.

शुभ करे फळ भोगवे, देवादि गति मांय;  
अशुभ करे नरकादि फळ, कर्म रहित न क्यांय . . . . . ८८

If the *jiva* does good karmas, it goes into the *deva* or *manushya gati*. There it enjoys the good results of the *punya* and experiences the material pleasures. If it does evil karmas, it goes into the *naraka – tiryancha gatis* and suffers them. As the evil result of *papa* it suffers sorrows. Thus the transition between *gatis* is always on, and it appears as if the *jiva* is never without karma.

Here in saying that ‘good deeds lead to results such as life in *deva* and other such *gatis*’, the disciple has broken a myth and proved that he has understood things in proper perspective. There is a very mistaken belief prevalent in the community that *moksa* can be attained by doing *punya*. The belief goes that just as *punya* leads to means that fetch worldly pleasures, a vast accumulation of *punya* also leads to *moksa*, which is some supreme state even above the *devaloka* and that there the *jiva* enjoys happiness.

As a corollary to this belief, there is now also the myth prevailing that the deed of *punya* itself is *Dharma*. There is no *Dharma* other than that. So people do some charity etc., and are content that they have done *Dharma*. They take such *Dharma* as the way to *moksa*.

Both these beliefs are sheer ignorance. First of all *punya* is not *Dharma*. *Punya* is an *asrava*. Where there is *asrava*, there is *karmabandha*. As long as there is karma, there cannot be *moksa* nor can there be *moksa* as a result of karma. Therefore, *punya* is not *Dharma*. *Asrava* is *adharma*. *Sanvar* is *Dharma*. So there can be *moksa* through *sanvar* and not through *asrava*.

That which leads to the bondage of good karmas is *punya asrava* and that which dissolves the karma on the *atma* is *Dharma*. *Moksa* can be attained through *Dharma*.

Thus to break these myths, the disciple has spoken in very clear terms that *jiva* goes to *deva gati* to live out the effects of *punya* or good karma and to hell – *naraka* for suffering *papa*.

This to and fro is continuous. There is more karma bondage again. Therefore, *jiva* is never without karma. *Moksa* is the state where there is a total removal of karma. It is agreed that *jiva* is the doer and sufferer of karma, but there is no possibility of its *moksa*.

The disciple has raised this logical doubt about the aspect of *moksa* at the feet of the Guru. He is praying with all humility at the feet of the Guru and the benevolent *Gurudev* presents the suitable clarification to this doubt. That will soon follow . . .

## ***The natural disposition leads to moksa***

The pursuit of the three gems breaks through the bondage of infinite time. In spite of not knowing when the *jiva* was first bound, it is capable of breaking that bondage.

The *jiva* lying from infinite time in *nigoda*, without any special effort, progresses on the strength of *akama nirjara*. *Jiva* has the ability to come out of that place. Moreover, the *chetana* of the *jiva* in *nigoda* is barely developed. As a result there is no scope for adding on sticky karmas there. That is why, the *jiva* keeps climbing while suffering the karmas which have ripened. There it is unaware as to when and who brought it the sorrows that it had to suffer through piercing and cutting. As a result strong feelings of attachment and aversion do not manifest in those *jivas* and the resultant karma of strong feelings does not bind. Even the *nigoda jivas* have all four *kashayas* and all four *sanjnyas*. But these affected dispositions are not capable enough to transform into strong results.

It is not just that, how do the uni-sensory, bi-sensory, tri-sensory and quadra-sensory beings show their anger or strength? We take on anger or show of strength at the slightest pretext, but those beings cannot do anything even if somebody hurts them or kills them. Why! Even as a human, an oppressed person quietly and dumbly digests the verbal humiliation afflicted upon him by his superior. He cannot allow the *kashayas* (passions) to get ignited.

So the *chetana* of the uni-sensory *jivas* lying in the *nigoda* is dormant; only a small part of their knowledge is active. As such the results of their affected disposition cannot manifest in their extreme. The more the awakening of the *chetana*, the higher the manifestation of the results of affected disposition. The passions can reach the extreme. The more the strong *kashayas*, the higher will be the bondage of karma. *Nikachit* karmas get

bound only when there is the attracting flow of extreme passions. As the *jiva* develops, its *chetana* develops more, it gets awakened. Simultaneously, the result of the affected disposition such as attachment etc., also become extreme. As a result, while the destination was *moksa* through the process of karma *nirjara* with the assistance of *chetana*, the *jiva* on the contrary got bound in much deeper karmas and invited life in the lower levels - *durgati*.

The karma bondage of a *jiva* with minimum development is like a cotton thread, which can break with just a little effort. But a *jiva* which is endowed with five senses – *panchendriyas* – owing to its senses, mind, intellect and awakened *chetana*, gets so bound by karma as if bound by a coconut fibre rope (*katha*), from which it is very difficult to break out. Brothers! Think of the rope! The dry covering of coconut, from which all fibre is separated and again twisted together to form a long and strong rope, develops such strength that it can tie up anything or even draw up water from a deep well. But if its fibres get separated, it is useless. If the feelings of passion lying within are dispersed, every atom is separated, then they cannot inflict themselves upon the *atma*.

Brothers! The ability to do this is in the *jiva* itself. The *panchendriya jivas* – *jivas* with five senses – are as adept at freeing themselves from karma as they are at getting bound in them. Just as the infinite energy of the *atma* gets activated at the time of adding karmas and attracts *karman* mass, the infinite energy of the developed *chetana* in the human body, when activated in the effort of the natural disposition, dissolves all karma. The activation of energy for total destruction of attachment and avarice is possible only as a human. The *devas* do not have this ability.

The energy activated on the path of attachment leads right up to the seventh hell, while the energy activated on the path of detachment can lead right up to the destination of *moksa*. The Rajarshi Prasannachandraji had managed to activate these

energies of both extremes in a very short span of time – *antarmuhurta*. The *chetana* that was flowing towards an affected disposition had so activated the energy in the infinite spaces on the *atma* that it had begun the climb down the steps to hell. But when the same disposition was transformed back to the natural Self, it changed the course of the energy. The same energy detached itself from the affected disposition and began the destruction of karmas, so that even the *ghati* karmas were also destroyed in a short time.

*Adhyatmayogi* Anandghanji Maharaj also speaks of the futility of the yoga *shakti* – the yogic energy – that gets released due to the activation of the infinite energy of the *atma*.

उत्कृष्ट वीर्य निवेशे, योगक्रिया नवि पेसे रे;  
योगतणी ध्रुवताने लेशे, आतमशक्ति न खेसे रे . . . वीर . . .

When the supreme energy of the *atma* gets activated, the yogic *shakti* of mind, speech and body cannot enter it, that is to say, owing to the infinite energy being activated, the *atma* becomes purified and races ahead on the path of graduation in *gunasthanas*. As a result the activity of the *yogas* begins to taper off. The transactions of the *yogas* which result in the absorption of karmas, close down. The *leshyas* also get destroyed. Due to the supreme energy of the *atma*, the *atma* becomes free of yoga, activity and *leshyas* (*ayogi*, *akriya* and *aleshi*). And as the *yogas* stabilise, the *atma* also stabilises. In other words, the *sayogi atma* becomes *ayogi*. All *pudgals* are left behind. Both the substances – *atma* and *pudgal* become independent. And *atma* attains *moksa*.

The disciple is concentrating only on activity. That is why he is telling the *Gurudev* that the *jiva* involved with good and evil feelings is constantly earning *punya* and *papa* karma. And as a result it keeps wandering through heaven and hell. If its beginning is not traceable, then its end is not visible either. Liberation can be attained when the wandering through the *gatis*

ends. Therefore, it does not seem as if *moksa* can be attained. *Gurudev* offers solace –

जेम शुभाशुभ कर्मपद, जाण्यां सफल प्रमाण;  
तेम निवृत्ति सफलता, माटे मोक्ष सुजाण . . . . . ८९

Son! You have already understood the principle that the good result of good thought and evil result of evil thought are available with the *jiva* itself. The tremendous effort of a *jiva* involved with good or evil feelings does not go waste. This principle has been established with sufficient proof. Let us now consider this principle in greater detail.

An *atma* involved with good or evil feelings obtains results in the form of a noble *gati* or a lowly *gati*, happiness or sorrow. Similarly, when the *jiva* withdraws from both good and evil feelings, there appears in it a pure, self-transitory feeling. This pure thought is capable of destroying the karmas bound by the good/evil feelings. This pure thought is diametrically opposite of the impure good or evil feelings. It is a detachment from affected disposition and an involvement with the natural disposition. Brothers! This is a very interesting topic.

Pure feeling is the feeling of the *atma*. If it is a detachment from affected disposition, it is also an involvement with the natural disposition. Being involved with the pure thought is the only natural activity of the *atma*. As the pure, natural state of the *atma* goes on waxing, so the effect of the affected state goes on waning. *Atma* begins to get free from the karmas. The degree in which there is freedom from karma, is the degree in which the *jiva* attains *moksa*. Never can a *jiva* attain *moksa* straightaway, in one span of time. True, it may sound, when you say by the way that the *jiva* needs but one moment to get freed from the bondage. But the truth remains that, the *jiva* which has remained a *mithyatvi* for infinite time cannot attain *moksa* the moment it attains *samyak darshan*. The *jiva* always progresses gradually;

perhaps a *jiva* with less or lighter karma may race ahead while another may take the time required for the transformation of half the *pudgals*. But it does go on getting free gradually from the karmas and attains *moksa* at the end.

Thus, the *Gurudev* says, a *jiva* can attain *moksa* as it gets detached from the good or evil feelings. O Disciple! You should understand that if activity is fruitful, so is detachment. The disciple had asked that the *jiva* is straggling with karma from infinite time, and yet it is just as it was. The depravity of the *jiva* has not yet left it. In response to this, the *Gurudev* says –

वीत्यो काळ अनंत ते, कर्म शुभाशुभ भाव;  
तेह शुभाशुभ छेदतां, उपजे मोक्ष स्वभाव . . . . . ९०

Infinite time was lost because the *jiva* has remained engrossed in good-evil thoughts. It never attempted to overcome them. By and large, the *jivas* remain in such good-evil thoughts; they are not aware that it is possible to detach oneself from them.

Man mistakes retirement for uselessness. Retirement is taken for inactivity, for sitting with hands crossed, for lying around lazily. If there is activity, it is bound to have some effect. What effect can inactivity have? Nothing whatsoever! But what is this retirement. When a *jiva* is involved with some activity and it moves away from it and abandons that activity, the *jiva* is said to be retiring from it. Only when it retires from one activity can it get involved with another. The time of retirement can be put to good use.

Well, it is the same with the feelings in the *atma*. Good and evil are both passionate feelings, impure feelings. They have to be abandoned, to be destroyed; they have to be retired from. As a result, *atma* stabilises in its natural disposition of the self and pure thought appears. In fact, material world does not fit into the natural disposition of the *jiva*. It is developed when the *jiva*



transforms into the affected disposition. But when the *jiva* begins to move away from the material world, the natural disposition in the form of the self yearning for *moksa*, that has remained suppressed, becomes activated.

The *jiva* keeps on getting into the feelings of attachment and aversion in all the species that it visits – whether it becomes a human, a deva, a resident of hell or an animal. It has never retired from the thoughts of attachment etc.

Two cows are tied in a shed and you go to feed them green fodder – you give it to one cow first and it takes you a little longer to give it to the other. That other one gets anxious and restless. It begins to get angry with you. But when you give it the fodder it begins to express its love for you. These *jivas* and others in other species do have feelings of attachment and aversion. But as humans these feelings get heightened. Brothers! Do you know that the life form of humans is the only one where the three – good, evil or pure – feelings of a *jiva* can reach the climax? When a *jiva* begins to bind *punya* karmas while progressing in good feelings it goes on to be born as the *Mahardwika Deva* in the great *Sarvarthasiddha Mahavimaana*. If it continues to fill its bag with papa karma through evil feelings, it goes away to the seventh hell to suffer the extreme pain. And if the same *jiva*, breaks away from both good and evil feelings and begins to transform into pure thoughts, it eliminates all karma and attains *moksa*. Only a human is capable of attaining all these three climaxes.

That is why Srimadji says that good or evil is not your own natural disposition. Quite apart from these two, the natural disposition to attain *moksa* is your very own. Awaken this feeling! Brothers! Pure thought appears and progresses only with the development of the all-knowing, all-seeing natural disposition.

Only seeing and knowing is your true form of the self. Nothing beyond this. So the effort you have to put in is to get away from the feelings of attachment and aversion and stabilise in the knowing-seeing thoughts. For this purpose, you need a tremendous effort. The effort has to be as strong as the feelings of attachment and aversion which make the *jiva* to forget its natural disposition of the self.

The natural disposition of water is coolness. But if water is not taken down from the stove, and it remains boiling, then how can it cool down? When water is required in its fundamental natural form, either you bring it down from the stove or switch the stove off. Then nothing needs to be done! However hot the water may be, once it has broken away from the company of fire, it begins to cool down by itself. It may well take a long time, but water rests only after reaching its true original form.

Brothers! The natural *moksa* form of the *atma* in its all-knowing, all-seeing state has got distorted due to the fire of attachment and aversion, as if it is boiling. Try just once to tell yourself that 'I shall neither indulge in attachment nor in aversion. So long as I have the senses, there are bound to be passions, but I shall remain a mere witness.' Then watch whether the true natural disposition of the *jiva* appears or not. Just as water needs at least 4 to 6 hours to completely cool down after it is taken off the stove, the *jiva* too needs time to attain *moksa* after it begins to practice the all-knowing, all-seeing state; *moksa* is not instantaneous. But once the attachment etc., have been subdued, or in other words when *Samyak Darshan* has been attained, it does not take longer than half *pudgal* transformation. The *jiva*'s *moksa* is a certainty.

Thus, the disciple's doubt had been that since the *jiva* was stuck in a cycle of doing and then suffering good or evil karmas and then again doing them, it can never attain *moksa*. In reply the *Gurudev* has told that a *jiva* which detaches itself from the

good or evil thought and manifests the natural disposition of *moksa*, can attain *moksa*. The good or evil thoughts are not the original natural disposition of a *jiva*, but *moksa* is its true form.

The *Gurudev* presents one more thought on this topic, which is mentioned later.

### **. . . total detachment!**

The pursuit of the three gems transforms into totality, only then does the *atma* attain total *moksa*. The fruit of devoted pursuit is liberation, but the liberation is directly proportional to the degree of pursuit.

No *jiva* can ever attain *moksa* instantaneously, but it happens gradually. It is like the Sun rising gradually at the horizon in the eastern sky before it comes out fully. If sun-rise is now at 6 O'clock, then the sky begins to change colours about an hour before that. Then there is dawn, day-break and then the Sun appears to rise slowly. At first there is just a thin red arch visible, which begins to thicken with every passing moment and in a short while the ball of fire rises. This process is gradual.

Similarly, any *atma*, which has presently attained *Samyaktva* after remaining in falsehood for infinite time, does not attain *moksa* instantaneously. The *jiva* which is stuck in the mire of affected disposition, progresses step by step. It has never happened that a *jiva* even after attaining *samyaktva* has moved straightaway from the fourth *gunasthana* to the pure state of thirteenth *gunasthana*. The progress is slow as and how the *jiva* eliminates *mohaniya* karma.

There is infinite power lying in the *jiva*. But owing to the thick covering of the Karmas it cannot be experienced. This *jiva* has been covering the *atma* more and more with karmas. But once it changes over from the dark (waning) phase to the bright (waxing) phase, its rise is certain.

It is worth dwelling upon this usage. What is the dark phase? That phase in which darkness grows with every passing day. After the full-moon day, the dark phase begins. On the first day after full-moon, the moon does not look very different from the full-moon. But when observed carefully, a reduction in its

brightness can be noticed; the moon looks hazier compared to the previous day. It even rises late. As the days pass, the moon becomes paler and the darkness increases. On the new-moon day, there is total darkness.

In the bright phase, on the second day after new-moon, the moon is like a fine thread. It has no radiance. But as it grows, its brilliance also does. Even the moon on the eighth or tenth day of the bright phase radiates light. The brightness of the moon goes on increasing and on the full-moon night the moon is seen bright in its full splendour. A person with good eyes can even read in its light, work in it.

Similarly, when the *jiva* is in the dark-phase, the darkness of *mithyatva* – false belief – in the *atma* goes on increasing. Why! Sometimes there can be an increase or decrease, but it can never come into light. When the *darshan-mohaniya* karma wears thin, a little darkness is broken through, and when like the moon of the second day of the bright phase, the *jiva* steps on to the path of spiritual progress, it slowly turns brighter. But the *jiva* takes long to turn from the dark-phase to the bright-phase.

For instance, if today were to be the first day after full moon, and if we desire that the full-moon of the previous day should rise, it is impossible! No power can alter the set course. If today is the first day after full moon, then we have to wait for a whole month to see the full-moon again. Do what you may, it is impossible to make the full-moon rise whenever you desire. Even today's science, however advanced it may be and in spite of claiming to have landed on the moon, cannot do it. It happens only in its due course. Dark phase, it may well be. Yet it is in progress. So a month later there is bound to be a sighting of the full-moon.

In the same way, after the *jiva* enters the bright phase, its *darshan-moha* diminishes, and once it manages to step out of

the deep darkness, it cannot suddenly generate the energy that can destroy all karmas. It has to await the right time. But it is certain that an *atma* in the bright phase will attain the ultimate.

The disciple has a doubt about the existence of *moksa*. *Gurudev* is trying to remove that doubt. *Jiva* is by itself in the natural disposition of *moksa*. If this natural disposition is awakened, then *jiva* can rapidly progress in the direction of the tremendous effort. This effort, the *purushartha*, destroys ignorance, breaks the alien influences and attains *moksa* as it progresses. *Gurudev* while trying to tell us this, says –

देहादिक संयोगनो, आत्यंतिक वियोग;

सिद्ध मोक्ष शाश्वत पदे, निज अनंत सुखभोग . . . . . ९१

O Child! When there is a total detachment – *atyantika viyoga* - from the body and other *sanyogas*, *moksa* happens at that very moment. Body, senses, mind, intellect etc., are all with the *jiva* due to the *sanyoga*. There has to be a *viyoga* – detachment, wherever there is a *sanyoga* – involvement. This *jiva* in the past has obtained body and senses etc., several times and was detached from them as many times. Wherever it was born, it got a body, and along with it upto five senses. Sometimes it found a mind, an intellect and with the assigned age for that life getting over, it had to abandon all that there and take another birth. Thus there was a *sanyoga* and a *viyoga* of body etc., for an infinite number of times. Yet the *jiva* could not go beyond. The reason being that although the *jiva* went through *viyoga* from the body etc, the karmas remained with it, which were repeatedly instrumental in arranging the *sanyoga* with body etc.

Just as the *viyoga* from body etc., was for a short while, the karmas attached to the *atma* did not dissolve completely and the *sanyoga* and *viyoga* with them continued. Sometimes, there were more karmas, sometimes less, but they did not break the barrier

of the infinite. As such the *jiva* had to repeatedly wander in *sanyoga* and *viyoga*.

Here the learned *Gurudev* says that the *jiva* does not come on the true path due to such momentary flashes of *viyoga*. But when there is extreme *viyoga*, the *jiva* manages such a tremendous effort that there is never any *sanyoga* again. Once all the *sanyogas* with karmas are abandoned, there remains no necessity to get into any body. In the absence of a body, the *sanyogas* of senses, mind and intellect etc., do not happen. The *atma* attains the pure, true natural form. That form is called *Siddhapada*, *Moksapada* or the eternal natural form, where the *jiva* has only to enjoy the bliss of its original disposition for infinite time.

In this *gatha*, *siddhapada* has been described as eternal because the Jain tradition believes *siddhi* as infinite. Once a *jiva* is liberated, it does not have to take birth again, or enter this world in either human or any other form. If this were not the case, then *moksa* would have no meaning. The whole tremendous effort is to avoid the repeated births. And if even after liberation there remains a need to be born again, then bless this *Moksa*! Here the *jiva* which becomes a *siddha*, attains *moksa*, is for eternal time; to remain in the eternal state for ever. Bereft of all *sanyoga* and *viyoga*, only the unwavering, unmoving eternal state is *moksa*. That is why, Mahayogi Anandghanji Maharaj has sung in the soulful bliss –

रीड्यो साहेब संग न परिहरे रे,  
भांगे सादि अनंत . . . ऋषभ . . . .

Attaining the state of the supreme soul, which has neither a beginning nor an end, is itself the enjoyment of the soul. Let us understand this infinite.

The various relations with the *jiva* can be known as four –  
1. *Anadi Ananta*, 2. *Anadi anta*, 3. *Adi ananta*, and 4. *Adi anta*.

The *jiva* is *anadi-ananta*. It was never created and will never get destroyed. Therefore, the *jiva* has neither a beginning nor an end.

Karma's relation with the *jiva* is *anadi-anta*. The time when this *jiva* was first bound by karma is not traceable. Karma has been with the *jiva* for infinite time like gold lying in a mine. In spite of having no beginning, this relation does have an end. If the *jiva* does the tremendous effort, then like the gold which gets purified after being removed from the dirt, the *jiva* too gets purified. That is to say, the relation with karma ends. Therefore, although the relation with karma has no beginning, it does have an end.

The *moksa* state of the *atma* has a beginning and it is endless. The *jiva* was in a state of bondage from infinite time while wandering in the world. Earlier it had never been liberated. But when karma is totally dissolved, the state of *moksa* is attained. This state remains with the *jiva* for infinite time. It never comes to an end. Hence in the state of *moksa*, the *jiva* has a beginning and no end.

The state of beginning and end – adi and anta – occurs to a *jiva* in various ways. Although the relation of *jiva* and karma is without a beginning, when considering every karma individually – when it attaches to the *jiva*, it has a beginning and when it detaches from a *jiva*, it has an end. In another way, when the *jiva*, which has been eternally in *mithyatva*, attains *Samyaktva* for the first time, its *samakit* state begins. This *samakit* is non-erosive, but when either *upashama* or *kshayopashama* occurs, the *samakit* goes away and it has an end. Thus the *jiva* has several aspects which have a beginning and an end.

Anandghanji Maharaj speaks of attaining such an infinite – eternal feeling of the Supreme Soul which does have a beginning but is endless. The substance of Supreme Soul, which is lying



within, has to be made manifest, has to be appeased – that is, the self itself has to appease the Lord *Atma*. Neither the Lord *Atma* nor the idol in the temple can be appeased by merely offering money, rice-grain or fruits and flowers. To appease the soul within, it is necessary to become engrossed with it. It is necessary to observe only the Lord *Atma* in the body and mind, by going beyond all the external *sanyogas*.

Kabir's love as a consort thus appeases the Lord. Kabir has experienced the pangs of separation from the Lord. He has also tried to appease Him, believing Him to be his lover. When Kabir manages to go deeper into self-realisation, he feels the presence of the Lord within himself. But the Lord does not manifest before him. Kabir is in a dilemma as to how to attain that Lord. He says . . .

प्रीतमको पतियां लिखूं, जो कहूं होत विदेस;  
तनमें, मनमें, नैन में ताको का संदेस . . . . ?

Had my lover been abroad, I would write him a letter and get news from him, call him over. But how do I send a message to someone who is settled in my body, mind and eyes? What message do I send him? Kabir is trying to say, My Supreme Lord, the *Satchidananda Brahma* is residing within me. There is no need to look for Him anywhere. Once He is appeased, He will never be able go away from me. Taking the simile of conjugal life, Kabir says: In the chamber of my eyes, I shall set the bed of my pupils for my lover to be appeased behind the veil of my eyelids.

नयननकी करी कोठरी, पुतरी पलंग बिछाय;  
पलकनकी चिक डारिकै, पियु कौ लेउ रिझाय . . . .।

With external eyes closed and inner eyes open, if one gets engrossed in the soul spirit, the lover Lord will certainly appear. Then immersed in the rapture of eternal joy one can celebrate with the Supreme.

Well this is the Supreme *adi-ananta* principle, which Srimadji too has mentioned in the *gatha*. When there is a total *viyoga* of all external *sanyogas*, the eternal and infinite *Siddhapada* can be attained. All *jivas* are capable of attaining through their tremendous effort that eternal joy which has no end.

*Gurudev* has provided the clarification to the doubt whether there is *moksa* at all, that had arisen in the disciple's mind – when the all knowing, all seeing state of the original disposition of *moksa* in thought manifests, the *jiva* can certainly attain *moksa*. When the disciple was convinced that there is '*moksa*', his mind began to sing with joy –

पांचमुं पद ते सौथी सोहामणुं  
मोक्षनी प्राप्ति पमाय . . . (२)  
पर संयोगे संसारे आथड्यो  
स्वभावे स्वमां समाय . . . . मारी . . .

After sufficient clarification, there is now but one curiosity remaining in the disciple's mind. His ability to think and his contemplative nature have inspired such curiosity in him. The questions arising out of this curiosity will soon appear . . .

## ***There certainly is Moksapada . . .***

The devoted pursuit of the three gems is obviously for the attainment of the pursued goal. *Jiva* is the pursuer, the three gems – jnana etc. are the devotion and attainment of the state of Supreme Soul is the goal. In other words, they are the sadhaka, *sadhana* and the sadhya.

Not only in the spiritual view, but even in the practical life, the presence of all these three is necessary. The higher the human intellect, the more desires there will be. A desire to achieve something, to attain something. That is the goal – sadhya. The effort being put in to attain this goal is the pursuit – *sadhana*. And the person putting in that effort is the pursuer – sadhaka. Humans have many sorts of desires. Not all these desires are fulfilled. If there is a chance, strength, destiny, effort – only then the desires are fulfilled not otherwise. Yet humans as well as all other beings have desires.

Indeed these desires arise because there is a possibility of attaining something. No *jiva* desires for something that does not exist, that cannot be attained at all. Desires may be good or bad. The efforts to fulfil desires may be through sinful acts or also through virtuous activity. Whatever it may be, the point to be understood here is that in the achievements in practical life too there can be success only when there are the proper three – sadhaka, *sadhana* and *sadhya*.

*You can notice this in insects too. There is a small grain of food lying here. Far away there is an ant-hole. An ant gets attracted by the smell of the food and comes here. First of all there was the awakening of a desire in the ant. Then it made the effort to reach here. And it took away the grain of food. Thus the ant was the sadhaka, its effort was the sadhana, the grain of food was the sadhya and the attainment was siddhi.*

Who taught this ant? How did such a small insect know that it should go and get the grain? Brothers! That is the *jiva*'s inherent strength. It has a dormant *ahara sanjnya* – the activity of enjoyment inspires it and it does the work. It has been the practice of the *jiva* from infinite time. It does not need to be taught. But the *jiva* has forgotten its original true disposition. If the self awakens then it can attain. It has forgotten the knowledge that whatever is to be achieved is by the self within the self. If we consider the fact, it is the *jiva* which is the *sadhaka*. The effort that is happening due to the original disposition of the *jiva* is the *sadhana*. The awakening of the *Moksa* disposition of the *atma* is the *sadhya* and its attainment is the *siddhi* – *Moksa*.

*Gurudev* has told us this in explanation of the fifth statement. Now we have to finalise the last and the most important statement. What needs consideration here is the question as to why, if *Moksa* were the greatest solution, was it placed as the last statement? *Atma* exists, it is eternal, it is the doer, it is the sufferer and *Moksa* exists – only a *jiva* in whose mind there is a properly established faith in these five statements can take to the path of self realisation. Why would a *jiva*, who has been first told about the path of self-realisation, get into the devoted pursuit at all, when it does not believe in the existence of the *atma* or has no faith in the existence of *moksa*? This is precisely why *Srimadji* has first ensured that the people desirous of *moksa* have a rock-like unwavering belief in it first and has then told showed them the solution of *moksa*.

This is true of material world too. When we know that there is gold, silver or diamond lying in a mine, we search for means to obtain them. We accept any risk and get involved in the activity of attaining them. Regardless of the fear of death, man attempts to obtain the wealth lying at the bottom of the sea. Why! You discovered petroleum! How? Were there rivers of petroleum flowing? No, it is found only after deep drilling. Once we know

that a certain thing is available at a certain place, we rest only after obtaining it. Indeed, to obtain that thing we may even have to learn the proper technique. The stuff lying within the folds of Earth is not obtainable by merely digging a hole 25 to 30 feet deep. Even from the depths it will be available only to those who are knowledgeable about it. Without complete knowledge, precious things cannot be obtained.

The disciple has been satisfied about the first five statements. And the learned *Gurudev* is a proper master of the path to *moksa*. To learn about this king's-way from the *Gurudev*, the disciple has got into this deliberation. But the deeper he got into it, the more confusing it became. None else but the *Gurudev* seems capable of removing this confusion. Hence, placing the agitation of his mind before the *Gurudev*, the disciple says –

होय कदापि मोक्षपद, नहि अविरोध उपाय;  
कर्मा काळ अनंतनां, शायी छेद्यां जाय? . . . . . ९२

O *Gurudev*! You have proved that *moksapada* exists and after deliberation, I too am convinced of it. Now there has to be a solution for attaining this *moksa*. But it seems there is no fool-proof solution. The solution for reaching such a great accomplishment must also be equally great and no one should be in a position to contradict it. It should be so unanimously acceptable that no argument from anybody should be able to disturb this path. Why has this doubt arisen in the disciple's mind now? Why is he not able to identify a fool-proof path? He himself tells us in the next gatha –

अथवा मत दर्शन घणां, कहे उपाय अनेक;  
तेमां मत साचो कयो, बने न एह विवेक . . . . . ९३

There are many religions and many faiths here. All of them believe in a salvation of their own. Each one of them has a different method for attaining *moksa*. Some say that the path of knowledge is the true path. Learn well, acquire great knowledge,

study the scriptures regularly and deliberate upon them. Try to obtain as much knowledge as possible and there will be *moksa*.

Some recommend the path of penance. Karmas are dissolved through penance. Therefore, perform as rigorous a penance as possible. Emaciate your body. The more you torture your body, the earlier there will be *moksa*. So leave everything else and just do penance.

There are some who have held that devotion is the only path to *moksa*. The paths of knowledge and penance are difficult. The path of devotion – *bhakti* – is very simple. Simply sing the praises of the Lord and you will get *moksa*.

There are others who profess that the path to salvation is in violent means. They believe religion to be in their rituals and go around saying that theirs is the only path to salvation.

Thus everybody claims that theirs is the true path to *moksa*. Mahayogi Anandghanji Maharaj says –

अभिनन्दन जिन दरिसण तरसीए  
दरिसण दुर्लभ देव;  
मत-मतभेदे रे जो जई पूछीए  
सहु थाये अहमेव . . . . अभिनन्दन . . .

Eulogising the fourth Tirthankar *Prabhu* Abhinandan, he says, ‘O *Prabhu*! I am thirsting for your *darshana*, but it is scarce. Moreover, there are so many faiths – paths and communities. When I go and ask them, they all say, ‘Ours is the true path! You will be able to see the Supreme – *parmatmadarshana* – only by following our principle. None else is capable of getting you the *darshana* of the *Prabhu*.’ Here *parmatmadarshana* is the attainment of the own soul. In other words, we may say *Samyak Darshana*. Everybody professes a different path for attaining *Samyak Darshana*. Each one of them claims that their principle, their path, their community alone can lead you to *Samyak Darshana*.

The disciple has studied all religions. He has heard many arguments. As a result he is in a confusion as to which one of all these is the true path. If one of them were to be taken for the true path and upon traversing it, if it were to lead a wrong destination, it would be difficult to return from there. Now which path should be accepted? How does one discern between the true and false path? And if this discerning is not possible, then which path to pursue for devotion?

Moreover, there is the other question that the karmas have remained attached to the *atma* from infinite time. In the infinite past this *jiva* has been doing karmas. And how limited the span of this life is! How can the infinite karmas collected over infinite time be destroyed in such a small lifetime?

The disciple has a lingering doubt in his mind that the *jiva* may certainly have to spend as much time in destroying the karmas as it took in binding them. Tremendous the human effort may be, but where does he have the strength to break through the infinite karmas?

Thus there is a great upheaval in the disciple's mind over the topic of means to *moksa*. The various methods of the various religions are confusing him. He is astounded by the infiniteness of the past. As a result he is unable to identify any stable method of attaining *moksa*. In addition, the other beliefs of this world are also confusing him. What these other beliefs are, we will learn shortly.

## **. . . rise in my fortune!**

The aim of the devoted pursuit of the three gems is *moksa*.

If *moksa* exists and there is no way of attaining it, then how can there be *moksa* – liberation? This is the doubt now in the mind of the disciple. For this reason, all the questions that have arisen in his mind, he has been placing before the *Gurudev*. There weren't so many questions regarding the other statements, as in this case, because there is a strong desire in the disciple to attain *moksa*. He is filled to the brim with that desire. The faith with him is calling out, 'I am the Soul', 'I am myself the Supreme Soul'. I can attain the state of the Supreme Soul. Then why should I not manifest this divine strength? When there is an eternal treasure of infinite bliss lying within me, why not I attain it?

For material prosperity too, we see this happening. Brothers! When you realise that here I have this right, this title, don't you strive to obtain it? Do you leave any stone unturned? Why! If it means putting up a fight for acquiring title, or going a step ahead into the Courts, aren't you prepared? And not just that, if in the process you are likely to earn disrepute, you would rather do it, but not let the title go. Why so? The attraction towards this title and the visualisation of the happiness that can be derived from it, is so strong that you will not remain without putting up an effort.

Brothers! Do you know for how long such prosperity or titles of the material world will last? Just a short while. And there is no assurance that you will derive the expected happiness and peace from it after having acquired it. It might even turn out to be a source of sorrow. While here we are talking of acquiring the spiritual title. The disciple has developed within him a strong faith in the substance of the Supreme Soul. He wants to know the methods of manifesting it. But there are ever so many religions challenging that theirs is the true path. They are fighting out



with others claiming them to be untrue. Then which one of them is the true path? Which one should be followed? The disciple is unable to understand this.

But the disciple is studious. He knows about the beliefs of various sects – religions. For a person in devoted pursuit – *aradhana* – it is necessary to also know about the misleading paths just as he knows about the true path. For the beliefs of the other paths should not become hurdles in his path. His own path should be undisturbed. That is why the disciple is placing his other doubts about this subject before the *Gurudev* –

कई जातिमां मोक्ष छे, कया वेषमां मोक्ष;  
एनो निश्चय ना बने, घणां भेद ए दोष . . . . . ९४

O *Gurudev*! Pray tell me in which caste I should be born, so as to attain *moksa*.

In our country, there has been the caste arrangement from olden ages. *Kshatriyas*, *Brahmans*, *Vaishyas* and *Shudras* – the human society had been divided into these four castes. In the period in which it was done, it had some practical and religious value. It was an outcome of the demands of the times. But with the changing times the values get slowly worn out. With newer generations new values get established and older values get forgotten. The result can be either beneficial or harmful. Sometimes such arrangements get perverted to such an extent that their basic principles are totally forgotten.

The arrangement of castes had been done according to vocations. The *Kshatriyas* were required to look after the matters of State. Providing protection to the subjects and enabling their progress were the two responsibilities assigned to them. The *Brahmans* handled religion and rituals. It was their lookout to ensure that the commoner did not stray on to the wrong path, and remained bound in principles and good conduct, and led an honest life. *Vaishyas* had in their control the entire system of

finance. Making the State progress financially, making it prosper and enhancing the country's respect in other countries was the lookout of *Vaishyas*. The *Shudras* had to provide all the necessities of societal life.

Thus this arrangement had been made to ensure that the entire humanity could live fearlessly and honestly. So long as these values were maintained, everybody lived happily in harmony and in unity. But if the greatness achieved cannot be digested, then it leads to indigestion. The *Kshatriyas*, *Brahmans* and *Vaishyas*, in their conceit lost their balance and began to scorn the *Shudras*. They were given no rights at all – neither any status in the society nor the right to follow a religion. If a *Shudra* mistakenly entered the area of a temple or even if passed by from behind it and in doing so if unknowingly some chanting from the *Vedas* were to be heard by him, it would be treated as such a great crime that it would be punishable with nothing less than death. Not just that, even a great *Bhakta-kavi* like Tulasidas tells us on one hand about Ramachandra embracing members of a lowly tribal caste, while on the other he says that *Shudras* deserve to be beaten; they should be thrashed. Think Brothers! The limits to which the humanity in humans can decay and die.

Not just that, there came a time when the *Kshatriyas* began to think that religion was the bastion of only the courageous. We are the brave ones, so we alone have the right to observe the religion, none else. Certain scriptures could be read by *Brahmans* alone. Others do not even have the right to touch those scriptures. Thus in societal and religious areas, such customs began to gather momentum. So the disciple wonders as to a birth in which caste would lead to *moksa*.

The other question is *moksa* in what apparel? Broadly, the Jains believe that *moksa* will be attainable only if one dresses like a Jain. Not just that, the *Digambers* say that only as *Digambers* i.e. in nakedness, can *moksa* be attained. If there are

clothes on the body then *moksa* is not attainable. And therefore, the so called great learned speakers praise the Digambar Jain religion. What a great ignorance! What perversion!

Several of the sadhus who had taken discipleship at the feet of *Bhagawan Mahaveera* were *sachelak* – wearing clothes, and several others were *achelak* – sans clothes i.e. accepting nudity. Yet both types of Sadhus managed to attain *moksa* through their *sadhana*. None of them had a label of *Shwetamber* or *Digamber* pasted on them, but that did not come in the way of their attaining *moksa*.

Not just that, there is a strong feeling prevalent that women do not attain *moksa*, only the men do. They do not accept that Mata Marudevi, Chandanbala, Mrigavati and others did attain *moksa*. The female body cannot put in the tremendous effort required for attaining *moksa*. Why! In this age too, we have heard of several courageous women. Women like the brave Jhansi Rani Laxmibai have put up a brave fight in the wars. How strong must they have been! Yet such beliefs are prevalent.

The disciple knows about such beliefs and he says that it is difficult to decide in what caste and in what appearance *moksa* can be attained; and in the absence of that clarification everything else is futile –

तेथी एम जणाय छे, मळे ना मोक्ष उपाय;

जीवादि जाणया तणो, शो उपकार ज थाय? . . . . . ९५

*Gurudev!* Thinking over this, one wonders how a perfect method of *moksa* can be found when such variety exists in them? And if there is no way of attaining *moksa*, then what is the meaning of the five statements that you explained saying *atma* exists? Why do we learn about them? How do they benefit us? Surely, this learning is not merely to inflate our ego that ‘I know’. It is worthwhile acquiring this knowledge only if it enables the attainment of *moksa*. O *Gurudev!* I have taxed you so much. I

have been bothering you from such a long time telling you all my doubts. And if there is no benefit from knowing all this, then I have troubled you unnecessarily.

The disciple is filled with devotion towards the *Guru*. That is why he is not willing to trouble the *Gurudev*, but at the same time he has an unwavering faith that now that I have taken refuge with the *Gurudev*, I shall not return without success. Whatever cobwebs of doubts there may be within me, he will certainly remove them and make my inner-self crystal clear. That is why fearlessly he is presenting one doubt after the other to the *Gurudev*. He is like the child who has just learnt walking and is now stepping about without the fear of falling or getting hurt. The child knows that my protector, my mother is with me. She will not let me fall or get hurt. So it roams about fearlessly. The disciple has dedicated his unflinching faith in the *Gurudev*, and without fearing whether his doubts are logical or illogical, he is placing them before the *Gurudev*. And so he finally says –

पांचे उत्तराथी थयुं, समाधान सर्वांग;  
समजु मोक्ष उपाय तो, उदय उदय सद्भाग्य . . . . . १६

O *Gurudev*! Your unlimited benevolence is upon me. You have let flow unlimited affection towards me. Your compassion is being showered upon me incessantly. My five doubts have been cleared totally. There is not even an iota of doubt left in me about those. I am greatly relieved. Now I place the sixth doubt before you. If I can get a proper clarification for it, then I shall consider myself very fortunate.

Brothers! Srimadji has very thoughtfully used some very beautiful words in this *gatha*. - उदय उदय सद्भाग्य - the disciple says – I shall attain the power or wealth of the entire Universe. I do not consider attaining power or rule as my fortune. For this was attained by the *jiva* several times and also lost. There is no novelty to it. But if I were to find the way to *moksa*, if no doubts about it

were to remain in my mind, if *moksa* were to firmly reside in my faith, if it were to be woven into my breathing, if my intellect were to accept it, if it were to pervade my behaviour, if it were to totally root out my habits, if it were to channelise my progress on the right path, if all this were to happen then I would consider it the rise of my *punya*. I shall believe it to be the rise – the shining of my great fortune.

Here the disciple, with total dedication, is appealing at the *Gurudev*'s feet placing his total faith. O *Gurudev*! All the questions so far have been properly clarified. There is no doubt about them anywhere within me. Now there is one last doubt left. Please clarify this for me.

Brothers! When the disciple is presenting his doubt to the *Guru* with such dedication and curiosity, the *Gurudev* too is greatly pleased. This is a fortuitous happening. When an able disciple appears before the sages, their self rejoices, their minds open up.

I recollect, an old *Shravak* by name Lalchandji, from our stay at Jabalpur (Madhya Pradesh) in 1971. He was the follower of the Temple-going sect but had a great curiosity for knowing the Principle. Every occasion that he came to our Upashraya, he would very humbly place one question or the other before the revered elder *Mahasatiji*. His competence was such that the replies that *Pujya* Bapji gave to those questions were truly wonderful. We were surprised to hear them. We asked *Pujya* Bapji, once after he left, "Bapji! We had also asked the same question earlier, but you had not explained in such a way then." *Pujya* Bapji said, "There is something great about this *Shravak*, his level is so high that such words come out of me readily." And then it became a routine with us, that whenever Lalchandji came, we all would gather at the feet of *Pujya* Bapji. We would then learn the great secrets of the scriptures.

Brothers! Here too, the competent disciple is sitting at the feet of the *Gurudev*, with a proper doubt. And *Gurudev*'s rejoicing heart is unravelling the deep secrets of the scriptures. The *Gurudev* is eager to clarify the doubt of the disciple.

The sixth statement relating to the *moksa* upaya, is the greatest statement. This statement is like a key to experiencing and properly manifesting the other five statements. This statement is the ultimate attainment. This statement is suitable for bringing into our faith, intellect and practice. This is also the statement that needs most understanding before practice. Now the method for attaining *moksa*, which the *Gurudev* indicates to the disciple will be revealed later.

### ***... the thought of moksa is the stay in Self***

The devoted pursuit of the three gems is for the attainment of the ayogi state. A yogi attains the mind-speech-body through yoga, asserts control over them. He can enable the yogas at his whim and fancy. He can perform seemingly wonderful and impossible tasks through the yogas. But the Jain tradition does not attach importance to a Yogi; it upholds the value of the ayogi *sadhana*.

So long as there is yoga, there cannot be total *moksa*. Even the *Kevali* Supreme Soul cannot attain *Siddhi* as long as it travels about with yoga. The moment it quashes all yogas and attains the ayogi state, at that very moment it will attain *moksa*.

There is a doubt in the disciple's mind about the way of attaining *moksa*. He says, 'O *Guru*! I have managed to understand with my intellect and place my belief in the explanations you gave for the five statements. Therefore, there is no doubt in me about them.' Brothers! Understanding through intellect is one thing and assimilating it through deliberation is another important thing. The disciple is a thinker, as such he has not become a mere master of logic by accepting the explanations only through his intellect. Neither has he thoughtlessly accepted the principle in blind faith. He has struck a fine balance of intellect and faith both, and absorbed the principle.

A principle which has been merely accepted as a custom, but has not been tested with a value for understanding, thoughtfulness, and propriety, does not take long to lose faith in. A faith placed in some person, can soon be lost if it has not been placed with careful consideration. Same goes with a principle. Here the disciple's faith is the result of deliberation.

The disciple has become eligible to properly understand the sixth statement and the *Gurudev*, pleased with the ability of the

eligible disciple, has become eager to hand over all the knowledge lying within himself. Brothers! A *Guru* does not pass on his knowledge in the absence of an eligible disciple. Today, several advanced sciences have been lost from our country, only owing to this. For want of proper disciples, the great learned men took away their knowledge with them – they could not gift it to anybody.

I refer to a happening of several years ago. Our Grand Master *Pujya Tapasviji Shri Manekchandji Maharaj* had a great thirst for knowledge. In search of knowledge, he travelled to *Marwad* in a period when travel in that region used to be a great difficulty. At a young age, he remained serving the *Pujya Fakirchandji Maharaj*. *Pujya Tapasviji Maharaj* was so humble and discerning that seeing his abilities *Pujya Fakirchandji Maharaj* was greatly impressed. He had said, ‘My heart is delighted to see the proper ability of this Kathiawadi *Sadhu*. I was in search of a proper receptacle for the knowledge that was in store within me. I have found it. I shall give all the knowledge I have to him.’ And Brothers! With great joy in his heart, *Pujya Fakirchandji Maharaj* gave away all the knowledge he had to *Pujya Tapasviji Maharaj*, who later returned from *Marwad* with this unlimited store.

Even in this age, there are such great people who are endowed with the essence of the deep knowledge of the *Agamas*. If we become eligible, we could also imbibe the essence and the formulas for devotion. If there is any greatest hurdle in the way of our becoming eligible, it is our EGO. I am somebody, somebody special, there is something in me that others do not have – this is the kind of pride which does not let us become eligible. We remain incomplete and as a result, in spite of gaining access to the company of sages and gurus, we cannot absorb what ought to be learnt in their company. If you stand very straight like a palm on the banks of a flowing river, you will not get even a handful of water nor will your thirst get quenched. But if you



bend and pick up water in your cupped hands, you can taste sweet water and at the same time it serves to quench your thirst. But only if and when you bend down. Only when pride is removed and humility awakens can something be attained.

The eligible disciple places his doubt before the *Gurudev* with all humility. Now there is a great anxiety. Not merely understanding but a proper understanding and proper practice is what the disciple desires as he approaches the *Gurudev*. The *Gurudev* also responds in a matching sentiment and says –

पांचे उत्तरयी थई, आत्मा विषे प्रतीत;  
थाशे मोक्षोपायनी, सहज प्रतीत ए रीत . . . . . ९७

O Disciple! My inner self is experiencing a great joy. I see my effort bearing fruit. You have absorbed the principle and after deliberating over it, you have placed your faith in it. Brothers! How meaningful words Srimadji has selected! आत्मा विषे प्रतीत ‘*Atma vishe pratit*’ The disciple has not merely accepted it with his intellect but has taken it right to his soul after contemplating over it. We would have accepted many matters through our intellect. But if we do not reach them to faith, they cannot be brought into practice. And therefore, our knowledge remains merely as information collected by our intellect. By the law of ज्ञानस्य फलं विरति ‘*Jnanasya phalam virati*’ it does not come into practice. It takes the shape of practice only if it settles in our faith.

*Gurudev* has seen the disciple imbibing knowledge and that is why he is showering extra benevolence on him. He says, ‘I have given explanation for five statements and you have received them so well, which proves your ability. Therefore, my heart says that you will similarly experience the *moksa* way very easily. It will not take any time or effort. Understanding the *moksa* way is a matter of play for a disciple like you with a good intellect. It is like child’s play.

Brothers! You say this quite often in practical life, that ‘doing a certain thing – conning somebody, duping somebody, deceiving somebody is like child’s play for me’. But all these games lead to sin and sorrow. I would rather say, that just as understanding the *moksa* way is easy for the disciple, do something that it becomes easy for you too. Awaken the strength of your faith lying within, develop the ability to attain the principle and you will also find it simple to understand and practice the way to *moksa*.

A tremendous effort is required for this. As the *kshayopshama* of *mohaniya* and *jnanavarniya* karma increases, you will first understand and then it comes into practice. It is possible even for a householder.

History is replete with instances of great men who had very easily attained *kevalajnana*. *Chakravarti* Bharat had managed to attain *kevaljnana* in a snap. Think Brothers! Bharat who had gone into the chamber of mirrors to bloat his own ego over his good looks, not only broke his own ego but came out with *kevaljnana*. How long did it take? And how fanciful that *jiva* must have been! You see your face everyday in the mirror. You must be looking and feeling proud too. You may even be aware of beauty. Yet how many mirrors would there be with you? One in every room, at best two. But no, Bharat had made a chamber of mirrors. Above, below, front and back all six sides had mirrors and more mirrors. And there he would go to inflate his pride about his beauty.

But Brothers! It did not take long to throw away those thoughts. They were dropped very easily. I ask you, when you see your face in the mirror, do you ever remember Bharat? Does it ever occur to you as to why you do not get *kevaljnana* while looking at the beauty in the mirror. If during enjoyment you remember detachment, then let it be known that *moksa* upaya can occur to you very easily.

Here *Gurudev* has recognised the eligible disciple and is presenting his knowledge. That is why he says, 'It is quite easy for you to attain *moksa upaya*.' The benevolent words of the *Gurudev* overwhelm the disciple. Brothers! There is an unlimited flow of *Gurudev*'s benevolence on the disciple. When does it flow? When do such beautiful words come from the *Gurudev*? Only when the disciple has such a future. We too desire that our Gurus should only utter words of blessings for us. But Brothers! How can this happen if the *Gurudev*'s heart has not been pleased? However ardently the *Gurudev* may desire, but our ineligibility will not let him open up his heart to us. Words will not flow from him. Therefore, it is most imperative that we become eligible.

After expressing the feelings on his mind, now the *Gurudev* is presenting a detailed analysis of what *moksa upaya* is. Explaining where the *jiva* is faltering, the *Gurudev* says –

कर्मभाव अज्ञान छे, मोक्षभाव निजवास;  
अंधकार अज्ञान सम, नाशे ज्ञानप्रकाश . . . . . ९८

Child! To attain the *moksa marga* it is necessary to understand and avoid ignorance. What is ignorance? The *gatha* says – कर्मभाव अज्ञान छे, *Karmabhava ajnana che*. To accept the state, that has developed due to the rise of karma, as our own state – as our own true form is *karmabhava*. If somebody were to ask us – Who are you? We would reply – I am a human. That is right. If you were to forget other classifications and from the humanitarian viewpoint it would be right to say so. But spiritually speaking it would be ignorance to believe that 'I am a human'. For attaining the human state is the result of rise of karma – औदायिक भाव *audaika bhava*.

When the *jiva* gets bonded in *manushya gati nama* karma and the *ayushya* karma of *manushya*, it becomes *manushya* – human – as a result. Simultaneously, the sense organs that it

gets – five sense organs are also due to the rise of *nama* karma, the higher status is due to the rise of *Gotra* karma. Beauty of the bodily form is due to the rise of शातावेदनीय कर्म *shatavedaniya* karma. Thus the form that we now have is only due to the rise of karma. Therefore it is an affected form. In the original true form of the *jiva* there is no *manushya gati*, no sense organs, no high status, no faculties of the body or mind etc. So these are all the perverse states of the *jiva*. It is extreme ignorance to accept these states as the true form of the self. This state is subject to decay, it cannot be permanent. While the *atma* is an eternally pure substance.

To get attached to the states so received, to love them is ignorance. There is no ignorance like placing attachment with the state received due to the rise of karma, believing it as our own and forgetting that the true original form of the self is pure, intelligent and eternally blissful natural disposition. The true original form of the self is *moksa*. To remain forever in the own *atma* is *moksa*. We have to reside in the Self. So far we have accepted the *pudgala* transitions as our own self and resided in them; coming out of those and stabilising in the Self is the feeling of *moksa*. To attain such a feeling of *moksa*, the darkness of ignorance has to be destroyed and that happens only with the entry of the light of knowledge, not otherwise.

A small lamp is sufficient to dispel darkness. But it has to appear. The great poet Rabindranath has presented a beautiful idea in one of his poems – The shadows of the evening are lengthening. Sun is on his way to setting. There is a sadness on his face. He has turned pale due to the worries. The human world, animal world, vegetation world are all present before him. Somebody asked him, ‘O Sun Lord! Why is there such a sadness in you as you leave?’ The Sun replied, ‘I am going. The entire world will sink into darkness. It will be some time before I can return. Who will do the job of providing light to the world until then?’

All were stunned. Who can handle the great job of the Sun? None had an answer. Just then a tiny lamp lying in a corner uttered :

‘O Lord! Pardon me! I am a feeble fellow. My body is very small. But I cannot bear to see your sadness and hence I shall do whatever best I can while you are away.’

And the Sun climbed down the horizon with a content smile.

Brothers! Where there is no sunlight, there a tiny lamp can certainly spread some light. A bright ray of knowledge is sufficient to dispel the darkness of ignorance lying within us. Therefore, let us first manifest the *bheda-vijnana* of the independent identity of body and *atma*. Srimadji has said the same thing – अंधकार अज्ञान सम, नाशे ज्ञान प्रकाश *andhakar ajnana sama, nashe jnana prakash* – Darkness cannot remain, when the light of knowledge emerges.

Once darkness went crying to Lord Brahma. Tears were rolling down from his eyes. Brahma asked:

“Brother! Who are you? Why do you cry?”

“O Lord! I am darkness! I have a petition.”

“Petition? What petition would you have?”

“O Lord! Light has been chasing me. Wherever I go he follows and does not let me stay at all. What have I done to him? Why is he after me?”

“Is that so? Send for Light! What does he think! Everybody in this world has a right to exist.”

Light was sent for. He came laughing. He was presented before Brahma. But he did not have any worry. There was no reason to cry. With folded hands he bowed and said, “Lord! Why was I sent for?”

“Yes, come in! You have committed a crime. You shall be punished.”

“Lord! What crime! Please tell me!”

“Why do you chase darkness around? You go and chase him out of wherever he is! You do not let him remain anywhere at all. Do you have the only right to this world?”

“But, Lord! Who told you this?”

“Darkness himself came here crying.”

“Lord, O Lord! Please pardon me! In my unrestrained wandering of infinite time, I have never seen darkness! I do not even know how he looks!”

Brothers! So true! Where there is light, darkness cannot remain at all. So how would he have seen darkness? Well, we need to manifest this ray of light, so that the darkness of ignorance shall not remain. Our thinking that body is the soul, or mistaking the mind, life or senses for the soul is our ignorance. Let us manifest the *bheda-vijnana* to dispel this ignorance.

First of all – The differentiation between animate and inanimate i.e. *bheda-vijnana*. Body and soul are separate. Body is inanimate while *atma* is *chetan*.

Secondly – The differentiation between natural and affected disposition. Knowledge etc. are the natural disposition of the soul, while anger etc., are the affected disposition.

Thirdly – Differentiation between the transformations in the states of original disposition – *paryayas* - and its *gunas*. While *gunas* are eternal, the *paryayas* are momentary.

Fourthly – *Guna-dravya bheda-vijnana*. Dravya is where the *gunas* reside. I am *atma* the *dravya* and knowledge etc. are my *gunas*.

Thus being able to differentiate in so many ways i.e. *bheda vijnana*, is knowledge and when this manifests, ignorance vanishes. The state of attachment is the wandering of the *jiva*, it is ignorance. In the pure state of the *jiva*, there is no place for attachment etc. A firm belief in this, is knowledge.

Knowledge is light. Without light, the path cannot be seen; you cannot walk the path, there cannot be progress. Only when there is light can you step on.

Here *Gurudev* is disclosing the path of *moksa* to the disciple. The first requirement there is of the light of knowledge. He says that only then you can step ahead. So it is our duty to first remove ignorance and manifest knowledge.

To explain this statement, there is a detailed analysis over almost 22 *gathas*; so that the disciple may understand the *moksa* upaya properly.

So more in the next . . .

## ***So the state of break-through . . .***

The devoted pursuit of the three gems, happens only after the awakening of the *moksa bhava*.

From infinite time, the *jiva* has been lying in the state of bondage. All the transformations of the *jiva* until now, were on account of the bondage. The affected transformations have at some places led the *jiva* to good karmas while at others they have led to evil karmas. This state of bondage is the state of ignorance, it is the state of karma.

Both the good and evil karmas have been called karma *bhava* and karma *bhava* has been called ignorance. That is to say that evil *bhava* is ignorance and good *bhava* is ignorance too. Why so? A *Mithyatvi jiva* binds both *papa* and *punya* karma. It is not as if being a *Mithyatvi*, it binds only *papa* karma. Even such a *jiva* has a tapering off of *kashayas*. The *shubha* yogas of mind-speech and body prevail, so there is *punya bandha*. And even after attaining *samyaktva*, the *jiva* continues to bind both *papa* and *punya* through good and evil thoughts. When the *punya bhava* and *papa bhava* of both types of *jivas* is termed as ignorance, then what is the difference between the two? Both have been called ignorant.

But no, it is not so! First of all let us be clear that the bondage of *punya* and *papa* has not been termed as ignorance. The thoughts have been called ignorance. That is to say, the interest in *karmabhava*, the affection therein has been called ignorance. A *Mithyatvi jiva* does have an interest in *karmabhava*, an attachment towards it and therefore that *bhava* of its is in the form of ignorance. But a *samakit jiva*'s *mati jnana* and *shruta jnana* have transcended the stage of ignorance and have now come into the form of knowledge. As a result its vision of the true form of the self is clear. The attachment towards the karma *bhava* is severed due to a firm belief within, that the self is the



*atma*, independent of everything, unattached and therefore karma *bhava* is not the *bhava* of the self but only a perversion. This is the difference between a *Mithyatvi jiva* and a *samakit jiva*. Karma bondage is not ignorance, the karma thought is ignorance. In the *samakit*, the karma *bhava* would have been left behind and the *moksa bhava* would now be manifest.

Now, Srimadji talks about the reasons of karma *bandha* and its path –

जे जे कारण बंधना, तेह बंधनो पंथ;

ते कारण छेदक दशा, मोक्षपंथ भव अंत . . . . . ९९

Attachment and aversion are the two major reasons of karma *bandha*. With a little elaboration – *mithyatva*, *avrata*, *pramada*, *kashaya* and *yoga* are the five reasons of karma *asrava* and *bandha*. The presence of these reasons and the attachment towards them holds down the *jiva* on that path.

Normally it so happens that we can understand a person having an attachment towards some thing or somebody. But how can there be attachment for attachment? It is not a substance visible to the eyes that we may see and develop an attachment towards it. But if we evaluate our inner self we realise that we go so much out of the way to appease a person so that the attachment that we have in him continues unabated. How well we look after him! How we try to please him with body, mind and wealth! Even if we do not have the means, sometimes we go beyond our means and how we exert to retain the attachment with the attached person! In fact, even without doing none of this for the other person, the feeling of attachment within us still needs to be fed. Without dependence it does not get fed. Therefore, we make this person a prop and pamper the feeling of attachment that is within us.

What an effort just to ensure that the attachment of that person towards us does not reduce in any way! This is attachment towards attachment.

Same goes for aversion too. You will make all efforts to feed the feeling of aversion that you have for a person. You will feel pleased to see ill happen to him, hear ill about him. If you cannot spoil anything for him, and if somebody else does, you will develop a feeling of attachment for that person. Thus we feed the feeling of aversion lying within us.

So long as the feeling of feeding attachment and aversion is lying in us, the free state of *atma* does not manifest. The attachment for bondage further grips the bondage. How can those who have a love for bondage develop a love for freedom at all? That is why *moksa bhava* does not arise. And this path of attachment and aversion is the path of bondage.

If a state that can break-through these reasons occurs within, only then can the lead to *moksa* be caught. The state occurs naturally. Once it appears within us, it somehow finds a direction. It needs no guidance.

What is this state? Brothers! We have experienced the state of attachment and aversion. When we see a beloved person or thing, or for that matter when we even hear their name, or when we even think of them every pore in us is filled with joy, there is happiness all over, we begin to sway in happy memories. We again throw ourselves into old experiences. We lose track of the time that is lost in doing this. This is a state of attachment which the *jiva* easily slips into; which needs no effort at all to be awakened.

The state of aversion is equally easy to the *jiva*. That is why the enmity with somebody sometimes gets carried on for lives together. Even if a direct opportunity is not available, you wish such great ill in your mind for the enemy. What feelings of jealousy and hate must you be harbouring for this purpose! All these thoughts very easily awaken in the *atma*.

Only if a greater ease, than the ease with which the state of attachment or aversion comes to us, appears in attaining a state free from attachment and aversion, can the end of the path of bondage be seen. The tradition of attachment etc. has been continuing from infinite time. The *atma* has not yet awakened the strength to break through it. When it awakens, there will be a decline in attachment etc. Otherwise attachment etc. are quite strong. They will not allow the strength of the soul to awaken at all. Hence, the *jiva* has to awaken the strength of the soul with an effort.

The first state in this process is the *samakit*. Only when the *jiva* stops the *asrava* of *mithyatva*, the *sanvar* of *samakit* is born and one link of the infinite tradition is broken in between. *Jiva* has made efforts to control anger etc. but has not succeeded in them, will not succeed. First of all there have to be efforts to remove *mithyatva*. When *mithyatva* is removed, the *anantanubandhi kashayas* (binding from infinite time) are bound to go away. The remaining *apratyakhyani*, *pratyakhyani* and *sanjwalan kashayas* then can hardly exert their strength. They will certainly make their presence felt, try to create hurdles, but the *jiva* by now has a key with it, that is *purushartha* – a supreme effort, with the help of which it will progress. The *atma* would have garnered strength enough to put up a fight against the *kashayas*. The *jiva* might sometimes lose the fight, but will rise again and face with courage and eventually the *kashayas* will have to concede defeat. Freedom is truly achieved when they are removed. Once *mithyatva* is trounced and despatched, the natural state to do all this awakens in the *atma*.

Just as the state of attachment etc. is seen to appear naturally in the *atma* which is the affected disposition, so too when the *jiva* begins to come into the natural disposition, the *moksadasha* appears naturally.

The feelings of attachment etc. constitute *mithyatva*. *Mithyatva* is of many types. Among them, not having a resolute, unwavering faith in the Jineswar and his path also constitutes a type of *mithyatva*. Unless there is a faith in the word of the Jineswar, unless there is dedication to the path indicated by him, unless there is a total devotion towards Jineswar, the *jiva* cannot reach self-realisation. *Mithyatva* will not be removed and *Samyak darshan* cannot be achieved.

When there is such an unwavering faith in the Jineswar, anything may happen, any damage whether materially, physically or psychologically may occur, but the faith in the Jineswar is unmoved. It does not get displaced.

Faith in these three – *Arihant*, the Lord; *Nirgrantha*, the *Guru* and benevolent *dharma* defined by the *Kevali*, begins to dwell within. The *jiva* will accept only the absolutely *Veetarag* as the Lord. Nothing short of the state of *Veetarag* will do. Any person with the effects of attachment etc., cannot be in the category of the Lord. Such should be the unwavering faith in the *samakit*.

There is an anecdote from the times of *Bhagawan* Mahaveer. *Prabhu* was in Champapuri. The *Samavasaran* was in progress. Numerous humans and devas are present there to absorb the sermon of the *Prabhu*. When the sermon got over, a mendicant by name Ambad, who was a devotee of the *Prabhu*, came over to him and said: “*Prabhu*! I am headed for Rajgruhi. Is there any message?”

“Oh yes! Ambad! The chariot-man of Raja Shrenik, the king of Rajgruhi is very devoted. Give his wife Sulasa, the message of *dharma*!”

Ambad went away with bowed head, but his mind was all disturbed. A great person like Mahaveer, Lord of the three worlds, revered by devas and demons, sending a *dharma* message for

some nondescript woman! What's in this? There seemed something fishy.

Brothers! How perverse is the human mind! It does not spare doubting even the *Veetarang*, not to mention the ordinary sages. When some devotee spends more time with the sages, then don't you all begin to doubt? What's this? Why does this person frequently visit the sages? What's cooking? What do the sages have but religion to peddle? But does the human mind understand?

Ambad reached Rajgruhi. But the doubt in his mind would not disappear. How is this Sulasa? Should I find out? He went to the outskirts of Rajgruhi and assumed the form of Lord Brahma. People started flocking towards him thinking actually the Lord Brahma had himself appeared. Everybody ran to him, but Sulasa did not go even when somebody called her. So Ambad changed his form to Vishnu, and then Shiva. People came in the thousands. But Sulasa sat at her place unperturbed. Sulasa was not to be seen and Ambad was surprised. He then decided that now Sulasa should come – he took the form of *Bhagawan* Mahaveer himself.

Now the people flocking to see him, called Sulasa and said, 'Come now, Sulasa! Now that your Lord Mahaveer has come.' But Sulasa's reply was very meaningful, very touching. She said, 'No, my Sister, no! If my Lord were to come, my Self would certainly have told me of it! Why only in the city, had my Lord been anywhere near the city, my mind would be overflowing with joy. Here I feel absolutely no vibrations, hence it is not my Mahaveer, but somebody else. Go away!'

She never went. Brothers! Think! How her faith for her Lord had got woven into Sulasa's *atma*! So that when her Lord came, the message would be received from her own inner self. Nobody need carry any message. Unique devotion, indeed! How unwavering this loyalty! How dedicated this faith!

She never went. Ambad stretched far as he could see, but could not find Sulasa. He thought, 'What sort of a woman is this? Why doesn't she come? Wait, let me try another test. He changed his form again. This time as a Jain *Sadhu*, he carried the *rajjoharan* and *patra* with him, and presented himself in the courtyard of Sulasa's home. He spoke the Dharmalabha. Hearing him say it, Sulasa ran out full of devotion and welcomed him with folded hands. She sang his praises and was elated to have got the opportunity of supatradana.

That's when Ambad in the form of the *Sadhu*, asked for a *sacheta* thing. And Sulasa was stunned. She said, 'Pardon me, Sir! Either you are an impostor or you have forgotten the Jineshwar's *dharma*. A *Sadhu* should not ask for unthinkable things. Please forgive me! I am a follower of the Jineshwar. I shall not give you any *sacheta* thing. Please go away!'

Now it was Ambad's turn to be stunned. He was overwhelmed. Seeing the unique loyalty towards Jineshwar and the path he preached, even a labdhidhari Sadhak like him fell at Sulasa's feet. He appeared in his original form and said, 'Sulasa! You are just like the *Prabhu* said. I took so many forms to test you. I tried to entice you but you were not to be tempted. How great is your loyalty, your steadiness! Sulasa, *Prabhu* has sent the *dharma Sandesh* only for you. In this great city of Rajgruhi, you are the only fortunate one to whom *Prabhu* has sent the message.

Sulasa took the *dharma Sandesh* and touched it to her forehead. She said, 'Please forgive me! But my devotion is dedicated at the feet of my Lord. Nowhere else will my devotion bow. You or the other gods may well be respected but for me only my Lord is the one for whom my faith is reserved. My mind does not accept anything else!'

Brothers! When Krishna went away to Mathura from Gokul, he pined for the Gopikas. So a friend of his by name Uddhav came to Gokul to find out what was so special about the Gopikas. On reaching Gokul, he tried to tell the Gopikas that Krishna had forgotten them and that they should give him up and turn their devotion towards the formless Brahma. The reply that he got from the Gopikas then is very meaningful too –

उद्यो! मन नांही दस - बीस  
 एक हुतो जो गयो स्याम संग  
 को आराधे ईश . . . .  
 उद्यो मन नाहीं दस - बीस . . .

‘O Uddhav! We do not have 10 or 20 minds. We had but one and it has gone away with Shyam. So who is going to pray to your formless Eshwar.’ In other words, the Gopikas were devoted to Krishna with total dedication. Sulasa’s devotion was similar. Her heart never bowed to anyone other than Mahaveer. She was filled to the core with an unparalleled devotion. The feelings she expresses for the *Prabhu* are just like what *Shri* Manatungasuriji has used while singing the praises of *Bhagawan* Rishabhdeva –

मन्ये वरं हरिहरादय एव दष्टा  
 दष्टेषु येषु हृदयं त्वयि तोषमेति ।  
 किं वीक्षितेन भवता भुवि येन नान्यः  
 कश्चिन्मनो हरति नाथ! भवान्तरेपि ॥ २१ ॥

O *Prabhu*! It was good that I saw the other Gods too, for now, after having seen them I have your true recognition and as a result now my mind does not stray anywhere else but remains with you.

Thus unwavering devotion towards the *Arihanta deva* is the source of *samakita*. With *samakita* the *jiva*’s confusion is overcome. The *jiva* knows that its form is the same as that of the

*Jina*. I am the Soul, the Supreme Soul. I can manifest my Supreme state.

Apart from this, imagining bliss of the self in *par* – other than the self – is also *mithyatva*. With a misplaced goal the *jiva* continues to wander in confusion. If the *jiva* has to find its path to *moksa* then it has to abandon the belief that there is happiness in *para* – other than the self i.e in body etc. and indulging in pudgalas. My bliss is within myself. I am the pure eternal *atma* in the form of energy, with infinite bliss as the natural disposition. My true original form is total bliss of knowledge. I am pure, unattached. When such realisation of the original form of the *jiva* prevails, it is the state of freedom from bondage – *abandhadasha*. When such a state occurs, the path of bondage via *mithyatva* is cut off, and then the *moksa* path is found.

Srimadji says in the *gatha* that the *jiva* immersed in the causes of *bandha* is progressing on the path of bondage. But when a state which can break through such causes appears in the *atma*, the path to *moksa* is attained, and results in ending of the *bhava*.

More methods of attaining this *moksa* path have been told later.



### ***... prime entanglement of Karma***

Devoted pursuit of the three gems breaks through the tangle of the infinite. The *jiva* becomes free from the entanglement.

What tangle is this? What does it do? It is worthy of a thought. Yarn in its original form is free of any tangles, it is straight. It can even pass through the fine eye of a needle. Even while stitching clothes with a needle and thread, the thread can pass through the cloth if it is straight, but if it has a knot it cannot proceed, it gets stuck. If you succeed in straightening the knot then it is fine, otherwise you have to cut the thread. So where there is a knot, a tangle there is a brake. When there is a brake, there is no progress.

If we were to discuss the practical world, the relations between various people will be smooth sailing only as long as there is no tangle of misunderstanding between them. Once such a tangle occurs, then everything begins to take a turn for the worse. Then it is only a matter of crossing swords. So long as there are good relations, berating each other in a little leg-pulling even sounds good. But when the relations sour then even a straightforward matter sounds questionable. When there is a knot, a tangle, relations tend to get stuck.

But the knot that is necessary is the one at the end of the thread. If you do not tie a knot at the end of the thread while stitching, the thread will not remain on the cloth, it will pass through. Hence, this knot is useful. Similarly even in practical life, relationship is the knot of friendship. In the absence of this knot, relations cannot be developed, they cannot be lasting. Only the knot of friendship can make the relations last.

Even in spiritual life, it is necessary to understand the knots of both types. Which knot is the one that gets you stuck and which is the one that is useful? Here Srimadji is telling us the

method for attaining *moksa*. Therein he explains as to what is necessary to be done foremost.

Earlier instead of talking about vows-activities-rituals, he said, the ignorance of the *jiva*, which is a result of the karma bhavana should be destroyed and *moksa bhava*, which is like residing in the Self, should be awakened. Once the *moksa bhava* is awakened, the vows and rituals automatically, naturally come into practice. No effort is required for that.

Further, after explaining that by giving in to the causes of *bandha*, we progress on the path of *bandha* while with the causes of *moksa*, it is possible to progress on the path of *moksa*, Srimadji, while explaining the main causes of karma *bandha* and the resultant tangles, says –

राग द्वेष अज्ञान ए, मुख्य कर्मनी ग्रंथ;  
थाय निवृत्ति जेह्यी, ते ज मोक्षनो पंथ . . . . . १००

Primarily attachment, aversion and ignorance are the three knots of karma *bandhana*. These are the knots that come in the way of spiritual progress of the *jiva*. We have discussed attachment and aversion several times, moreover we indulge in attachment and aversion everyday, and as such are acquainted with it. These two are the greatest bonds. In *Shramana Sutra* it is said – दोहि बंधणेहि, राग बंधणेण दोस बंधणेबंधं – the two bonds of attachment and aversion are the causes of karma *bandhana* while the third is ignorance.

Ignorance is of two types – one is due to the rise of *jnanavarniya* karma and the other due to the rise of *mohaniya* karma. There is a difference between both types. Ignorance due to the rise of *jnanavarniya* karma means that either the intelligence will be low or non-existent. There will not be an ability to understand, a lack of intellect. But that will be the limit of the loss. While the ignorance that comes with the rise of *mohaniya* karma is in the form of perversion. Knowing a

substance as it is is *Samyak jnana* and not knowing a substance as it is or for that matter knowing it as it is not, foisting the false beliefs of one self on to the substance is a great ignorance. This in other words is called *mithyatva*. It does not allow the true understanding to arise and confuses the *jiva* with perverse beliefs which results in a terrible loss.

*Mithyatva* creates the illusion of something being there when it is not; it instils the belief that leads to mistaking a *kudeva* for *sudeva*, *kuguru* for *suguru* and *kudharma* for *sudharma*. In the same way, *jiva* is mistaken for *ajiva* and *ajiva* for *jiva*. It prohibits the true understanding of the path of the *Veetarag*. Thus the ignorance due to *mohaniya* misleads the *jiva*. The reason why the *jiva* has not been able to attain *moksa* until now is this ignorance. While the ignorance due to *jnana varniya* does not inflict a very great damage on the *jiva*. *Jiva* may not be able to study, may have difficulty in remembering, may not be able to learn things by heart in spite of a great effort – but *moksa* is not hindered due to all these.

The character of Mashatusha Muni is famous in our history. He had a strong rise of *jnana varniya* karma. In spite of unlimited effort, he could not remember even a single *gatha* from the scriptures. He was very sad. Other Munis were experts in the Scriptures, but he could not learn anything. He went and lamented before his *Gurudev*. The *Guru* was an experienced great man. He knew that this *Sadhu* suffered from the rise of a strong *jnana varniya* karma. But there were no feelings of *mithyatva* in him. Attachment and aversion had become subdued, the *atma* had gone into a state of low karma and subdued passions. To keep up the spirits of the Muni, the *Guru* gave him a beautiful and meaningful chant – मा रुष मा तुष – *Ma rusha ma tusha*, and said, 'O Blessed One! Since you cannot remember much, you merely chant this. You will be able to go through without difficulty'. The Muni started happily chanting the sutra. He was immersed

in it. Reciting the same sutra through the entire day, he even forgot the ru in rusha and the ma before tusha. What was left was just ‘*mashatusha*’ – which he was reciting continuously. And that’s how he got the name.

The meaning of the sutra is – do not get angry that is averse in adverse circumstances and do not get happy that is attached in favourable circumstances. In reality, the chanting of the sutra led to the decline of both attachment and aversion and even the Muni did not realise when the two were totally destroyed. And the Muni attained *kevaljnana*. Brothers! The thick peels of *jnanavarniya* karma could not last before the equanimity and simplicity of the Muni. It had to give way and the lamp of *kevaljnana* appeared. He never studied the scriptures, never chanted the *gathas*, never entered into debates, never gave any discourses, and yet attachment and aversion were totally uprooted. He could thus reach the goal of *moksa*. Thus the ignorance due to *jnanavarniya* does not mislead or arrest progress. But the knot in the form of attachment and aversion is the one that arrests the *jiva*. Attachment, aversion and ignorance are like the knot that is in the middle of the thread-length which do not allow the *jiva* to take steps of progress. Only if that knot is cut, can the *jiva* become free from thoughts of *mithyatva* and attain *samyaktva*.

It is only when the *jiva* comes into the waxing phase and progresses by increasing the pure thoughts of the *atma*, that it can exhaust the seven *prakritis* – namely three of the *darshana-mohaniya* and four of the *anantanubandhi* – and attain *samakit*. First the *jiva* does the *yatha pravrittikarana*. That is to say, it exhausts the state of 69 *krodakodi* sagars out of 70 of the *mohaniya* karma. What is left is the *mohaniya* of but 1 *krodakodi* sagar – this process is called *yatha pravrittikarana*. It does not take the *jiva* any great effort to reach upto this stage. Even the lowly *jivas* also manage to reach this stage several times. But

they cannot break through the impregnable knot of attachment and aversion. For the lowly *jivas* do not have the ultra pure effects required for the effort. As a result, even after reaching this stage, they turn back and again add to their *mohaniya* karma.

But when a *jiva* on the higher plane reaches this stage, and attains a greater flow of pure results, it can destroy the knot of attachment and aversion. In the scriptures, this has been termed as *apurvakarana*. Such results do not come to the *jiva* often, they are rare. That is why they are called *apurvakarana* – never before *karana*.

With the cutting of the knot of attachment and aversion, the *jiva*'s activities display an exemplary purity. This purity is called *anivrittikarana*. That is, the *jiva* is now bound to attain *samyaktva*. It manifests the *bheda vijnana* and that is why it is called *anivrittikarana*.

Thus, a *jiva* progressing with pure thoughts, breaks through the knot of attachment and aversion and attains *samyaktva*.

When this knot is disentangled, that is to say, as mentioned earlier, when the three prakritis of *darshan mohaniya* and the four prakritis of *anantanubandhi* kashaya namely *krodha*, *mana*, *maya* and *lobha* are either dissolved through *upashama*, or through *kshayopashama* or through *kshaya*, the *jiva* either attains *aupashamik samyaktva*, or *kshayopashamika samyaktva* or *kshayika samakit* respectively.

One thing needs to be understood here. The *kshaya* of *darshana* and *mohaniya* is imperative for attaining *samyaktva*. But why is the *kshaya* – *upashama* of *anantanubandhi* in the form of *charitra mohaniya* prakriti necessary?

The passions of *anantanubandha* remain with *mithyatva* and lead to infinite bondage of karma. This tradition goes on for infinite time. The relation of *mithyatva* and *anantanubandhi* is *avinabhavi* i.e. they never remain without each other. Where there

is *mithyatva* there will be *anantanubandhi* and vice versa. Both ripen at the same time and moreover they both support each other. That is why if *samakit* has to be attained one has to wage a war with them both. Only if the two are vanquished can *samyaktva* be attained.

Once *samyaktva* occurs, a *jiva*'s attaining *moksa* is certain. If the *samyaktva* remains sustained, if the pure effects of the *atma* can turn from strong to stronger to strongest, then the *jiva* may even attain *moksa* in the same life. If not, at least after three births, or fifteen births or even later, *moksa* is bound to happen. Now there is no need to spend infinite time. Once the *anantanubandhi*, which inflicts infinite bondage, has been demolished, it cannot prevail in spite of its best effort and hence the *jiva* progresses on the path of *moksa*.

That is exactly what has been said in the *gatha* – थाय निवृत्ति जेह्यी, ते ज मोक्षनो पंथ – The path which leads to the freedom from attachment, aversion and ignorance is the path to *moksa*. Here the *purushartha* for attaining *samyaktva* is the path to *moksa*. Once the *jiva* does this effort and tastes *samakit*, it does not like to give up that taste. Per chance, if *samakit* is lost for a while, the *jiva* does not forget that taste, and it yearns for it and attains the *samakit* state. And that is how it progresses. That is the path to *moksa*.

Only when the knots of attachment and aversion begin to hurt that the *jiva* awakens to the desire of taking up such an effort. Brothers! When there is a knot of misunderstanding in the relation with somebody, that knot hurts for the whole life. The *jiva* feels that it would be best if it could be entangled. It even attempts to do so. So also, only when the knots of attachment and aversion begin to bother, hurt and hamper, can the *jiva* respect the effort to come out of the *mithyatva* state to attain *samakit*.

That is what the *Gurudev* is trying to explain to the disciple – that it is not necessary to search for the *moksa* path at any intersection. It is very much within us. If one can step inside, the path is there to see. One can find a straight-forward and simple path. Just begin to disentangle the knots of attachment, aversion and ignorance and the path will be clear.

*Gurudev* will further explain about this path.

### ... bereft of any illusion!

The devoted pursuit of the three gems helps the *jiva* attain the original true form. The present form of the *jiva* is not its original form. It is an illusion on account of the grime of karma.

While describing the pure form of the *atma*, Srimadji is also telling us about the impure form. He also tells us about the need to abandon the impure form and to attain the pure original form. He also says that this is the method through which the path of *moksa* can be found –

आत्मा सत् चैतन्यमय, सर्वाभास रहित;  
जेथी केवल पामिए, मोक्षपंथ ते रीत . . . . . १०१

Here the characteristics of the *atma* have been described. Sat and *chaitanya* – these two characteristics are the pure state of the *atma*. Illusion is an impure form of the *jiva*, and the state without illusion is the pure state of the *atma*.

Sat means existence. That which has an eternal existence, which can never be destroyed, is sat. Asat has no creation and sat has no decadence. Gita also says –

नासतो विद्यते भावो नाभावो विद्यते सतः

In this universe, that substance which has no existence will never be created anew, and that substance which is in existence can never be destroyed. Earlier in the *Atmasiddhi Shastra*, while establishing the eternity of the *atma*, Srimadji has expressed these very thoughts. The *atma* i.e. *chetan* – animate and the *paramanu* i.e. *jada* – inanimate are both eternal in their fundamental form. The element of impermanence in them is their transformation. Transformation gets created as well as destroyed, but the substance itself remains permanent – eternal.

The *atma* too takes on many transformations such as *gati*, *jati* etc. They all get destroyed, but the *atma* in all of them remains



the same. How much ever the wandering in the births, but the *atma* never gets destroyed. Through all the three times the existence of the *atma* is the same. It is a substance with eternal existence. In the event when the *atma* becomes free from all karmas and attains the *siddha* state, all the external feelings are destroyed but the *atma* does not lose its existence. Therefore, it is sat.

*Atma* is chaitanyamaya – full of life. The uncommon characteristic of the *atma* that separates it from all other substances is its *chaitanya* – life. This characteristic is not there in any other thing but the *atma*. The *jada dravya* – inanimate substance is existent but it is bereft of life – *chaitanya*. There are many other strengths in the inanimate which the world can make use of. But ultimately it is still inanimate. The *atma* is *chaitanya* and therefore it lives. The life of the *jiva* is its *chaitanya*.

Further, since the *atma* has a life, it is also endowed with knowledge. Knowledge is also an uncommon characteristic of the *atma*. It does not exist in other substances. Only because knowledge is the characteristic of *atma*, the *atma* enlightens the self and others. *Atma* knows the self as well as other substances. The specialities of the *jiva* differentiate it from the inanimate. The entire business of this material world is running on account of these specialities. Among the six dravyas, if the *jiva* also were to be inanimate bereft of life and knowledge, then the shape of this world would have been altogether different.

In the same way, *atma* is sat, it is endowed with *chaitanya*, and hence it can attain *moksa*. Had it not been sat, it would itself have got destroyed, and then who would have attained *moksa*? Indeed, the endless experience of the eternally pure bliss of *chaitanya* by the *atma* is itself *moksa*.

Had the *atma* not been endowed with *chaitanya* then what would *moksa* be? Therefore, these special characteristics of *atma* are proof that it has a *moksa*.

Now the third characteristic mentioned is 'bereft of all illusions' – where there is illusion, there cannot be actuality. Both are diametrically opposite. Illusion is illusion, it cannot be actuality, while actuality is actuality, it is not illusion. *Atma* is always with *chaitanya* and knowledge. If we indulge in something which does not have these two characteristics believing it to be *atma*, then that is the greatest illusion. Until now, the *jiva* has believed the body to be the *atma*. It has developed a possessiveness for the body, it has increased the affection towards the body. If the body is inanimate and is bereft of knowledge then how can it be my true form? This contact has occurred on account of the karma *sanyoga*. Not once, but several times, such *sanyoga* occurred and even *viyoga* has happened. In spite of that, the feeling of possession over the body has not gone. Wherever the *jiva* has taken on a body, it has immediately developed the feeling of 'I' in it and has been feeding that belief.

Due to karma, along with the body, a lot else was attained, but that was all attained by the body and not the *atma*. The body may be beautiful on account of the rise of *nama* karma but the *atma* says, 'I am beautiful'. The body may be born in a high and mighty dynasty on account of the rise of *Gotra* karma, but the *atma* says, 'I have a great pedigree'. The body may be healthy on account of the rise of *shata Vedaniya* karma, but the *atma* says, 'I am happy, I am fortunate, I am endowed with *punya*'. Thus it has been making an effort to prove every illusion as actuality and has been attaching the 'I' with 'mine'.

The sages say, all these are illusions. *Atma* is not man, it is not possessing a beautiful body, it does not belong to a high or low dynasty, it is not endowed with *punya*. All these are the symptoms of the perverse state of the *atma*. How can they belong to it?

Where there is illusion, there cannot be actuality, hence it cannot provide the desired result. Water in a mirage is not

actuality but illusion. It can never quench the thirst. In the same way, if the form available to the *atma* due to affected disposition is mistaken for the true form of the self, it cannot lead to the attainment of spiritual bliss.

Srimadji says that merely achieving the true form of the *atma* that has been told here, is itself the path to *moksa*. Nothing else remains to be done. The *atma* acquires a firm realisation that I am the eternally existent, indestructible, everlasting substance of *atma*. My true form is *chaitanya*. The characteristic of infinite knowledge is my pure natural disposition. And free from all illusions, I am just the *atma*! *Atma* alone. If this realisation occurs to the *jiva*, then it is on the path to *moksa*.

The reason why the path to *moksa* was not found is that until now the *jiva* believed all the material feelings to be its own, and never attempted to extricate itself from them. As a result the *jiva* merely travelled on the path of this material world and could never rise above it to make an effort to be able to reach the supreme travel.

The resultant activity of the *atma* while making this tremendous effort is the *jiva's moksa bhava*. And the *purushartha* in this *bhava* is the path to *moksa*.

The *purushartha bhavas* which a *jiva* can suitably include in its activity on the path to *moksa* are mentioned later.

## *Karmas are of many types . . .*

The devoted pursuit of the three gems breaks through the bondage of karma remaining on the *atma* from infinite time. This bondage, in spite of being without a beginning, does have an end.

A superior *atma* can break through these bonds but the bonds of an inferior *atma* never break. Its bondages neither have a beginning nor an end. Superiority and inferiority are the resultant feelings of the *jiva*. Why is a certain *jiva* superior, and why is another *jiva* inferior? There is no answer to this query. There cannot be any reasons attributed to. This does not happen purposefully, for those are the resultant feelings of the *jiva*.

The other *bhavas* of the *jiva* are related to karmas. Namely, *audayika bhava*, *aupashamika bhava*, *kshayopashamika bhava* and *kshayika bhava*. *Audayika bhavas* are that state of *jiva* which occurs due to the rise of any one of the eight karmas. The state of ignorance that occurs in a *jiva* due to the rise of the *jnanavarniya* karma is the *audayika bhava*. Similarly, the *bhava* that occurs in a *jiva* due to the rise of various other karmas is also *audayika bhava*.

The *aupashamika samyaktva* and waning of attachment and aversion that occurs due to the *upashama* (extinguishing) of *mohaniya* karma is *aupashamika bhava*.

The *jnana* and *darshana* occurring due to the *kshayopashama* of *jnanavarniya* and *darshanavarniya*, the *samyaktva* occurring due to the *kshayopashama* of *mohaniya* and the awakening of the *virya* and other strengths due to *kshayopashama* of *antaraya* and the waning of attachment and aversion, are all *kshayopashamika bhava*.

The *kevaljnana*, *kevaldarshana*, *kshayika samakit*, *yathakhyat charitra* and *anantavirya shakti* arising with the

*kshaya* of four *ghati* karmas – this is the *jiva*’s *kshayika bhava*. In addition, the *siddha* state being attained after the total *kshaya* of eight karmas, i.e. also four *aghati* karmas, is the *kshayika bhava*.

Thus, all the four *bhavas* are pertinent to karmas. They are related to karmas. But in the *parinamika bhavas* of the *atma* there is no relation to anything. The life in a *jiva* is also *parinamika*. If somebody questions, ‘Why the *jiva* lives? Who put the life in it?’ or ‘Why is *ajiva* lifeless? Who put the lifelessness in it?’, then these have no answer. This is not something that can be put in or made out. It is there because it is there. So also *bhavyatva* and *abhavyatva*.

So many innocent people keep asking as to why God was partial? Why did He make some *jivas bhavya* and some others *abhavya*? An *abhavya jiva*’s wandering in the material world is never ending: the poor fellow will observe all *vratas* and vows, sing prayers and praises, perform *pujas*, even accept monk-hood and observe the *mahavratas* perfectly; yet he has no *moksa*. Why so? All this remains superficial, it does not touch the inner self at all. He remains intact from within, nothing soaks into the self and he cannot avoid the wandering of the world. So why did the Lord make such *abhavya jivas*!

These questions of an innocent *jiva* are pertinent. But the answer is just that the Lord does not make anybody. He cannot make anything. He has not placed the *bhavyatva* or *abhavyatva* in anybody. Both these are the *parinamika bhavas* of the *jiva*.

The learned present the example of a cupful of green-gram. When this cupful of green-gram is boiled, some four seeds remain hard. They just don’t get boiled. Try as you may, many times over, yet they do not soften. Why so? What is it in them? The farmer in whose farm these were grown was asked. He says, ‘From my whole farm I reaped several quntals of green gram. I

had brought them all up in an identical atmosphere. It was the same land, fertiliser, water, light and nurture that all got. Other seeds from the same pod have boiled well, but these four seeds have remained thus. How? Even I do not know how. These were to be so and so they are.

Brothers! Asks the scientists, send the seeds to a laboratory! But will that reveal why? No, never. Well, same goes for *bhavyatva* and *abhavyatva*. It is *jiva's parinamika bhava*. It is unintentional.

The *bhavya jivas* can break through the bonds of karma. Therefore, now Srimadji tells us what the bondages of karma are and how many –

कर्म अनंत प्रकारनां, तेमां मुख्ये आठ;  
तेमां मुख्ये मोहनीय, हणाय ते कहं पाठ . . . . . १०२

We have been told that karmas are of eight types. But here it is said they are of infinite types.

Every *jiva* has a bondage of karma from time to time. We have already deliberated upon the reasons for this bondage. A *jiva* gets bound with karmas as a result of feelings of attachment and aversion. We all know from experience that these results are not always identical. There is always a loss and gain of the six *gunas* of intense or moderate feelings. And each one of them has so many types! A *jiva* may develop a moderate feeling of attachment once, at the next moment it might be moderate of a different type and another type in the third moment. Thus moderate feeling of attachment itself can be of several types. Similarly, there would be several types of more moderate and most moderate. As also several types of intense, more intense and most intense.

In this regard, one *jiva* in just one life, will be affected by infinite types of feelings of attachment etc. Whenever and whatever be the affectation, matching karmas get bound at the

same time. If affectations are of infinite types, then karmas too are of infinite type. In a supremely pure *jiva*, there are infinite virtues. These infinite virtues get perverted due to karma, and that is when infinite affectations of attachment and aversion arise in the *jiva*. These affectations bind infinite karma. These karmas further suppress the infinite virtues. Thus the cycle of infinite goes on and on. That is why it has been said that karma is of infinite types. The sages, in their own enlightenment, have seen such various affectations and the various karmas that bind due to them. An affected *jiva* cannot understand this matter with its intellect and hence the sages have divided and classified these infinite affectations into eight types. Those affectations which looked similar, were classified as one category. They called it say, *jnanavarniya*. What covers – avarana - the *jnana* is all a curtain. Whether thick, thin, light, heavy, strong, worn out, they are all curtains. So they believed, and categorised all these curtains on knowledge as one and called them *jnanavarniya*. Similarly, other karmas were also explained. Indeed, the reason why these infinite karmas were classified as eight karmas was that in the totally pure and omniscient *Siddha* Paramatma eight *gunas* appeared, which were the most valuable among the infinite *gunas*. For the fading of every one type of karma, one *guna* appeared. Thus, the karmas which could suppress eight *gunas* have been categorised as eight types. And thus all infinite karmas were classified within these eight types. They are – 1. *Jnanavarniya*, 2. *Darshanavarniya*, 3. *Vedaniya*, 4. *Mohaniya*, 5. *Ayushya*, 6. *Nama*, 7. *Gotra*, and 8. *Antaraya*.

In these eight karmas, four are of the *ghati* type and four others are of *aghati* type. *Jnanavarniya*, *Darshanavarniya*, *Mohaniya* and *Antaraya* are the *ghati* karmas. The other four are *aghati* karmas.

*Ghati* karmas can be understood in two ways. One understanding can be that because these karmas suppress the

valuable *gunas* of the *atma*, do not allow them to appear, these karmas are called *ghati* karmas. The *jnanavarniya* suppresses the *anantajnana guna*, the *darshanavarniya* suppresses the *anantadarshana guna*, the *mohaniya* suppresses the *anantasukha* and the *antaraya* suppresses the *anantavirya guna*. As long as these four karmas rule, the *gunas*, that are in the form of the pure true disposition of the *atma*, do not appear. Not allowing the *gunas* to appear is *as good as destroying* (ghat = to destroy) them. Otherwise, the karmas do not have in them the power to totally destruct the *gunas* of the *atma*. They merely do not allow them to appear.

If we considered the other way, the *jiva*, when it performs the tremendous effort, can destroy all these four karmas in one stroke. All the pursuit by the *jiva* until now has been for the destruction of these four karmas. The foremost battle was with the *mohaniya*. With the vanquishing of *mohaniya*, the other three disappeared. Indeed, a *jiva* can suppress – attain *kshayopashama* of – all four karmas. And with a great effort, can totally destroy them. That is to say, the *jiva* has the strength in it to destroy these four karmas, however strong they may be. In fact, that is the aim of the *jiva*.

For *aghati* karmas, nothing requires to be done. Those miserable karmas do arise when their time arrives, but they do not obstruct the natural stability of the *jiva*. The one who has vanquished four *ghati* karmas and attained *kevaljnana*, does still have four *aghati* karmas. But they are burnt out and disposable. They cannot do anything. Their existence is only until the *ghati* karmas exist. It is true that these *aghati* karmas will get destroyed in the same *bhava* as the *ghati* karmas. They cannot stay on. Of course, it is also true that in a *kevali parmatma*, after attainment of *kevaljnana*, these four *aghati* karmas may well not cause any trouble, may well not create any perversion, but they do delay the attainment of *moksa*. The *kevali* has to remain with the body



as long as these *aghati* karmas remain. But it should also be understood that the state of the *atma* of a *kevali* is in no way different from that of the *Siddha parmatma*. Therefore, a *kevali* may well be with a body, but is free from life. That is why, the *aghati* karmas are no obstruction.

The quintessence is that a *jiva* cannot make any effort to destroy the *aghati* karmas. These karmas are not destructible through effort; they disappear after their time runs out. No effort can destroy them before that. Whereas, the *jiva*'s tremendous effort is very useful in destroying *ghati* karmas. However long their duration may be, the *jiva* can shorten it, bring the karmas to ripen, suffer them and then get absolved of them with a tremendous effort.

Thus, while the four *ghati* karmas have the strength to totally suppress the four anantagunas, the *jiva* not only has the strength to suppress the *ghati* karmas, but also to totally destroy them. The *jiva* has the great strength to raze down the karmas.

Among the *ghati* karmas, the important one is the *mohaniya*. For the *mohaniya* karma not only suppresses the anant *kshayika samakit*, *kshayika charitra*, *kshayika sukha*, but simultaneously generates perversions such as *mithyatva*, *dukha*, attachment and aversion. Perversion is a very dangerous thing. One decaying thing can spoil all others. Decay is the root cause of all illnesses. Ayurveda says that the human body is a composition of the three energies of *vata*, *pitta* and *kapha*. All three are useful to the body. But even if one of them develops an imbalance, the body develops an illness. That is damaging.

Allopathy says that the body has all the bacteria of all the illnesses. As long as they are in a balance, they are beneficial to the body. But the moment, there is an imbalance and decay sets in, the body is engulfed by illnesses; the bacteria turn detrimental.

In the same way, the valuable *gunas* of the *atma* are always beneficial but when the decay in the form of *mohaniya* sets in and begins to spread, attachment-aversion-ignorance begin to grow. If there is something that can make a *jiva* miserable in practical life as also in spiritual life, it is this attachment-aversion. But the *mohaniya* makes the *jiva* so unconscious that it does not realise what it is doing. It is even unaware whether its own activity is proper or improper. Where *mohaniya* gathers strength, other *karmas* too begin to support it, and it grows stronger and stronger. That is why *mohaniya* has been called the King of *Karmas*. During the period of *sadhana*, the *jiva* wages a war against *mohaniya* alone. Once *mohaniya* is vanquished, others are easily conquerable. Srimadji has also said –

एक विषयने जीततां जीत्यो सौ संसार;

नृपति जीततां जीतिये, दळ, पुर ने अधिकार . . . .

Passions are a malaise caused by *mohaniya*. Once *mohaniya* is conquered, everything else can be conquered.

Now, what the categories and sub-categories of *mohaniya* are, and how they can be vanquished, will be the topic later.

## ***Enlightenment and Veetaraag State destroy . . .***

The pursuit of the three gems demolishes the hurdles in the way of *moksa*. All the causes of karma bondage are hurdles in the way of attaining *moksa*. Therefore, it is prudent to first understand them.

Primarily, let us discuss the *mohaniya*. Srimadji has told us that among the infinite karmas, there are eight important and that of these eight, *mohaniya* is the foremost. What are the causes of *mohaniya* bondage? What are the feelings that prevail when *mohaniya* arises? And what are the means of breaking the bondage of *mohaniya*? All these three subjects need to be addressed.

In the Tattvarthadhigam Sutra, the cause of *mohaniya* karma bondage has been told –

केवलश्रुतसंघ धर्मदेवावर्णवादो दर्शन मोहस्य । ६-१५

Avarnavada of – that is denigrating - *kevali parmatma*, the knowledge, sangha and *dharma* cause the bondage of *Darshana Mohaniya Karma*. Denigrating kevalis and others, planting non-existent blemishes on them, as also trying to establish them as falsehood in several ways leads to the bondage of *Darshana Mohaniya Karma*.

कषायोदयात्तीव्रात्मपरिणामश्चारित्रमोहस्य । ६-१५

The affectation on the self due to passions, leads to *Charitra Mohaniya* karma. Extreme anger, pride, avarice, greed all lead to binding *Charitra Mohaniya* karma. Whatever the nature of feeling, that will be the karma bondage. If there is anger – *krodha*, then there will be the bondage of *krodha mohaniya*. So also if there is the rise of pride – *mana*, then there will be *mana mohaniya*. Thus for the rise of every feeling, there will be the respective bondage. Indeed, if there is a rise of a strong passion

and one gets mixed up with it, the bondage is also strong. But if the *jiva* can maintain equanimity even in the midst of a rise of strong passion; can avoid the expression of the passion in mind, speech or body, then as a result of not having given in to the rising passion, there is no karma bondage. Similarly, if the rise of the passions is mild, the bondage is also light. And if one does not get mixed up with these arising passions, there is no bondage.

Thus the cause of *mohaniya* karma is the arising of *mohaniya* itself. Among the causes of *Darshanamohaniya*, the denigration of kevalins and others is believed to be one, but that denigration occurs on account of aversion. We do not denigrate somebody about whom we do not have aversion. Developing aversion is in itself the rise of *mohaniya*. Therefore, the cause of *darshana mohaniya* is the rise of *mohaniya*.

Attachment, aversion and *mithyatva* are the main feelings which are prevalent upon the rise of *mohaniya*. If we are to consider them in detail, then *Darshanamohaniya* has three parts – 1. *Mithyatva mohaniya* – which prohibits the awakening of true faith, 2. *Mishra mohaniya* – which prohibits the distinguishing of the true differences between the path of *Jina* visavis other paths, 3. *Samyaktva mohaniya* – which prohibits the occurrence of pure realisation in the form of *kshayika samakit* and upasham *samakit*.

*Charitra Mohaniya* has 25 types. Of which 16 are *kashayas*. On the basis of their logic, they have been divided into 4 categories. *Anantanubandhi* – that which binds for infinity – anger, pride, avarice, greed. This is extremely strong. It prohibits even the touch of *samyaktva*; engrosses *jiva* in perverse beliefs.

*Apratyakhyani* anger, pride, avarice, greed. This is strong. It prohibits the practice of faith in the form of vows etc. in spite of attaining *samyaktva*.

*Pratyakhyani* anger, pride, avarice, greed. This is mild. Allows practice of vows etc. to some extent but prohibits the awakening of feelings of detachment.

*Sanjwalana* anger, pride, avarice, greed. This is milder. It does not allow the total *Veetaraag* state to occur.

There are 9 *nokashayas*. Those which are not *kashayas* but which trigger the *kashayas* – joy, sorrow, rati, arati, fear, *jugupsa*, *striveda*, *purshaveda* and *napunsakaveda*. All nine names are self explanatory.

Thus with the rise of *mohaniya* karma, such feelings always prevail. We experience this day in and day out.

Now Srimadji tells us the means of destroying *Mohaniya* Karma.

कर्म मोहनीय भेद बे, दर्शन चारित्र नाम;

हणे बोध वीतरागता, अचूक उपाय आम . . . . . १०३

As mentioned earlier *Mohaniya* karma is of two types – *Darshana mohaniya* and *Charitra Mohaniya*. The perversion of the atma's virtue of shraddha - faith is *mithyatva*, that is *Darshana mohaniya*, and the perversion of the virtue of *charitra* – conduct, is attachment and aversion, that is *Charitra Mohaniya*.

If we were to consider every activity of our life, it would appear as if we were living only to nourish perversion. Behind every act of ours there is invariably attachment, aversion or *mithyatva*. In fact, we take great pleasure in indulging in these feelings, and not just that, we insist that what we are doing is the right thing happening.

Well, how can perversion be a good thing? It cannot. That is why there is this talk of demolishing it. And how? How it can be demolished has been told in the *Shastras*. Sages have said that perversion is endless in the *atma*. Even if you try to remove it one after the other, it continues to grow. Hence it should be

left alone. But you can manifest your natural disposition. Passions decline in the same degree in which the natural disposition manifests. No effort is necessary to remove them. Just as the snakes on Sandalwood trees run away upon hearing the cries of the Peacock, passions too go away as the natural disposition awakens.

To remove *Darshanamohaniya*, it is essential to manifest '*Bodha*' – understanding. The meaning of *Bodha* is worth understanding, it is quite illustrative.

Let us observe the sequence in which we acquire knowledge, when we first come to know a substance.

The interaction of a substance and our senses, leads to a '*samanya avabodha*' – a simple acquaintance. You just feel that there is something. That is '*darshana*'. After realising that there is something, there is the inquiry as to what it is. That inquiry is '*avagraha*' - perception. Then there is the quandary whether it is this or that. This situation where it is difficult to conclude is '*iha*' - conception. Subsequently, the conclusive knowledge acquired through various indicators that this is it, is '*avaya*' - conclusion. After the conclusion, holding it in memory for a long time is '*dharana*' - retention.

All these procedures are gone through in a very short time, and as such we are unaware that knowledge was acquired through such a long sequence. We presume that we saw a particular substance and immediately acquired knowledge about it.

The knowledge about a substance is called '*Bodha*'. In the same way, knowing the pure, blemish-less, dispassionate, glow like form of the *atma* in manifest, through listening to the advice of the *Sadguru* and contemplating over it, is '*bodha*'. It may be called the *bodhibija* – the seed of enlightenment, *bhedavijnana* – the science of discerning, or *atma sakshatkar* - self realisation. With the awakening of such a *Bodha*, the perverse beliefs from

infinite time get dissolved. The thinking that 'I am the doer' and 'I am the sufferer' is overcome, and the clear understanding that the self is the omniscient soul begins to prevail. This '*bodha*' itself is capable of demolishing the *Darshanamohaniya*. It may well demolish it through *upashama bhava*, or *kshayopashama bhava* or *kshayika bhava*, but it does not let the *Darshanamohaniya* remain.

The demolition of *charitra mohaniya* is through the *Veetaraag* state. *Veetaraag* state is when there is no attachment or aversion. Where there is a complete stability in the soul. The instability of the soul is due to *charitra mohaniya*. *Charitra mohaniya* begins to weaken in the degree in which the stability of the soul begins to increase. *Charitra mohaniya* is such that it can diminish only gradually. No *jiva* can totally remove it at one instance at once. A *jiva* with lightened karma, after attaining *kshayika samakit* may well totally destroy *charitra mohaniya* in a fraction of a moment. But it does take that long. As attachment and aversion begin to diminish, *charitra mohaniya* begins to wane too. Total elimination of attachment and aversion is the *Veetaraag* state. That is when not even a degree of *charitra mohaniya* can remain. *Jiva* attains its original dispassionate form which is full of sat-chit-ananda. This gradually developing state is also otherwise described as the progress in the *gunasthanas*.

By the fourth *gunasthana*, the *jiva* has partially attained the *Veetaraag* state, as a result of which the *charitra mohaniya* in the form of infinitely bonding *kashayas*, weakens considerably. As the *jiva* progresses into the fifth *gunasthana*, it destroys the *apratyakhyani kashayas* and by the time it reaches the sixth *gunasthana*, it destroys the *pratyakhyani kashayas*. Then by the time it passes through the seventh, eighth and ninth *gunasthanas*, it demolishes the *sanjwalana kashayas* of anger, pride, avarice and greed and the nine *kashayas*. Now what is left is merely *sukshma lobha*, which it destroys in the tenth *gunasthana*. By the twelfth *gunasthana*, complete *Veetaraag* state is developed.

For the manifestation of this *Veetaraag* state, one has to experimentally contemplate incessantly over the pure original form of the *atma*. “‘I am the Soul’ – not the body. Body etc. are all different from me. Karmas are different from me. Affected disposition is different. I am not in the form of attachment etc. but am in the form of knowledge. I am merely a witness.” Such thinking will sometime lead to the awakening of joyful results and through them when the *atma* is touched, the resulting *Veetaraag* state leads first to *samyakdarshan* – *Veetarag darshan*. The progress of the same state leads to the attainment of complete *akashayi* form, its experience and its enjoyment – that itself is the complete *Veetaraag* state.

Thus for the demolition of both *darshana mohaniya* and *charitra mohaniya*, *bodhibija* and *Veetaraag* state are the unfailing means. Here the benevolent *Gurudev* has stated the unfailing means for removing the passions of *mohaniya*, where there is no doubt that their application will remove the passions. Here there is no experimentation that says ‘try this method out. If you succeed nothing like it, if you don’t, come back to me and I shall show you another way’. Brothers! Don’t the present day doctors keep experimenting with your body? Take this medicine for three days. It should cure you. If it doesn’t then there will be another. And invariably that is what happens. When you go again, he changes the medicine and this happens thrice. The medicine doesn’t work and the body is engulfed with pain and it even turns fatal.

But here, *Gurudev* doesn’t say so. He has in fact told us the failsafe methods. The medicine is as powerful as the malaise is terrible. The pain has to run away, it just cannot remain. There is no give in this method. In fact, this cure is so perfect that once the *Veetaraag* state is attained, then the malaise of attachment etc. will never enter the body. It is indeed a dependable solution.



Liberation is caused by exactly the opposite of the causes that lead to bondage. If attachment is the unfailing method of inviting bondage, then *Veetaraag* state is the unfailing method of attaining liberation.

To further explain this subject, *Gurudev* lists the feelings that we experience in our day to day affairs. Let us look at these later.

## ***Forgiveness and the like destroy them . . .***

*Veetaraag* state is the result of the pursuit of the three gems. This state is the natural state of the *jiva*. If a proper effort is made towards it, the *jiva* can attain the original state of the self.

*Veetaraag* state is that invaluable device, which removes attachment and aversion which have been misleading the *jiva* from infinite time. Srimadji has told us about it in the earlier *gatha*. Now he tells us about the basic effort required for attaining the *Veetaraag* state.

कर्मबंध क्रोधादिथी, हणे क्षमादिक तेह;

प्रत्यक्ष अनुभव सर्वने, एमां शो संदेह . . . . . १०४

The thoughts of anger, pride, avarice and greed lead to bondage of karma. The opposites of these, i.e. forgiveness, humility, straight-forwardness and contentedness strike down anger etc. This is the experience of all of us. With the arrival of anger, we invariably develop physical, mental and spiritual disturbance. Happiness and joy get destroyed. In fact, the person on whose account we have been angered also gets disturbed. But in any arising circumstance if we remain peaceful and assume a forgiving nature, then everybody is peaceful. It does not attract the bondage of sins – negative karma.

With a little understanding and equanimity, *jiva* can control such surges within the self. Initially with a conscious effort, with what may be specified as pious feelings, the *jiva* can adopt forgiveness and the like. Later with the awakening of the goal of the *atma*, with the aim that ‘Forgiveness and the like are my true nature; remaining in my true natural disposition is my *dharma*,’ the *jiva* can manifest *atma*’s natural virtue of forgiveness. What is required is merely *purushartha* – a tremendous effort.

In spite of the *mohaniya* karma being strong, the *jiva* has several devices to pacify it, to diminish it. Just one device in the

form of *kshaya* is adequate to remove four *aghati* karmas. *Kshaya* and *kshayopashama* are the two devices that are available for four *ghati* karmas, while for *mohaniya* there are three devices namely *kshaya*, *kshayopashama* and *upashama*. Therefore, if a *jiva* embarks on the tremendous effort, it can quickly destroy *mohaniya*.

Earlier the disciple had asked the question – कर्मों काळ अनंतनां शास्त्री छेदां जाय? – how the karmas piled up over infinite time can be eliminated in such a short human life? This is worthy of deliberation.

First of all, the coinciding of *atma* and karma has been happening since infinite time. Yet not a single karma has a period of infinity. Neither has a single *jiva* been left without karma. From infinite time until now all the eight karmas, along with infinite karmic *pudgala* groups, have remained with the *jiva*. Even today infinite karmas are along with the *jiva*. We may take this as the unending flow of karmas.

The moment the *jiva* binds karma, the nature, period, sections and area of the karma get decided. These we have discussed earlier. Of them, let us consider here the aspect of period. All eight karmas have different periods. Not just that, if we take the case of *mohaniya* karma, then the period of *mohaniya* karma being bound every moment is not the same always. It can range anywhere from a miniscule *antaramuhurta* to upto 70 *Krodakrod* *sagar* years.

As time ripens, so do the atoms rise one after the other, provide their result and wear out. They cannot remain even for an extra moment more with the *atma* than the period assigned to them. The longest period of *mohaniya* karma is 70 *crodacrod* *sagar* years. Hence that is the maximum length of time that it can stay with the *atma*. After that it has to separate from the *atma*. Therefore, it is proved that even the *mohaniya* of the longest

period cannot bind for infinity. Yet the reason why from infinite time *mohaniya* was not eliminated totally is that every karma goes on adding to the links of a chain. Since the *jiva* binds karma at every moment, its flow is unending.

But the plus point for us here is that none of the karmas have an infinite period. Therefore, we *can* end them. Why! When we can break through the feelings of *mithyatva*, attachment and aversion resulting from karmas in spite of them having an infinite period, we can certainly destroy the karmas which are of a limited period.

The other matter that bothered the disciple's mind was that the flow of karmas is from infinite period, and our lifetime is so short, how can so many karmas be broken through within that short period? But it is a matter of simple understanding that the time required to destroy anything is much shorter than the time taken to build it. A large house may take 6-12 months in construction, but it hardly takes few days to demolish it. It takes years for a great tree to grow out of a seed, but a few hours are enough to cut it down.

In the same way it does not take infinite time to destroy karmas bound from infinite time. In a very short while, which may be insignificant in comparison with infinite time, karmas can be totally destroyed. We have *Bhagawan* Mahaveer's past before us. There is a count of his 27 lives. Among them, in how many lives did *Prabhu* make the tremendous effort for the *atma*? In just eight of them : 1-3-16-18-22-23-25 and the last i.e. the 27th. He pursued *jnana*, *darshana*, *charitra* and *tapa* in these eight lives only. If we were to measure the time that was spent in these eight lives, how much would it be? Once the valour (*mahaveeratva*) awakens in the *atma*, it does not take long to destroy the coward karmas.

Let us understand that a *jiva* in its wandering through the world traverses through infinite number of *pudgals*. Yet only when the last *pudgal* is left to be traversed, does the *jiva* manifest *Samyak darshana*. Once *Samyak darshana* is attained, there may well be many rebirths, yet the time required for attaining *moksa* for the *jiva* is determined. A time limit has been fixed. Like a person who was owing Rupees One Lakh and has repaid Rupees 99,999/-; his debt now is only Re. 1/-. He may even incur interest on it, but how long would it take to repay that amount?

It is the same with a *jiva*. When the *jiva* is equipped in all aspects, when the *upadana* is ready, it takes only a motivation! When a proper motivation is available, it does not take long for the affected disposition to break. In the *gatha* it is said : हने क्षमादिक तेह

The dark and dangerous serpent Chandakaushik, who not only had poisonous eyes, but even a rank poisonous self, not only did not allow a man, animal, or tree to remain in his assumed territory but even disallowed birds from flying over it. Whosoever came there had to fall prey to his poison. In spite of being of such a poisonous nature, when he got the best possible motivation in the form of *Bhagawan* Mahaveer, his anger subsided. He was filled with forgiveness. The serpent was transformed.

The proud and vain Indrabhuti Gautam who had gone to demolish the pride of the omniscient supreme soul, *Prabhu* Mahaveer, himself fell at *Prabhu*'s feet and became supremely humble. Pride was demolished and humility took over.

We could look even closer into the past. Into the Jain *Shwetamber* history – the able sage *Acharya Shri Haribhadrasuri*, by birth a Brahman, and an expert in *Vedas*, *Puranas*, *Upanishads*, Grammar, *Nyaya* etc. Such was his knowledge that nobody could ever challenge him. He too firmly believed that there was none other born in this world who could match his

intellect. In spite of the vanity, there was the ability within, which led him to decide unto himself that he would become the disciple of any person, whose statement of any principle, he did not understand.

Once he was passing by a house where several Sadhvis were stationed. An old *Sadhvi* was studying some scripture. Haribhadra overheard the verse, and stood there. The same *gatha* was being repeatedly recited and many of its words were similar. He tried to understand them, but could not.

He sought permission and went in to see the old *Sadhvi* who was studying the *gathas*, and asked, “What are you reciting? Could you repeat it again? Sadhviji repeated the same *gatha* –

चक्कि दुगं हरिपणं, पणं - चक्कीण केशवो चक्की  
केशव चक्की केशव दुचक्की, सी उ चक्की उ।

He somehow could not understand what this ‘*chakki*’ was all about. In spite of a lot of thinking, he could not understand it. So he said, “O *Arya*! Could you please tell me the meaning of this *gatha*?”

Sadhviji explained, “In each of the 6 *aras*, there are 63 *Shalaka Purushas*. *Shalaka* is laudable, praiseworthy. Of these, 24 are Tirthankars, 12 Chakravartis, 9 Vasudevas, 9 Prativasudevas and 9 Baladevas. In this *gatha*, the sequence of the appearance of the Chakravartis and Vasudevas has been told.

First 2 Chakravartis and then 5 Vasudevas.

Followed by 5 Chakravartis and then 1 Vasudeva.

Followed by 1 *Chakravarti* and then 1 Vasudeva.

Followed by 1 *Chakravarti* and then 1 Vasudeva.

Followed by 2 Chakravartis and then 1 Vasudeva.

Followed by 1 *Chakravarti* –

In this sequence, there came 12 Chakravartis and 9 Vasudevas. *Chakki* means a *Chakravarti* and Hari / Keshava means Vasudeva.

Haribhadrasuri was a scholar of Sanskrit, while this *gatha* was in Prakrit. As such he could not understand it. But when he did understand, it was his word to his self, of which nobody else was aware, that compelled him to become the disciple of that *Sadhvi*. He fell at her feet and requested, “O *Aryaji*! Please accept me as your disciple! It was my vow that I would become a disciple of that person whose words I could not understand”.

*Sadhvi* said to him, “O Noble Man! I am a *sadhvi*. I cannot accept a man as my disciple. You may go to my *Guru Acharya* Bhagwant who is also stationed here.” And Haribhadrasuri went to *Acharya* Bhagwant and became his disciple. He accepted all the vows of a Jain *Sadhu*, but he never forgot his first submission at the feet of the *Sadhvi* and her benevolence. Not just that, the *Sadhvi*’s name was *Yakini* and in those days *Sadhvis* were called Mahattaras; after Haribhadrasuri took the diksha, wherever he wrote his name, he wrote it as *Yakini Mahattara Sunu* – where *Sunu* means a son. Among the greatest *Acharyas* from our history, but he never forgot his debt. He did not forget the person who had demolished his ego. He has compiled 1,444 texts and all carry his name as *Yakini Mahattara Sunu*.

Brothers! Be it Chandakaushik Serpent, Indrabhuti Gautam or Haribhadrasuri, their *upadana* was prepared and with the proper motivation, they could demolish their anger etc. They managed to remove the affected dispositions which were bothering them from infinite time. Therefore, the proverb in our tradition which says that ‘Life and nature go together’ is a very wrong notion. Many lowly and sinful *jivas* too have managed to transform their nature. The irritable became forgiving; the egoistic became humble, the extremely violent became the advocates of non-violence, the materialistic became the monument of

simplicity. All these have transformed their nature and that is how they could all go across. If life and nature were to go together, no *jiva* would ever attain *moksa*. If the affected dispositions like anger etc. were to go along for lives together, then there would be no scope for escape. But that is not so.

That is why Srimadji has said that with the awakening of the feelings of forgiveness etc., the *kashayas* like anger etc. get destroyed. In these *gathas*, Srimadji has told us what the *jiva* should do on an experimental basis in the form of a failsafe method of attaining *moksa*.

Now the clarification of the disciple's doubts will follow.



## ***The statements in their totality . . .***

Only a *jiva* whose mind is filled with lofty thoughts is capable of pursuing the three gems. A narrow mind is not suitable for devoted pursuit. Generosity and loftiness open the doors of the inner self.

The disciple's mind is confused after listening to people of very bigoted thinking, from various religions-schools-sects who believe in *moksa* being attainable through rituals. As a result he is unable to come to a conclusion about the truth in the method of *moksa*. He had placed his doubt before the *Gurudev*, saying

अथवा मत दर्शन घणा . . .

Clarifying this doubt, *Gurudev* says –

छोडी मत दर्शन तणो, आग्रह तेम विकल्प;

कह्यो मार्ग आ साधशे, जन्म तेहना अल्प . . . . . १०५

One has to give up both the insistence and the option that belief in a particular religion or philosophy leads to *moksa*. Where there is insistence, there is ignorance. A sage is never insistent. Insistence arises out of ignorance. Then it may well be about religion or philosophy. Whether in the field of *dharma*, society or family, ignorance plays its part. Indeed, a man engulfed within the framework of his own beliefs, and narrow thinking alone would be insistent. He would not be a lover of truth. Whereas a sage would seek the truth alone. 'I accept what is true' is the principle of a sage, while 'Accept what I say as the truth' is the principle of an ignorant person.

A sage can evaluate a subject, a thing or a situation in several ways. Can measure its various aspects. That is why the great intellectuals and thinkers of the Jain tradition have presented the principle of *syadvada*. What is this *syadvada*? It is simply a balanced view of things, far removed from insistence. It can be

this way, and it can be that way too. Both statements can be true in their contexts. The same statements could be proved false by considering them out of contexts. But where there is a harmonious view taken, there is no scope for insistence or falsehood. That is why *Gurudev* is telling his disciple that 'you have heard the principles of several religions and philosophies; now compare them with the principle of *syadvad* so that their purity-truth becomes tangible.

The other suggestion that has been made is to avoid a choice. Attachment and aversion give rise to *vikalpa* – choice or preferences. Where the attachment and aversion in a *jiva* begin to diminish, there the state of indifference – *nirvikalpa* develops. *Vikalpas* are the reason why there can be attachment towards one religion-sect-community and aversion towards another. That also leads to the belief that this religion is true or false. The *jiva* measures up a religion by looking at the superficial rituals and vows. And then falls prey to the belief that the rituals acceptable to the community in which he believes are only true, while all others are false.

For instance, a *Sthanakwasi shravak* will tie a piece of cloth across his mouth while performing *samayik*. A *Derawasi – murtipujak* temple-goer *shravak* would hold the same cloth in his hand, while the *Digambar* would not have the cloth at all. If all three were brought together and asked which one of their practices was true, can you imagine what would be their reply? All of them would insist on their practice to be right and fight the other two. The *Sthanakwasi* would say, 'If someone performs *samayik* with an uncovered mouth that would be sacrilege, therefore what I do is the right thing, and the other two are wrong.' A *derawasi* would say, 'The mouth-covering has to be held in the hand during *samayik*, and if that is not done, then the *samayik* is futile.' While the *digamber* fellow would say, 'The mouth-covering is itself an acquisition - *parigraha*, therefore both these

are in the wrong; since I believe in *aparigraha* – forgoing, I am the true one.’

Brothers! Who is right and who is wrong? What is *samayik* really? The tradition that *samayik* should have certain equipment is a tradition started by some earlier teachers of that fold. That certainly would have some explanation or certain significance; but it is not as if *samayik* would be perfect only with it and would be futile in its absence. *Samayik* is equanimity. A person who can find equanimity after performing *samayik*, can be said to be doing it properly. A favourable situation should not make him overjoyed nor should an unfavourable situation leave him dejected. If he can manage to attain equanimity without getting perturbed in any situation, then it is a true *samayik*. Then the equipment may well be endorsed by any fold, they do not make any difference.

I do not intend to say that *sthanakwasis* should stop wearing the mouth-covering or that *derawasis* should start wearing them. But it is very important to understand the secrets of the various vows and vratas, and deliberate over why and how they should be performed, and to what extent will they transform our lives after performing. One who understands this will not be insistent upon a religion or sect.

Srimadji says that if one gives up insistence and preference, and devotedly pursues the path of *moksa* that has been told, then *moksa* can be attained in a short while. Earlier too he has said that once *mohaniya* is won over, *moksa* is as good as attained. Here too he says the same thing. *Darshanamohaniya* leads to insistence in a *jiva*; while *charitra mohaniya* develops *vikalpa* – preferences. Once these two are conquered through *Bodha* – enlightenment and *Veetaraag* state, there remains no necessity to go through further lives.

After attaining *Samyak darshana*, some *jiva* may attain *moksa* in the same *bhava*, while another might do it in the third *bhava* and yet another might do it in the fifteenth. Their births will remain very few. Therefore, it is necessary to follow the path that has been told. Instead of remaining in the narrow limits of religion-philosophy-community, we should be cultivating such conduct which leads to the diminishing of attachment and aversion. It may well have been told by anybody at anytime. It is not the domain of the followers of any religion or sect that attachment and aversion can be diminished only in their path. Well, it is just this that needs to be done.

*Gurudev*, while explaining to the disciple, says –

षट्पदनां षट्प्रश्नं ते पूछ्यां करी विचार;  
ते पदनी सर्वांगता, मोक्ष मार्ग निर्धार . . . . . १०६

*Gurudev* is pleased with the disciple's contemplative nature. O Disciple! You have asked six questions for the six statements after considerable contemplation. I have tried to provide an explanation. It is on account of the spiritual ability within you that you were able to understand all the statements. All these six statements have an inseparable relation with each other. The path to *moksa* can be damaged by devaluing even one of these six. Properly and discerningly respecting all the six statements after understanding them in totality and in all ways, is the true *moksa* path.

The first statement: the 'soul exists'. If the existence of *atma* is not accepted, then who is to attain *moksa*? Who will find the means to attain *moksa* ? By not accepting the *atma*, even *moksa* is missing.

The second statement: '*Atma* is eternal'. If the *atma* were to be considered momentary like the Buddhists do, who would attain *moksa*? The pursuer of *moksa* would be momentary and would therefore perish. Then *moksa* would not be possible. If, like the

Sankhyas, the *atma* were to be considered untouched, then whose *sansar* would this be? *Moksa* is there because there is *sansar*. If *atma* did not have a *sansar*, then *moksa* would not be possible. If, like the Naiyayikas, we believe the *atma* to be fixed eternally, then it cannot transform into various lives. If it is a human today, it will always remain human, if it is pure now, it will always remain pure. Even then *moksa* would not be possible. A human cannot end up in the *siddha* state, likewise, what is already pure does not need to be purified further. So what should be the means for *moksa*?

If the *atma* is considered to be doing nothing – *akarta*, and to be suffering nothing – *abhokta*, then it will not have any bondage of karma. If there is no karma, there is no *sansar*, and if there is no *sansar*, there can be no *moksa*. As a result, the state of *moksa* cannot be achieved.

‘*Moksa* exists’ : If this statement is not accepted and the very existence of *moksa* is denied, then *jiva* will continue to bind karma and suffer karma. If we presume that such a cycle goes on and on, even then the state of *moksa* cannot be achieved.

The last statement : ‘the means to *moksa*’. If it is assumed that there are no means, even then *moksa* becomes unattainable.

But if we adopt the *syadvada* method and accept all the statements, then considering according to the Jain philosophy, we can accept the existence of *atma* and treat it as sometimes eternal and sometimes momentary. Even if *atma* is not a *karta* and *bhokta* according to *niscaya naya*, it is a *karta* and *bhokta* according to *vyavahara naya*. Only then can there be any value to the effort of liberating the *atma* and liberation – *moksa*. Just as *atma* is bound, it can also be liberated. That is its *moksa*. And there is a path to attain that *moksa*.

Thus, by linking all the six statements with the formula of *syadvada* in our belief, the path to *moksa* becomes clear. That is

why *Gurudev* says, ‘O Disciple! You decide within yourself that the totality of the six statements is the path to *moksa*. And understand that the *atma* has the unparalleled strength to pursue this path to *moksa*.’

More doubts will be clarified later.

## *Caste or attire make no difference*

The pursuit of the three gems is done with the purpose of attaining an unparalleled and undisturbed state. A *jiva* with karma gets drawn into various situations. An Emperor, enjoying the reign over six continents and being praised to the skies until yesterday, is born today in hell and suffers from infinite misery – that is karma changing the situation.

In the same way, every *jiva* has been passing through many situations several times. It has not attained one uninterrupted state. But from the very moment it begins to tread the path towards *moksa*, the stability within the soul begins to advance and the incremental manifestation of the undisturbed state begins. And at the end, it attains the original, eternal, karma-free state.

The means to attain the eternal state is itself the path to *moksa*. The disciple too is eager to attain such a state. That is why he has placed all his doubts before the *Gurudev*. *Gurudev* is offering the explanations in a very simple and affectionate way. The last doubt was,

कई जातिमां मोक्ष छे, क्या वेषमां मोक्ष ?

‘In what caste and attire would there be *moksa*?’

In reply to that, *Gurudev* says –

जाति वेषनो भेद नहि, कह्यो मार्ग जो होय;

साथे ते मुक्ति लहे, एमां भेद न कोय . . . . . १०७

Caste or attire are not required for attaining *moksa*. It is not as if *moksa* will occur only if a *jiva* is born in a noble dynasty or in a particular caste. The devoted pursuit for attaining *moksa* can be undertaken by anybody. The *atma* itself has to awaken the *dharma* of the *atma*. That which is an *atma*, can perform the *sadhana*. Inanimate things cannot perform *sadhana*. If we were to say this in a colloquial proverb – it would be –

पाळे एनो धर्म ने बांधे एनी तलवार

‘*dharma* belongs to one who observes it, and a sword belongs to one who hangs it from his waist’.

So many non-Jain people keep asking, ‘Can we or can we not adopt the Jain *dharma*, if we intend to?’ Reply is just that, ‘Jain *dharma* is a universally applicable *dharma*’. It venerates merits and not people, for it is the *dharma* of the *atma*. If *atma* adopts the religion of the *atma*, who can ever raise an objection to it? It is also necessary to know that Jain is not a caste or a dynasty but a *dharma*. Today, most of the people adopting the Jain *dharma* are *Vaishyas*, whereas during the Tirthankar’s times even *Kshatriyas* followed Jain *dharma*. Even today, there are people from various folds following Jain *dharma*. No *dharma* can have a direct relation to a caste, creed or dynasty.

*Jivas* of all castes were ordained at the feet of *Bhagawan* Mahaveer and have attained *moksa*. A poet has very beautifully expressed these feelings –

कोई न ऊंचुं न कोई नीचुं, महावीरनां शासनमां  
एक ज सरखुं स्थान सहनुं, धर्मतणां आंगणमां . . . .

पाळे एनो धर्म अहीं छे, जात - पातना भेद नहीं छे  
दृष्टि भेद नथी ज्ञानी ने, हरिजन के ब्राह्मणमां . . . .

गौतम जन्म्या ब्राह्मण कुळमां, अभयकुमार तो क्षत्रियकूळमां  
जंबु स्वामी वैश्य थयो तो, हरिकेसी हरिजनमां . . . .

माणस मोटो धर्म थकी छे, कुळ नहीं पण कर्म थकी छे  
मान्यो छे अधिकार जवानो, सहने मुक्ति नगरमां . . . .

On this path delineated by the *Veetaraag*, the conqueror of attachment and aversion, there is no discrimination. There is no discrimination of the mighty and the lowly, caste, colour or creed. Anyone who has experienced the true original eternal form of knowledge and *atma*, after manifesting the *bheda-vijnana*, is eligible for *moksa*. Then that person may well be a *Brahman*



like Gautam, a *Kshatriya* like Abhaykumar, a *Vaishya* like Jambu or a *Chandal* like Harikeshi.

The label of caste applies to the body. *Atma* is of no caste. A *jiva* being born as a human will invariably have to be born into some family. The arrangement of castes and creeds is simply societal. It may even be unavoidable so as to keep the society coherent and organised. Yet this arrangement does not ever become a hindrance to the pursuit of *atma*. One whose inner sight is awakened goes on to realise the *atma*, although that one may well be from a so-called lower caste from the viewpoint of a society.

The great sages who bring along the noble influences of the previous births, may well be born into any caste or any religion, yet their noble influences do not remain hidden. And they realise the *atma*.

If we were to consider the scriptures, the *Prabhu* has indicated that Siddhas are of fifteen types -

1. *Tirthasiddha* – Those who attained *moksa* after establishing the Tirthankar tirtha, like Gandhar etc.
2. *Atirthasiddha* - Those who attained *moksa* before the Tirtha was established – like Marudevi Mata etc.
3. *Tirthankar Siddha* - Those who attained *moksa* after attaining the title of Tirthankar, i.e. Rishabhdeva and other Tirthankars.
4. *Atirthankar Siddha* - Those who attained *moksa* without attaining the title of Tirthankar, but merely are Kevalis.
5. *Pratyekabuddha Siddha* - Those who attained *moksa* upon enlightenment after seeing some matter and following the right conduct on their own, like Karkandu etc.

6. *Swayambuddha Siddha* - Those who attained *moksa* without the advice of *Guru*, by realising knowledge through remembering the previous births, like Kapil etc.
7. *Buddhabodhi Siddha* - Those who attained *moksa* after listening to the advice of a *Guru* and developed *vairagya*.
8. *Eka Siddha* – Those who attained *moksa* only one at a time, like *Bhagawan Mahaveer*.
9. *Aneka Siddha* - Those who attained *moksa* in a group of many, like *Rishabhdeva* and others.
10. *Strilinga Siddha* - Those who attained *moksa* in the feminine gender, like *Chandanbala* and others.
11. *Purusha Linga Siddha* - Those who attained *moksa* as males.
12. *Napunsaka Linga Siddha* - Those who attained *moksa* in the neuter gender, like *Gangeya* and others.
13. *Grihastha Linga Siddha* - Those who attained *moksa* in the status of householders, like *Mata Marudevi* and others.
14. *Svalinga Siddha* - Those who attained *moksa* in the status of *Sadhus*, like *Jambuswami* and several other *Munis*.
15. *Anyalinga Siddha* - Those who attained *moksa* as *Yogis*, *sanyasis* and such others in penance, like *Valkalchiri* and others.

Among these fifteen types, the one indicated at the end is the *Anyalinga Siddha*. It mentions that a *sadhaka* of a different caste or attire can also attain *moksa*. It is evident that there is no discrimination of attire. Attire is merely the exterior custom. It is an arrangement to provide a communal identity. But this attire does not bring about any transformation in the human clothed in it. The human remains just the same. In fact, in a society for various activities too, the attire becomes essential.

For instance, the city Police – for the work that it does, it is given a uniform. It is not as if this uniform provides any physical or mental strength. But the public abides by what the Policeman says when he is in the uniform. If the same man were to be in civilian dress, nobody would know that this man is a protector. So attire is for an arrangement, for a civilisation, for an identity.

Similarly, the body may be clothed in any attire, the external customs may be varying, but if the *atma* has become purified, then *Veetaraag* state can certainly be attained. Srimadji has said in the *gatha* –

साधे ते मुक्ति लहे

One who does the *sadhana*, attains *siddhi*. Whatever the caste, attire, religion, sect or community, no difference remains anywhere whatsoever.

*Gurudev* has provided a pleasant satisfaction to the doubt that had been nagging the mind of the disciple that only *jivas* of a certain caste and attire attain *moksa*, and that others don't.

Until now the doubts were cleared. Now *Gurudev* tries to tell how the inner state of a *jiva* should be if it is desirous of attaining *moksa*. The importance is of the inner state. External customs-thinking, attire, caste-dynasty all are insignificant. Therefore, now how should the primary state be, of a *jiva* desirous of attaining *moksa*? Srimadji now tells us what sort of feelings a *jiva*, truly anxious to realise the *atma*, carries –

कषायनी उपशान्ता, मात्र मोक्ष अभिलाष;  
भवे खेद अंतर दया, ते कहीए जिज्ञास . . . . . १०८

This *gatha*, with a small difference, has also appeared earlier in the *Atmasiddhi Shastra*, which indicates how necessary these virtues are for a *jiva* desirous of attaining *moksa*. Here it is reiterated – who is eligible to be on the path to *moksa*? The first phrase we have just deliberated upon in the previous chapters. A

*jiva* who has managed to subdue the *kashayas* of anger etc. That is to say, in whom the attachment and aversion have become mild. ‘Having gone beyond all expectations and desires, only the endless feeling of *moksa* resides in the inner most self, the wandering of the material world appears tiresome; the material pleasures are all futile, only illusions of happiness; It is a happiness that is coming from behind the thin veil of sorrow; *Jiva* has achieved nothing in spite of enjoying it infinite number of times;’ a specific indication of an inquisitive *jiva*, who is deliberating continuously in many such ways, has been given in this *gatha*.

‘Antar *daya*’ – *Shri Prabhu* has ordered that there should be compassion for *chhakaya jivas*. In these *chhakayas*, the self is the first. Self is the *atma*. Only the one who can have compassion for the soul, can show compassion for the *chhakaya*. In other words this may be called *svadaya* – compassion for the self. So long as the *jiva* was in a state of attaining eligibility, it was limited to showing compassion to all living beings – *pranidaya*. But now that the journey has commenced on the path of *moksa*, the compassion for the self – *svadaya* or *antar daya* would have appeared. Such a *jiva* is extremely conscious of every moment, lest the *atma* be affected by some passionate feeling – *vishaya kashaya*. It is cautious every moment, lest the *atma* be tainted by attachment etc, lest it be pulled down by affected disposition. Such an awakened *jiva* is in the midst of the tremendous effort that should transform it into the state of natural disposition and as such the feelings of violence and the like begin to step out of its *atma*’s activity. It begins to gradually see the *atma* in the entire universe. Then neither the defiling of the tendencies within nor the sinful feelings in the external conduct, remain.

It does not harm any *jiva*, and not just that it does not even hurt its feelings. Neither directly nor indirectly would the *jiva* be responsible for anybody’s ill-being. Only the desire for the

well-being of the self and all others prevails in the *jiva*'s feelings knowingly or unknowingly. Even when an enemy comes attacking with the intent to kill, the self holds so much peace and equanimity that aggression does not rise even in a single pore. The attacking enemy loses steam altogether. Such situations have been heard of in the lives of many sages, and not once have any of them developed animosity.

*Guru Nanak* was travelling with his disciples, when suddenly one of his opponents came and began abusing him. *Guru Nanak* was equanimous, peaceful, not offering any confrontation at all. There was no feeling of reaction arising in the mind. The accompanying disciples were surprised. *Gurudev*, say something! Stop him! Retaliate! But *Guru Nanak* was unperturbed, and with a smiling face blessed that stranger. This is *svadaya*, *antardaya*, *bhavadaya*. A stream of compassion towards other *jivas* flows from the self of the *jiva* in whom *svadaya* has become the fabric, and that is when this *jiva* can progress on the path to *moksa*.

Well, the virtues expressed in the *gatha* are the qualifications of a *jiva* for eligibility on the path of *moksa*. If we want to know whether we are eligible to pursue *moksa* or not, then this is the measure. We have to measure up to it. The self can be adjudged through this *gatha* and we will know. A *sadhaka* with this ability can rapidly attain spiritual progress. How this is done will be the subject for a later chapter.

## ***The inner search prevails!***

The pursuit of the three gems, anticipates the presence of proper *upadana*. Devoted pursuit cannot happen unless and until *upadana* is ready. In fact, as soon as *upadana* arises the proper motivation is not far behind. The effort of a *jiva* is to prepare the *upadana* and not to gain motivation.

The preparation of *upadana* demands a constant effort. Only when the proper effort of the inner self arises, and happens continuously, does *upadana* get prepared. In practical life too, when one has to attain some specific ability, how many years of effort goes into it! To become a Doctor, an Advocate or an Engineer, it takes at least 17-18 years of incessant effort! If a child upon passing the matriculation, says, 'I have been studying for the last ten years. I do want to achieve some specialisation. But let me take a break for 3 – 4 years; I shall resume soon after', then the child cannot progress. He cannot be given even an year's break.

Brothers! For the *jiva's upadana* to get prepared, a tremendous effort of not just one or two years, but of one or two births is inevitable. *Upadana* is the specific ability of the *jiva*. What should be the ability of a *jiva* pursuing *moksa* has been told by Srimadji in the *Atmasiddhi Shastra*.

One whose *kashayas* have been subdued, who has no other desire than attaining *moksa*, to whom the material world appears filled with sorrow, whose inner self brimming with *bhavadaya* has become fully compassionate – that *atma* filled with all these virtues is fully equipped to receive the *upadana*. Now it is only awaiting a perfect motivation. What happens in the area of the *atma* of an inquisitive *jiva* when it becomes eligible for the perfect motivation? Srimadji tells us –

ते जिज्ञासु जीवने, थाय सदगुरु बोध;  
तो पामे समकितने, वर्ते अंतर शोध . . . . . १०९

The eligibility of an eligible *jiva* attracts the interaction with a *Sadguru*. Such a *jiva* may well be in a city or in a forest, but it keeps getting the guidance. It stops wandering hither and thither. The *Sadguru* acquaints it with the principle that is the effort of treading the proper path.

First of all, that the self is the *atma*. And the world is inanimate. *Atma* is the only substance in *chaitanya* form – animate, the other five substances being *jada* – inanimate. Both *chaitanya* and *jada* transform through their own self transitions. One substance cannot transform itself into another. The *chetan* transforms within the *chetan* into *chetan* itself, in the form of the *gunas* of knowledge etc. of the self. *Jada* transforms within *jada* in the form of the *gunas* of colour etc. Both substances are totally independent; their abnormal qualities are independent. *Chetan* cannot do a thing about the transformation taking place in the *jada*. The *Jada* cannot do anything in the states occurring in the *chetan*. Thus, in spite of both substances acquiring and remaining in the same area, they cannot interfere in each other, on account of their being totally independent.

Having received such a tuition from the *Sadguru*, the inquisitive *sadhaka* falls into deep deliberation. He goes into the depths of the own inner self to analyse the sort of thoughts that are prevailing within. ‘The transitions occurring in the *jada* are not my transitions. I am different – independent of all those transitions. I am not in the form of *dravya* karma, *bhava* karma or *nokarma*. *Chaitanya*, independent of all these three, is my true natural form. I am not in the form of body etc. So the illnesses and troubles occurring in the body are not mine either. I am the pure substance of *atma*, in the true natural form of intense joy and knowledge.

Thus with the onset of the realisation of the true natural form of the self, after the deep deliberation over the substance of *atma*, a devotion – faith arises towards the great benevolent *Gurudev*, on whose motivation such a thought process began in the *sadhaka*. An interest develops towards his words. Until now, having been materialistically involved, and having mistaken the transitions in the form of the material world for the transitions in the self, the *jiva*, which was dwelling in the *para*, develops an interest like never before, in the preaching of the *Sadguru*. A great and unflinching devotion develops for the own self. The *atma* gets filled to the brim with feelings of devotion. In short, *vyavahara samyaktva* is attained.

Such a *jiva*, brimming with devotion, on one hand begins to alleviate the *atma*'s karma through devotion at the feet of the *Sadguru*. While on the other hand, delves deep into the own self. He closes the external eyes and opening the eyes of inner self tries to analyse the Self. The *jiva* is always chained to the external world. It had never shown so much interest in knowing the own self, as it had until now shown in knowing and seeing what was happening outside. . . . But with the peaceful and interesting preaching of the *Gurudev* filling up the devotion, the *sadhaka* begins to explore the own inner self.

The first fault that is noticed is that until now the own intellect had been involved only in the *par*. All activity was centred around nourishing the *par*, without understanding the self. Believing the *par* to be the self, not for one moment could the *jiva* move away from the *para* and as a result it never faced the self. Now that such a great support like the *Sadguru* has been found, it is time to search the self, settle down in it and experience it. Such an irrepressible supreme thought awakens in the *sadhaka* and he begins an effort to achieve the experience of the self and taste it.



That's it! Now the *sadhaka* is on his way. Progress has begun. There is no going back. There is no abandoning the path. There is no tiring on the path. With a good speed there has to be a march forward on the path of progress that has begun with an irrepressible enthusiasm and supreme joy. The *Sadguru* who is instrumental in opening up the path for him is always with him. Therefore, now there is no mistaking, no wandering and the *sadhaka* is on the path of truth.

What wonderful gems such a *sadhaka* – the inquisitive *sadhaka* who is serving at the feet of the *Sadguru* – attains in the light of his spiritual thoughts will be the subject for the next.

## ***Pure equanimity comes . . .***

The pursuit of three gems is possible only for that *jiva* in whom a faith, obedience and interest in and devotion towards the apta purush has awakened.

Firstly when faith develops, there also arises an interest in their advice; a thought that, that advice should be followed. If faith were to be absent, then there would be a lack of obedience. The obedience would be only as strong or weak as the faith. If there is a heartfelt faith towards the omniscient Jineshwar *Deva*, if there is a firm belief that his words are the complete truth, the pursuit of Prabhu's orders becomes very easy. Similarly, if there is unflinching, unwavering faith in the *Gurudev*, there will be no delay in following his orders.

Brothers! It is necessary that we examine our faith. If there is weakness in our faith, then *niscaya samyaktva* will remain a far cry, we may not even attain *vyavahara samyaktva*. Only when the deep inside resounds with the assertion towards Dev and *Guru* that 'you are the truth – twameva sacchcam', will the panes to the inside open up, the darkness recedes and the flame of *samyaktva* begins to glow!

Here the eligible, perfect and inquisitive *sadhaka* has the said unwavering faith. From every strand of the inner self, from every pore of his body there is faith oozing out. He has attained *vyavahara samyaktva* in the form of faith and devotion towards the apta purusha. Therefore, now the *Gurudev* is guiding such an eligible *atma* towards the effort required for *niscaya samyaktva*. *Gurudev*'s inner self is brimming with benevolence towards the disciple. Therefore, he desires that the disciple should attain pure *samakit*, become an *aradhaka*, and perform the best *aradhana* of the ratnatraya. That is why, after first discussing *vyavahara samyaktva* which will be the cause for *niscaya samyaktva*, he now explains it. What is *niscaya samyaktva*?

The *Arihant Parmatma* is forever enjoying the infinite knowledge, infinite *darshan*, infinite *virya* and infinite bliss. He is experiencing the fullness of these virtues. To experience these virtues partially is *niscaya samyaktva*. Partially because a *sadhaka*'s valuable qualities are not manifest completely. When *mohaniya* karma is totally destroyed, the three *ghati* karmas also get destroyed with it and that is when the anant *chatushtaya* – the four infinities – manifest in their totality. That is when the complete bliss of these virtues can be experienced. But the partial manifestation of these virtues is itself *niscaya samyaktva*. Therefore, in the *niscaya samyaktva* state, the experience of the virtues is also partial. Getting a part of the experience, which the *Jineshwar Prabhu* is enjoying, in which he is incessantly engrossed, is itself *niscaya samyaktva*!

Brothers! Experienced sages call a *Samyaktvi jiva* as the baby of Tirthankar – *Laghu Nandan*! What a sweet way of calling

भेद विज्ञान जग्यौ जिन्हके घट  
सीतल चित्त भयौ जिम चंदन  
केलि करै सिर मारगमैं  
जग मांहि जिनेसरके लघुनंदन  
सत्य सरूप सदा जिन्हकै  
प्रगट्यौ अवदात मिथ्यात निकंदन  
सांतदसा तिन्हकी पहिचानि  
करै कर जोरी बनारसी वंदन

The great poet Banarsidass has saluted such *samakit jivas*. He says, 'The *laghu Nandan* – young baby – of the Tirthankar, whose *bheda vijñana* towards the inner self is awakened, whose self has become as calm and peaceful as sandal, is playing about on the path to *moksa* – *shivamarga*. He has uprooted *mithyatva* and realised the true form of the self. Seeing their peaceful state, Banarsidass salutes them with folded hands'.

Even a *samyaktvi jiva* becomes venerable for the ordinary *jivas*. For, they are the young children of the Jineshwar. Just as the name of the tree sells a fruit, the *jivas* who know the glory of the Jineshwar also understand the glory of the *samyaktvis*. If people take pride in being known as the sons of rich and famous people, then how esteemed they would be to be known as the sons of Jineshwar!

Brothers! How rare is the occasion when we can attain such an esteem! Let us make a resolve within, let us awaken a strong interest that we may well not be in a position to undertake the tremendous effort required to attain the total *Veetaraag* state, but we could certainly attain the *samyaktva* state that can identify us the young children of the Jineshwar. ‘Let me make such a tremendous effort in this birth itself that this life shall not be complete without attaining *samyaktva*.’

The benevolent *Gurudev*, while telling how the *Samyaktva* state manifests, says –

मत दर्शन आग्रह तजि, वर्ते सदगुरु लक्ष;  
लहे शुद्ध समकित ते, जेमां भेद न पक्ष . . . . . ११०

One who does not have the insistence that *moksa* is possible only through a certain religion or sect, one who subscribes to the truth, can become the aradhaka of the Sadguru’s orders. A *jiva* who holds the insistence of a religion or sect is a kadagrahi, who has been described more than once earlier. There is no *dharma* in a *mata* – religion or a *pantha* – sect. *dharma* is the true original disposition of the *atma* and that has to be manifest through the *atma* itself. Hence, a *jiva* seeking the truth should not hold on to the beliefs of a religion or a sect, should not insist upon them. The *jiva* should treat religion and sect as insignificant and be enthusiastic about devotedly pursuing the order of the *Sadguru*. The *jiva* should say –

अब्बुद्धिओमि आराहणाए

I am here to do the *aradhana*, I am all set. That is how this *jiva* is dedicated at the feet of the *Sadguru* with pious feelings. It devotedly follows the orders of the *Sadguru* with all the three yogas of mind, speech and body. It knows the greatness of the *Sadguru*. The *Sadguru* himself would be constantly engrossed in the *atma*. The affection for external thoughts – *parabhavas* – has long been left behind, now he is enjoying the unparalleled ecstasy of self-realisation. Only the one who can experience it can offer it to others. In the inner self of the inquisitive *sadhaka*, the image of the *satpurush* is clear. He knows that –

सत्पुरुष ते ज के जेहनो आत्मोपयोग ज अटल छे,  
 अनुभव प्रधान ज वचन जेनुं, शास्त्र-श्रुति पटल छे;  
 अंतरंग इच्छा रहित जेनी गुप्त आचरणा सदा,  
 निन्दा-स्तुति शाता-अशातायी न मन सुख-दुःख कदा . . . .

The true original disposition of the *atma* is *upayoga*. The *upayoga* of a *satpurush* is within the *atma* itself. He may well have to perform some other external activity, yet the realisation of 'I am the soul' is resolute in him. The realisation of an independence from external feelings is not momentary but is prevalent constantly. Since he is enjoying the bliss of self-realisation, the words that emanate from him are steeped in experience. Merely having learnt the words from scriptures by heart, will not do. Indeed, such sages may well not have practically read many scriptures, but the words that emanate from them are so sincere that the scriptures have nothing different to say. Not just that, several matters of self-realisation may not even be found in the scriptures. Such matters can be found with them or can be seen in their own lives.

Indeed, beyond all desires or expectations, with but a feeling of selflessness, the conduct of the life goes on along with the pure feelings of the inner self, without conceit or show-off. Such sages are so straightforward and innocent that they may not believe in putting up a show of the customs approved by the

society, but their activity naturally becomes such, where the purity of the inner self is maintained and enhanced. And therefore, they do not even bother to think whether the society will praise or denigrate their way of life.

Even in this age, in our country there are such sages, in far-flung places, in isolation, in unpopulated forests, performing their secret *sadhana*, and the world doesn't even know about them. The sages do not even expect anybody to know about them.

Recently in Maharashtra, there was such a sage who left the body some 3-4 years ago. He had not really taken on the life of a *sanyasin* outwardly. He was a householder. After completing his duties towards this life, he left his residence and came away far to a riverbank. There was a small room meant probably as a pump house. It was not in use. He took somebody's permission and went in and sat down. He never came out. There was but one cloth on his body. After considerable time, when one person came to know about this, began to visit this place. He managed to convince this sage with great effort to accept a glass of milk everyday, and he began to bring it himself. The room used to be closed from outside. This man would bring milk and open it then. He would leave the milk there and close the room again. He would return only the next day to find that sometimes the milk had not been taken at all. Thus the sage used to be immersed in the penance of the *atma* for hours and sometimes days together. He was unaware of the time that passed; neither hunger nor sorrow ever bothered him.

For some time the room was infested by mosquitoes. There were so many mosquitoes that they swamped his body. The body was not seen at all. Like the honeycomb, where the bees live. But the sage was unperturbed. He did not even realise it. Once this problem reduced, there was the problem of the mice. All day long, in that little room there used to be at least 25-30 mice, even going up and down the sage's body. But the sage was

unmoving like a stone image. Why! The mice used to drink up the milk. Yet the sage was unaware. He had no feeling of resistance in the face of torture and trouble.

Such a sage was living in Maharashtra till recently. But more than 4 – 6 people did not know him. He was not even bothered that anybody should know him, salute him or pray to him. Brothers! This is secret practice – secret *sadhana*. He did not even have the desire to let anybody know that he was a *sadhaka*. There are many who while being householders or as tyagis who perform excellent *sadhana*. Nobody knows that they exist. Whose thoughts are the very best in physical service and spiritual pursuit? In people's view merely their service comes to be noticed, but nobody knows how deep these sages have really gone into the *atma*, or that they have gone into the endless depths of the *atma* and measured them. Outwardly they appear to be in *vyavahar* – activity, but inwardly they are in the *atma*.

Brothers! I shall mention my own experience. My great benevolent *Guruniji Pujya* Bapji, for whom I have the greatest respect, is also one such *anatarang sadhaka*. Outwardly she appears to be engrossed in interaction with the society, in her duties towards the disciples, in discourses and the like. But while in all these activities, her self is engrossed in the feeling of the *atma*. Her equanimity and tolerance are boundless. Today for over 32-33 years there has been the rise of *ashata Vedaniya* karma in her body in varying degrees. Yet she has never expressed agony or agitation. She is neither engrossed with her body nor her disciples. Just rapt in self-trance, beyond all expectations.

She had few opportunities of study and teaching, yet when the nectar like words from her take the form of a discourse, they strike a chord deep inside us. For every thought that emanates from her self-experience is so mysterious yet so simple and clear that it directly touches our *atma*. Brothers! Even you would have experienced how touching the thoughts which fill her discourses

are. Her self-experience is supreme but the practice is concealed, which ordinary people cannot understand. So this is how the satpurushas practice. And that is why they are beyond all mental happiness or sorrow, peace or disturbance.

If the disciple follows the orders of such *Sadguru* with an unwavering faith, then there is no doubt that he will attain the state of pure *samakit*.

When there is a deliberation over the *Sadguru*'s preaching and his orders, with an appropriate feeling of faith, the attraction for external substances – *paradravya* – begins to decline. As the deliberation over the self increases, the deliberation of the *par* reduces. Ultimately, when the *bheda vijnana* of *atma*-body appears, the tendency of wandering outside begins to stabilise on the inner self. Then it does not have any necessity to go out at all. The treasure of unimagined, secret powers lying within, holds the activities within the self. Where there is a perception of the self, the *atma* becomes engrossed in that experience. Well, that is *niscaya samyaktva*.

Such *samyaktva* is one and unbroken. There are neither types nor any parts in it. All the types of *samyaktva* that have been told are from the *vyavahar* point of view. For academic interest, the types of *samyaktva* mentioned are – 1. *Adjna samyaktva*, 2. *Marga samyaktva*, 3. *Upadesha samyaktva*, 4. *Sutra samyaktva*, 5. *Beeja samyaktva*, 6. *Sankshepa samyaktva*, 7. *Vistar samyaktva*, and 8. *Artha samyaktva*. These eight *samyaktvas* have been mentioned according to their genesis. *Samyaktva* can occur on account of any reason, but these are all the types mentioned according to *vyavahar*.

The other two types that have been mentioned are, 1. *Avagadha samyaktva* and 2. *Paramavagadha samyaktva*. *Avagadha samyaktva* means *Kshayika samyaktva*. *Kshayika samyaktva* is that which occurs at the fourth *gunasthana* in the



form of the total elimination of seven prakritis. This prevails from the fourth up to the twelfth *gunasthana*. *Param Avagadha samyaktva* also means *Kshayika samyaktva*, but that occurs to a *jiva* which is in the thirteenth *gunasthana*. There even *jnana*, *darshana* and *virya* would have occurred in the infinite form. But the experience of the *kshayika samakit* of fourth to twelfth *gunasthanas* and that in the thirteenth *gunasthana* is the same. There is no difference in it. That is why Srimadji has said that

जेमां भेद न पक्ष

There are no differences or parts.

An eligible *sadhaka* devotedly pursues the Sadguru's order in its totality and attains such pure *samyaktva*. In this the *jiva* experiences the four anantas, partially. It enjoys the bliss of being engrossed in the true original form of the *atma*. It gets rapt in the experience of the self. It remains engrossed in the state of experience of sensing the self.

The *jiva* is moving on the path of progress. It is climbing one step after another. Now which is the next step? – we shall learn shortly.

## ***Experience, attention and awareness!***

The pursuit of the three gems takes us to the depths of self-experience. The more the stability in the *atma*, the deeper is the experience. And as the depth of experience increases, so does the stability in the *atma*. Both are inseparable.

It is the same with the experiences of happiness and sorrow that happen on the platform of the mind. Whichever experience has been more touching to our heart, whether happy or sad, remains for a long period on our memory. Why! Some experiences are remembered right through the life and do not get wiped from the mind at all. But when some experience is superficial, which does not reach us within; it is experienced one day and forgotten on the next.

It is the same with the experience of the *atma*. The deep experience in the form of *kshayika samakit* can never be wiped out. It remains with the *jiva* forever. Even when the *jiva* attains *moksa*, it takes this along. But if the tendency of the *darshana mohaniya* is merely suppressed, that is if only *upashama* has been attained, then it remains just for a moment and then this state of experiencing the *atma* is forgotten. No doubt, *Upashama samakit* enables the experience of *atma* but it does not have the depth and stability of *kshayik samakit*.

Why! Even to understand the principles that are meant for the intellect, it is necessary to have a depth and stability in the intellect. Only intelligent people can understand the secrets of the inanimate world. Not all can manage it. Even in spite of a great effort, a man of limited intelligence cannot understand the inanimate principles. And the stability that it demands! Today scientists have unravelled the mysteries of the inanimate and placed them before the world. How stable and persevering have they been! Only when they forget the entire world and get engrossed in their experiments can such intelligent people attain

such secrets. So, Brothers! Depth and stability are necessary even for experiencing the secrets of spiritual world.

Here, after taking the disciple on a tour from *vyavahar samyaktva* to *niscaya samyaktva*, Srimadji now tells us about how the state of the *sadhaka* who has once tasted the deep experience, will be –

वर्ते निज स्वभावानो, अनुभव, लक्ष, प्रतीत;  
वृत्ति वहे निजभावमां, परमार्थे समकित . . . . . १११

*Sadhaka* has attained *bheda vijnana*. He has personally experienced the different identities of the body and *atma*, like the clothes and the body. He has had an interview with the self. The manifestation of the state of true form of the self was in a flash, but the later there has been an incessant flow too. Yet the *Samyak darshani jiva* is still in the material world. It has not become totally free from karma. Therefore, it is bound to be suffering from the problems generating from karmas. In fact, even when the state of his inner self is splashed with the colours of self-experience, the self is forced to get involved with other activities.

Here, the state of the self – *atma dasha*, *chitta dasha* – that prevails in various practical situations has been told in a very simple and straightforward way. All the *gathas* of *Atmasiddhi Shastra* are unparalleled. Yet the picture of the state of a *samyaktvi jiva* that has been presented in this *gatha* is simply marvellous. One who understands this *gatha* properly does not have to go to anybody to find out what the state of his self is.

It first says that the experience of the own true disposition prevails. When? When the *samyaktvi jiva* is on the verge of retiring. When there is no other work and there is only retirement, at such times the entire attention is devoted to experiencing the true disposition of the *atma*. It goes deep into the own *atma* and the self is not involved anywhere else. The self begins to plunder

joy from within the self. It has no state other than the state of self experience.

Ordinarily man tries to seek out devices of entertainment while retiring. He tries to find ways of passing time. Man has never learnt to find happiness without some device or apparatus. If nothing is available he takes recourse to delving into thoughts of remembering the past or imagining the future. He spends hours together in such thoughts, but cannot go into the self for even a moment. He cannot derive the experience of the *atma* from the self. How can one who has never experienced the joy of the *atma*, ever find joy in the state of retirement?

Here it is the matter of a *sadhaka* with *samakit* who has already experienced the joy of the self, for his complete inner state is now detached from the entire material world and engrossed in the own *atma*. Once the deep experience of the own *atma* is realised, then there is an insatiable thirst for tasting it again and again. That is why that *jiva* yearns to secure the moments of retirement, which would take it beyond the *sansar*. The moment retirement is secured; the flow of its application begins to abound in the experience of the true original disposition. Thus in the inner self of such *sadhaka*, the *anubhava dhara* in *nivrutti dasa* (the flow of experience in the state of retirement) abounds.

For a *jiva* in the material world, there are very few moments of retirement available. Since there are labels such as body etc, the *jiva* has to get involved in their activities. When a *samakiti jiva* is involved with the activities of the body etc., its attention remains in the true original disposition of the self. It certainly knows that the bodily and other activities are not its own; 'they are not my duties. I am but the bodiless *atma*. I am a substance beyond the senses. There is no place for such activities in the true disposition of the *atma*. But this *atma* is possessing a body. That is why the activities of the body need to be done. But that is

not my goal. My goal is but my *atma* and nothing else.’ Such a state gradually reduces the affinity towards body etc. It subdues attachment and aversion. That is why although from the view of the world, the *jnani* or the *samakiti jiva* appears to be enjoying the passions of the five senses, it is detached from them and its goal is the own *atma*. Therefore, in spite of enjoying the passions, it is not bound by karma.

Not just that! If in spite of being *samyaktvi*, he is a king, an emperor, he has to reign the kingdom, complete all his duties towards the subjects; and if some other king brings a war upon him, he would even have to go to the battlefield. He would wage the war, but there would be no desire to acquire a kingdom. He is fully aware in his *atma* that waging war is not my work. If the opponent did not want a war, then he does not want it either – he is thus prepared. He has no interest in waging war. He merely goes to the war as a duty-bound king. Inwardly he is different. That is why the *lakshya dhara* in the *pravritti* state (the flow of attention in the state of activity) abounds.

The third *dhara* – flow – is the *Pratiti dhara*. Even though one may be a *samakiti*, he still has to face the rise of all the eight karmas. With the rise of the *darshanavaraniya*, one feels sleepy. It is necessary to sleep. The *samakiti* does sleep, but he does not sleep sound, not like Kumbhakarna. He is alert even in the sleep. Not that he is awake, but even in the sleep he is aware of the true disposition of the self. Even in that state he is aware that ‘I am the soul’. If he is awakened even from deep sleep and asked ‘Who are you’, he would reply ‘I am the soul’.

Just as we are always aware of our name; even when somebody calls us while we are asleep, we get up and respond to the call. Our name is so dear to us, and in spite of the fact that the period of the name is not very long, its prevalence is very evident. The name is only as old as we are, it cannot be older. Yet the acquaintance with the name is more, as if we have been hearing it from several births before.

For a *samakiti jiva*, the awareness of the own *atma* is more than the name of the body; for the *atma* has no name, it has no age. It is just the self. The awareness of the self is always there for the self. It should be there. The *jiva* is lost in wandering and therefore is not aware that 'I am the soul'. But the *samakiti* has come out of the wandering. It has already deeply experienced the *atma*. It has realised the self. That is why, even in the state of sleep it has the awareness of the true original disposition of the *atma*. *Atma* is never forgotten. That is why the *pratiti dhara* in *sushupta* state (the flow of awareness in the state of slumber) abounds.

Thus, whatever the state a *samakiti atma* may be in, while in the life's activities, it never forgets the self – the *atma*. Experience, attention and awareness always remain. Sages have said –

निवृत्ति दशामां अनुभवधारा!  
प्रवृत्ति दशामां लक्षधारा!  
सुषुप्त दशामां प्रतीतिधारा!

The involvement of such a *jiva* is never in the external. That is why it is said in the *gatha* –

वृत्ति वहे निजभावमां परमार्थे समकित

The involvement of this *jiva* flows only in the thoughts of the *atma*, in the own inner self. And that state is itself the ultimate *samakiti* state. The great poet Banarasidass has expressed the same sentiments –

स्वास्थ्य के साचे परमार्थके साचे चित्त,  
साचे साचे बैन कहै साचे जैनमति है;  
काहू के विरुद्धि नाहि परजाय बुद्धि नाही,  
आतम गवेषी न गृहस्थ है न जति है;  
सिद्धि रिद्धि वृद्धि दीसै घटमें प्रगट सदा,  
अंतर की लच्छिसौ अजाची लच्छयति है;

दास भगवन्त के उदास रहैं जगत सौ,  
सुखिया सदैव ऐसे जीव समकिती है . . . .

One who has developed the yearning for attaining the *atma*, whose mind is engrossed in attaining the ultimate, who is the devotee of truth and a true follower of the Jineshwar, who lives without the thought of opposing anybody, who does not look for options – *paryaya buddhi*, who in spite of not being a *deshavirati shravak* or a *sarvavirati Sadhu* always lives in *atmagaveshna*, whose prowess of the *atma* is increasing, who is rich with *atmalakshmi*, who is detached from the world and who is serving at the feet of the Jineshwar – such a *samakiti jiva* alone is always happy.

Such a *samakiti jiva* attains *parmartha*. In fact, its state goes on progressing and it overcomes the *savikalpaka* state to attain *nirvikalpa* state and stabilises in it.

In this *gatha* Srimadji has described the supreme state of a *samakiti jiva*. This is the state that has importance on the path of *moksa*. One who has already achieved this state, will always find the right path. He can never take the wrong path. Since the state – *dasha* – was attained, a direction – *disha* – was found.

Where the progressive step taken in this state, goes and rests will be detailed later.

## *When conduct rises . . .*

The pursuit of the three gems enables the continuance of the state of self experience. Once the *atma* has been experienced, the *jiva* continues to remain in the thoughts of devotion and that itself is the continuity of the state of experience.

In various situations in life, the experience, attention and awareness of the own natural disposition, that a *samakiti jiva* has, along with the purification of *samakit*, are strong reasons for progress.

While telling us how quickly such a *jiva* progresses, Srimadji says –

वर्धमान समकित थई, टाळे मिथ्याभास;  
उदय थाय चारित्रनो, वीतराग पद वास . . . . . ११२

The progressive state of *samakit* means the increasing purity of the experience of the *atma*. In a *jiva* in *samakit* state, infinite karmas keep getting wiped out from time to time. Impurity declines and purity continues to increase. Even *charitra mohaniya* karma undergoes *nirjara*. As a result attachment and aversion are subjugated. This subjugation avoids the *mithya* feelings that reside in a *jiva*.

Here the question arises that we are talking of a state wherein *mithyatva* is gone and *samakit* has been attained, then what is this *mithya* feeling again? All the feelings under *mohaniya* are *mithya* feelings. When *samakit* occurs, of the 28 characteristics under *mohaniya*, only seven are eliminated. There are 21 more – anger etc., and the nine *nokashayas*.

Of these, the increasing purity of *samyaktva* first diminishes the four *apratyakhyani* and *pratyakhyani kashayas*. These characteristics are detrimental to *charitra* in the form of *deshavirati* and *sarvavirati*. As these characteristics diminish, *charitra* rises.



Here it is necessary to understand the rise of *charitra*. Normally, it is karmas which rise. *Charitra* is not a karma. Then how can it rise – uday? The meaning of uday is to appear. Just as in the morning in the eastern sky there occurs the suryodaya. We say everyday that surya uday has occurred. What does this mean? It is not as if for some reason a new sun has appeared. But that it was out of the reach of our sight, it had gone below and now it has come up. As it climbs in our eyes, it rises in the sky. How did it come? Its movement is constant. Therefore it has come up. In the same way it also sets. The Moon, stars and others also go through this rise and setting. That is to say, when they appeared after disappearing it was their *uday* (rise) and when they disappear after appearing it was their *asta* (setting).

*Charitra* is not the fruit of any rising karma. Therefore, our usage of the term *uday* of *charitra* has to be understood in terms of the usage for the sunrise – that the *charitra*, which was hitherto unseen, has now appeared. But while for the sun to rise, its own movement is responsible, in the case of the rise of *charitra*, the purity of the state of *atma* is responsible. The increasing purity of the true form of the *atma* makes *charitra* appear. All *mithya* feelings disappear.

Even the *mithya* feelings in the form of *nokashayas*, *rati-arati*, joy-sorrow, fear, *jugupsa* also begin to decline. A *samakiti*, a *jiva* with *charitra*, does not have as many *gama-anagama* feelings in the passions of the senses as there are in a *jiva* attached to the material world. Of course, since his *nokashayas* are not yet fully destroyed, there still are notions of choices in his life. Certain things are liked, while certain others are disliked, yet there is no yearning for them, there is no insistence. Momentary feelings do appear, yet the *jiva* immediately turns away from them; it does not remain wallowing in them. Same applies to the feelings of joy and sorrow, fear and *jugupsa* – upon motivation they affect for a moment, but do not last long.

The brilliant Sumati, follower of the Jineshwar, who placed unwavering faith at the feet of the *Veetaraag*, was a devoted pursuer of the *samyaktva bhava*. Her mind was engaged in the purity of the *atma*. She had total faith in the words of the *Prabhu*. Along with faith there was a harmony of practice. Such was this Shravika whose husband was away when her two grown up sons, like two gems of the eyes, suddenly died. Sumati was dumbstruck for a moment. It appeared as if the face of her entire life had been distorted. But the profoundly faithful lady who had prayed at the feet of the *Veetaraag*, stabilised within a few moments.

She kept the bodies of her sons in a room and covered them with white linen, and waited at the door for her husband. After considerable time her husband arrived. He found the lady unusually sad. He wondered what had happened, why his wife was so sad? He asked –

“Sumati! What happened? Why are you sad?”

“Nothing, O Dev! I had a fight with our neighbour.”

“What! Sumati, you are saying this! I have never heard you even raise your voice. How can you every fight?”

“O *Nath*! Some time back, I had borrowed a pair of gem-studded bangles from our neighbour for a particular occasion. I liked them very much and retained them. Today the neighbour had come for them, but I did not want to return them. That was why we fought.”

“Oh! Madwoman! Is there a fight in this? If somebody comes asking for their stuff, you have to return it, don’t you? How long can you retain others’ stuff? Go return it!”

“No! I don’t like to return them, I want to retain the bangles. I like them a lot! What if I don’t return?”

“What’s wrong with you today? How come you are talking this way like never before?”

“O Swami! Can’t we really keep others’ stuff? Do we have to return it to the owners?”

“Yes, of course! No questioning that!”

“But then won’t you feel sorry? You won’t feel hurt if I returned them?”

“Oh no! What is there to be sorry about? Our work is done, the time is up, so it has to be returned!”

“Is that so? Then come, I shall show you our gem-studded bangles.”

Sumati pulled her husband by his hand into the other room, where their two sons were lying in eternal sleep. She removed the sheet from their faces and quietly told her husband, “Look Nath! These are our gem-studded bangles. Their time is up and they have gone!”

The husband was speechless. Can this woman evaluate the death of her sons in this way? Can a mother’s heart show such equanimity? What strength can this be? Sumati’s husband immediately fell at her feet, and said :

“Sumati! You have truly practised at the feet of the *Veetaraag*. Only your unwavering devotion towards the *Veetaraag* state of the *Veetaraag* has given you the strength to bear such a great shock!”

Brothers! This is the state beyond joy or sorrow. Every pore of the *samakiti jiva* is filled with faith in the *Veetaraag* state. That is why even in such terrible situation it can maintain equanimity. That is why it has been said here that it eliminates all *mithya* feelings and when *mithya* feelings get eliminated the characteristics of *charitra mohaniya* karma begin to fade out one by one. As the *charitra mohaniya* begins to weaken, the stability within the *atma* begins to rise. Remaining engrossed in the true form of the *atma*, is itself *Bhava charitra*. Where *bhava*

*charitra* appears, *dravya charitra* inevitably follows. The thoughts of *avrata* and *pramada* step down from the nature, and that is when *charitra* appears, in the never before state of stability in the *atma* in the form of the *apramatta* state. This is the situation of the *jiva* in the seventh *gunasthana*.

Now only the *sanjwalan kashayas* are left. But these are very mild. As such they do not come too much in the way of the *jiva's* progress. In the progressive state after the seventh *gunasthana*, the *jiva* can diminish these too. Srimadji has described that state, which is there just before that –

एम पराजय करीने चारित्रमोहनो,  
आवुं त्यां ज्यां करण अपूर्व भावजो,  
श्रेणी क्षपकतणी करीने आरूढता,  
अनन्य चिंतन अतिशय शुद्ध स्वभाव जो . . . . अपूर्व . . .

The situation of the seventh *apramatta gunasthana* is there for a mere *antarmuhurta*. But invariably the *jiva* cannot remain there for that entire *antarmuhurta*. There is a *pramada* and the *jiva* returns to the sixth *gunasthana*. There it remains for a long time. Again there is a rise in the feelings and the seventh *gunasthana* is attained. The *jiva* remains there for a few seconds or perhaps a few minutes. But when the consequent state of the *jiva* begins to turn very pure, when this purity begins to increase, the *jiva* proceeds further. And if this state continues for two *ghadis* (48 minutes) i.e. for the complete extent of an *antarmuhurta*, the *jiva* manages to achieve *kevaljnana* at the end of it. In other words, within this period it makes a tremendous effort. As a result *Veetaraag* state appears. Here, Srimadji too says that once *charitra mohaniya* is overcome, and the *jiva* remains for two *ghadis* in the stable situation of being engrossed in the original form of the *atma*, the *jiva* manages to attain the eighth *gunasthana*, where hitherto dormant *bhavas* which are responsible for manifesting the *charitra*, arise. This is called *apurvakaran*.

From this point, the *jiva* begins the *rasaghata* and *stithighata* of *karmas*. That is, it goes on reducing the intensity of the *karmas* bonded earlier, it reduces the peak state of the *karmas*. The *jiva* makes the maximum effort in this *gunasthana*. Just as an aeroplane needs extra strength while taking off, and not so much after it rises and flies on, the *jiva* too reaches the *Veetaraag* state in a short while after once reaching the *kshapaka* grade. This state is permanent.

The effective consequent state of this *gunasthana* is unparalleled and its purity is wonderful. That's it! Then there is only a short way to go. The *jiva* comes to the ninth-tenth *gunasthana*. In the ninth *gunasthana*, it diminishes the characteristics of *charitra mohaniya* in the form of *nokashayas* and the *sanjwalan kashayas* – anger, pride and *maya*. The state of the tenth *gunasthana* is very short, where just one *sanjwalan lobha* – avarice is diminished and then the *jiva* straightaway reaches the twelfth *gunasthana*. That is a stay in the *Veetaraag* state.

To attain such *Veetaraag* state, there has to be a war, with *mohaniya* alone. *Mohaniya* is strong, and so is the strength that resides within the *jiva*. But unless the strengths of the *atma* are awakened, *mohaniya* cannot be diminished. If our strength is more than the opponent, only then we can fight, otherwise we have to suffer silently. But the *jiva* has infinite strength, which when awakened can liquidate *mohaniya* however strong it may be and it quietly goes away.

A youth was passing by a house when suddenly a brick fell from the top and he was hurt a little in the leg. Young as he was, full of beans, he got very angry. 'Who threw this brick? I shall go and bang it on his head,' so saying he picked up the brick and ran up the stairs. He was about to throw the brick when he noticed that it was a wrestler doing his sit-ups on the terrace. The wrestler's push had dislodged a brick which had fallen down.

The youth developed cold feet. He spoke to the wrestler, “Aha! Its you! Your brick had fallen down, so I came up to return it. If there is anything I can do for you, please let me know. I live close by.” And he quietly slipped away.

Brothers! Did you see? How he quivered when he saw the wrestler! He had come to bash up but went away after buttering up. Well, let us also awaken the *anantavirya* of our *atma*, and become wrestlers. Then even the strong *mohaniya* would not have the guts to wag its tail before us. It will have to run away. And our *Veetaraag* state will arise.

Thus the devoted practice of *samyag darshan* leads the *jiva* on to *Veetaraag* state, which is the ultimate and topmost attainment for a *jiva*.

In what feelings the *atma*, in the *Veetaraag* state, is engrossed, will be taken up later . . .

## *Only the own natural disposition . . .*

The highest point of the devoted pursuit of these three gems, is *Veetaraag* state. With the appearance of the *Veetarag* state, the *jiva* becomes grateful. There remains no duty to perform.

The battle is won, once the *jiva*, who is lost in the (*bhava*) ocean, reaches the shore with the help of the torch light –

मोह स्वयंभूरमण समुद्र तरी करी,  
स्थिति त्यां ज्यां क्षीणमोह गुणस्थान जो;  
अंत समय त्यां पूर्ण स्वरूप वीतराग थई,  
प्रगटावुं निज केवळज्ञान निधान जो . . . . अपूर्व

चार कर्म घनघाती ते व्यवच्छेद ज्यां,  
भवनां बीज तणो आत्यांतिक नाश जो;  
सर्व भाव ज्ञाता दृष्टा सह शुद्धता  
कृतकृत्य प्रभु वीर्य अनंत प्रकाश जो . . . . अपूर्व

*Mohaniya* has been given the simile of the largest self-made and indulgent ocean. *Moha* – avarice is a vast ocean. Yet it can be crossed over with proper equipment. That is *jiva*'s good fortune. Just as on the great oceans, one can travel miles upon miles and go to distant places in a vessel, so also the ocean of *moha*, however vast it may be, can be crossed over with the equipment in the form of human birth. When a *jiva* crosses over this ocean and lands at the other end of it, its state is wonderful and fantastic. What could never be found in the infinite wandering in the births, that state is attained upon crossing over. This state of the *jiva* has been called *ksheenamoha gunasthana*.

Once the *jiva* has reached this point after totally uprooting *mohaniya*, it has won! Now there is no going back. No more births are necessary. Soon as the *jiva* reaches the twelfth *gunasthana*, it stabilises in a totally *Veetaraag* state and this stability at once removes the three karmas – *jnanavarniya*, *darshanavarniya* and *antaraya*. And then the infinite strengths

of *kevaljnana*, *kevaldarshana* and *anantavirya*, lying within the *atma*, appear.

The four *ghati* karmas which come in the way of attaining this state are totally destroyed. Prior to this there occasionally used to be *upashama* or *kshayopashama*, then again a rise in them. Sometimes, *ajnana* and the like used to be pointed out, but that changes now.

Attachment and aversion, which happen to be the seeds of infinite wandering in the *sansar*, are totally destroyed. Now there are no more rebirths. The natural *jnata* – *drashta* quality of the *jiva* has blossomed to the fullest extent and the Lord *Atma* is extremely gratified. Now, there is only the enjoyment of the infinite bliss.

In this state four *ghati* karmas were destroyed. *Aghati* karmas still remain. But they have no influence. They are like a burnt out rope – the twists of the yarn are still visible, but there is no strength in it. Likewise, the *aghati* karmas are still with the *jiva*, but they do not come in the way of its ecstasy of self-realisation.

Now let us try to understand the *kevaljnana* that is manifest. What is it? Normally people equate *kevaljnana* with complete knowledge; that is the knowledge in which reflect all the thoughts of the three lokas in the three kalas – past, present and future.

Well, that's good enough, this could *also* be the meaning. But we should not be restraining an energy like *kevaljnana* in just these limits. This meaning is meant for the common man, who cannot fathom the deep thoughts. The original disposition of *jnana* is to know the substances that are *jneya* – worthy of knowing. As a result, a *kevaljnani* supreme soul knows the entire world, but it does not aspire to know. *Kevaljnana* is like a mirror. The mirror does not desire, yet the substances that come in front of it do get reflected in it. The images do not affect the mirror. It is the natural disposition of the mirror to reflect the image of a



substance. Therefore, it happens. Similarly, even in *kevaljnana*, all the *dravya-paryayas* of the world get reflected, yet the *atma* is not concerned. It does not want to see. It is only engrossed in its own brilliance.

It is like switching on a light in a room for picking up a thing. It simultaneously lights up hundred other things in the room and they become visible. *Atma*'s tremendous effort is only towards attaining the complete realisation of the own true form, and *kevaljnana* is incidentally attained in this direction. But in the *kevaljnana*, just as the *atma* is visible, all other things also become visible. The *kevali* supreme soul has no concern for them.

The other meaning of *kevaljnana* is but one knowledge. Where there is but one knowledge that is *kevaljnana*. The *Shastras* do mention *mati*, *shruta*, *avadhi*, *manahparyaya* and *keval* as the five *jnanas*. But the other four get merged with *kevaljnana*. They do retain a separate identity. *Kevaljnana* is above all and complete. Other *jnanas* are incomplete, so they do not remain separate from *kevaljnana*.

If your son has qualified as an M.Sc., you do not go about saying, 'My son has done his matriculation, then his B.Sc. and now his M.Sc.', for when M.Sc. is mentioned, all the others are implied. It is evident that only after qualifying in all these, the boy would have reached the M.Sc., not otherwise. Likewise, in *kevaljnana*, the other four *jnanas* are absorbed.

The first meaning was from the practical view. But what does the *kevali parmatma* gain from it? He does not get anything from looking at the world. The common people might perhaps seek joy out of looking and knowing the world. They may even be able to gain some material benefit from it. But the *kevali parmatma* does not want anything out of this. That is why Srimadji now presents the specific definition of *kevaljnana* –

केवल निज स्वभावनुं, अखंड वर्ते ज्ञान;  
कहिए केवलज्ञान ते, देह छातां निर्वाण . . . . . ११३

The state in which *atma* and knowledge – *jnana* prevail without a difference – *atma* itself is *jnana* and *jnana* itself is *atma*. *Atma* is merely a mass of knowledge, nothing else. Only knowledge – just *jnana*! The natural disposition of the *jiva* is *jnana* and the eternity of that *jnana* is *kevaljnana*. It is just the *jnana* of the true natural disposition of the self, not of anything else. There is nothing else but the natural disposition - *svabhava* in the entire world. Just *svabhava* and *svabhava* – the entire world gets immersed in it. There is also knowledge of the *svabhava*, nothing else. Nothing else, but knowledge. And the *jnana* too is constant, there is no interruption, no break, no disturbance – just plain and constant and natural *jnana*.

In the tremendous effort until now, the *jiva* would have awakened the true natural disposition of the self considerably. But it was not constant, not uninterrupted. In the altering states of the *gunasthanas*, the consciousness of the self-experience would also be altering and as such the experience of the state of natural disposition would not be unbroken and even. In fact, until the *jiva* reaches the twelfth *gunasthana*, there is a lot of climbing and falling in the states, as a result the experience is not constant then. Likewise, in the previous *gunasthanas*, there would be several upward transitions in a short while, within one *gunasthana*, several downward transitions in another and various transitions through various *gunasthanas*. However, once the thirteenth *gunasthana* is attained as a result of *kevaljnana*, then that state, and the fourteenth ayogi state and the *siddha* state, all have the same effect, there are no differences. There is only the experience of the natural disposition. As a result the experience of *kevaljnana* is constant.

Thus where the *jiva*’s constant state of *jnana* prevails, it is *kevaljnana*. Such a *kevaljnani atma* still has a body. In spite of

having the three yogas of mind, speech and body, it has attained the point of liberation, forever free from births. The *antardasha* of the *Siddha* and the *kevali parmatmas* do not differ in any way. That is why the *kevali parmatma* experiences the state beyond the body in spite of having a body. The yearning for the body has ceased much earlier. Therefore, body does not come in the way of constant knowledge.

The *jiva* has to attain *kevalijnana* through the effort on the path of *moksa*. The *Gurudev* has shown the path to the disciple. He has shown the steps of devoted pursuit from beginning to end, and also told how the *atma* gets transformed into the supremely pure state.

Srimadji has presented here a marvellous *gatha* with a marvellous meaning. This *gatha* is also very important, as it is replete with mystery. How can we unravel this mystery with our limited intellect? Such secrets reflect only in the knowledge of the sages, yet –

अल्पश्रुतं श्रुतवतां परहासधाम  
त्वद्भक्तिरेव मुखरीकुस्ते बलान्माम् ।  
यत्कोकिलः किल मधौ मधुरं विरौति  
तच्चारु चामर कलिका निकरैक हेतुः ॥

As Manatungacharya says while praising Lord Adinatha, ‘O Lord! In the presence of the learned ones, my knowledge is fit to be laughed at. Yet my devotion towards you forces me to speak. I feel obliged to sing your praises. Therefore, I cannot remain without speaking out. Just as in summer when the mangroves are in full bloom, the tiny little black Nightingale fills the mangroves with its tweets. It just cannot help it, it is not bothered whether somebody says anything after hearing it. Its just the expression of an elated heart.’

So, likewise this pen does not have the ability to do justice to the wonderful feelings mentioned in this *gatha* by Srimadji,

yet the awe inspiring omniscience of the Omniscient does not allow to remain silent. After all isn't that the goal of this *jiva* too! That is why I have tried to measure the value of the priceless treasure of *Kevaljnana* in so many words. Only the *Kevali* of course, knows the thoughts!

What can the limited vocabulary – *alpa vani* – of an *alpajna jiva* – who hardly knows, have to say? More later . . .

## ***A dream of millions of years . . .***

The pursuit of the three gems stops the movement of the *jiva* in the affected disposition. The *jiva* is indeed moving, in a way progressing; but both the movement and progress are in the path of affected disposition.

The *jiva* lives in such a false belief that being born, living and dying are a sequence and that it will continue in the same way. Nothing else can be done about it! But the alleviating sages have told us that this wandering may well be from infinite time, but the strength to put a brake on it, to stop it rests within the *jiva*.

Brothers! You know several factories continue to work day in and day out. Once set in operation, they sometimes run on and on for months together. But when it is felt necessary that the machines need to be stopped for a few hours or days, then it is just a matter in our hands. Just switch the power off and the machines stop. In fact, even your young child or any factory worker can do that job. They just have to know which switch needs to be turned off. Thus the machines of the inanimate world are in our hands.

Man commands all machines working on the earth, however huge they may be. Not just these! But, even if spacecrafts created at the cost of billions of Rupees go into the space and develop snags, people sitting here can handle their repairs. Thus man has the power in his hands to decide when to run or stop all the equipment of the inanimate world. Of course, the man has to have the know-how.

Well, Brothers! Same goes for the *chetan* machine too. Even that works day in and day out. Whether awake or asleep, it does not stop. The body may perhaps be put to sleep by administering

anaesthesia, the *chetan* may stop receiving sensory signals from the body, but the process of Karma bondage and rise is always on.

This process has been operating from infinite time. Not even for a moment through infinite time has this ever stopped. Yet, if the *jiva* minds and learns how, and if it manages to lay its hands on the switch that can bring the *chetan* under control, then the *jiva* itself has the power to stop this process. The difference lies in the fact that to switch off the inanimate machines you can send anybody. If you do not want to go to the factory, then your brother or son or just anybody can be told to either switch on or switch off the machines. But in the *chetan* process it is not the same. Its controls are not in anybody's hands. Only the self can stop the *chetan* process of the self, that is to say, can exercise control over the process of bondage and rise of karmas.

Brothers! The other major difference between the inanimate machines and the *chetan* is that the machines can only do what they are designed for; can manufacture only a specific thing and nothing else. If your factory makes iron spare parts, and if you try to place cotton yarn on them and expect to weave cloth, it cannot be done. The machines have a limited scope, they cannot manufacture something that they are not meant for. While if the *chetan* process, having become transformed due to affected disposition, today produces anger, pride and such passions, it can also begin to produce the opposites like forgiveness, humility etc., if the *jiva* understands and puts in a strong effort. The *jiva* which has been transformed into the form of ignorance from infinite time, can attain *kevaljnana* in the flash of a moment. That *mohaniya* karma which was making the *chetan* wander in this *sansar*, will itself be uprooted and thrown out by the *chetan*. And the wheel of birth and death can be ground to a halt forever. That is the miracle of *chetan*! The wonderful strength of *chetan*! The total independence of *chetan*!

Srimadji has related the entire sequence of how the pursuit of *samyag darshan* transforms into the ultimate *siddhi*. Now, once the *chetan* decides to push out the affected disposition continuing from infinite time, how long would it take? Not very long! This statement, Srimadji supports with a worldly example

कोटि वर्षनुं स्वप्न पण, जागृत यतां शमाय;

तेम विभाव अनादिनो, ज्ञान यतां दूर थाय . . . . . ११४

When a sleeping person is not fast asleep but just in a trance, it is likely that the subconscious mind awakens. And the various influences lying within begin to pass through the mind like a movie. Sometimes for a long while, and sometimes short. That is what we call dreams. These dreams sometimes make sense, and at other times they are nonsense. At certain times they even point to something, but that is not often. Meaningful or pointed dreams appear rarely. Mostly they are meaningless, with no head or tail. Even the person dreaming doesn't know what its all about. Of course, as long as the dream is on, it appears as if it is really happening and that the dreamer is a part of it.

But the moment it is time to wake up and the sleep gets over, and the person wakes up, the dream disappears, however long the dream may have been. Sometimes the dreams run all through the night. Why! Some people see the same dream for months together. If Kumbhakarna slept for six months, then his dreams would have been that long. And Srimadji says that somebody slept for crores of years and for all that time that person only saw dreams and dreams. It is not important how long or short the duration of the dream is, but how long it takes to get out of it, to end the dream.

We have all experienced that the moment we wake up, dreams go away. Whether the eyes open or not, but the moment sleep gets over dreams also come to a halt.

Similarly, this *jiva* too has been immersed in an affected disposition from infinite time. Its *chetan* process produces only affected feelings. But once knowledge arises, and the illusion is broken, then it does not take even a moment to throw out the affected disposition. Once the *jiva* realises that ‘I am a *chetan* *atma*, and that this inanimate world is not mine’, how will the affected disposition remain?

Illusion is *mithyatva*. Believing a thing to be like what it is not is illusion. In darkness, a rope creates an illusion of a snake. You begin to scream out of fear. But, if somebody picks up the rope in hand and says, ‘Brother! Look this is only a rope, not a snake’, then the illusion is broken at that very moment. It does not remain.

The *jiva* too has two types of illusions. One is the possessive nature – the feeling of possession in something or somebody who is not its own, that they are mine. This possessive nature leads to attachment and aversion and as a result there is only sorrow. But the *jiva* should think properly that no thing in this world ever belonged to or will ever belong to anybody. How can it at all? You are *chetan*, substance is *jada*. What relation can *chetan* and *jada* have? The two can never unite. Even when they meet, they cannot belong. Like two *paramanus* which join to make a *skandha*. They remain together for any length of time as a *skandha*. Then the two *paramanus* fall apart. Then they may or may not join up. So what appeared as united *paramanus*, could not belong to each other. Then how can totally independent *chetan* and *jada* belong to each other?

No thing or person can belong to anybody. *My* and *mine* are merely illusion, nourishing illusion. The own valuable feelings of the *chetan* are the only things that belong to it, nothing else. For we see that when the *chetan* *atma* leaves the body and goes away, the thousands of things and hundreds of people present here do not go with it. They remain here.



Once a lady from an affluent family in Mumbai was heard saying, “When I am lying on my bed in my room, and I see all those things that decorate my room, the wealth, the ornaments and so on, I begin to feel that I keep saying all this is mine, my own and I feel very possessive about them, but will I have to leave this all here and die? I just cannot bear it!”

But that is how it is. Everybody has left and gone and we will be doing the same. In practice we say that ‘*punya* and *papa* will go along’. But even they do not accompany us permanently. When their time is ripe they too go away. So Brothers! In this entire world no thing or person belongs to us, nor will ever belong. It is very important to understand this to break the illusion.

The second illusion is the imagination of one’s own happiness in a thing or a person. Earlier we have noted that no thing or person is capable of giving happiness or sorrow to us. Our happiness or sorrow is in our thinking, our believing. Substances, things are useful necessities of life. They provide convenience. But they are not the whole and sole of life. Likewise, people too are merely companions in life. Nothing more than that. They are not capable of giving either happiness or sorrow.

Once both these illusions are broken, the *jnanadrishti* – inner vision – of the *jiva* opens up. Illusion is like a dream. Just as the dream disappears when the eyes open, the affected disposition from infinite time also disappears when knowledge occurs.

*Jnana* is the quality of *chetan*. That quality of *jnana* has been battered until now by transforming it in the perverse direction. Once the chetanavanta – one endowed with *chetan* – takes control of things, the *atma* which had been wallowing in affected disposition and ignorance, transforms into the state of knowledge, and then the affected disposition is removed.

In practical life, if there is a debt of Rs.10 lacs, then Rs.10 lacs have to be paid. The same debt can not be cleared with

Rs.10,000/-. Of course, if you declare bankruptcy and say, 'I am unable to repay. I shall repay only one percent of the debt', then it may work. But you also have to pick up the disgrace that goes with it.

But here it is not so. If you do not want to suffer the infinite karmas that are bonded with the *jiva*, if you do not want to pay for them, then you should manage to dissolve them – *nirjara* – in one stroke through supreme transformation of the soul. Then the liberation is almost instant. You can be free from the karmas without suffering them!

Thus, when the jnanadrishti of the *jiva* opens up, when the glow of knowledge spreads, the darkness of affected disposition disappears in a moment. The *jiva* begins to transform into its original disposition. That is also the goal of the *jiva*.

With the removal of the affected disposition, the resultant *dharma* that the *jiva* receives will be described later.

## **... unrestrained true form!**

The pursuit of the three gems is possible only after the proper true form of the *dharma* is understood.

Most people do not know what is meant by *dharma*. They keep on doing *adharma*, thinking it is *dharma*. As a result, the wandering of the *jiva* is not avoided. *dharma* is defined in many ways. Many presume that duties are *dharma*. Many others think that virtuous feelings are *dharma*. But it is not so.

*dharma* in the form of duties is merely a practical arrangement. To properly run the activities, a person has to perform all his duties wherever he is. But such duties do not get treated as the *dharma* of the *atma*. Further, virtuous feelings are not *dharma* of any sort. Feelings of *punya* lead to bondage of karma, they are an *asrava*. Where there is *asrava*, there cannot be *dharma*. What is *dharma*? In Srimadji's own words –

*“Tirthankar deva calls samyag jnana, samyag darshan and samyag charitra as dharma. And here, there is an absence of bandha. Upholding the atma in the natural disposition is dharma. The natural disposition of atma is dharma. Not allowing atma to transform from svabhava – natural disposition to parabhava – affected disposition, is dharma. The atma has to accept degeneration – durgati – by going through affected disposition. Not letting the atma go towards durgati, and retaining it in the natural disposition is dharma. That which retains the jiva in perfect, infinite and unrestrained happiness by releasing it from the wandering of the sansar, is dharma.”*

When does such *dharma* manifest in the *atma*? The *Gurudev* is explaining the final statement of ‘means to moksa’ to the disciple. The disciple has developed, within his self, an unwavering faith in the devoted pursuit – *aradhana* – which has been indicated as a means to *moksa*, and he is eager to practice

it. That is when the *Gurudev* describes to him the true form of *dharma* in a simple and straightforward style. He presents an experimental approach so that *dharma* manifests in the disciple

—

छूटे देहाध्यास तो, नहि कर्ता तुं कर्म;

नहि भोक्ता तुं तेहनो - ए ज धर्मनो मर्म . . . . . ११५

*Dharma* is where there is an absence of *bandha*. When does this state of *abandha* appear in the *atma* which has been binding karma – *karmabandha* – from infinite times? Only when the yearning for the body goes! The realisation that I am the eternally pure soul, independent of the body drives away the feeling that body is the soul and rectifies the error of believing that the body is the self. Once the feeling of belonging – *mamatva* – is removed from one body, and then the *jiva* does not get that feeling ever in other births. The feeling of belonging in a body, which is the closest companion, is greater than in anything else. Therefore, with the *mamatva* in the body vanishing, with the feeling that body is the *atma* - (*dehatma buddhi*), vanishing, with the ability to differentiate between *jada* and *chetan* arising, the feeling of I-me-mine that is prevailing over all *para dravya* – external things – gets dissolved. Simultaneously, the feeling that ‘I am doing’ that is the feeling of being a doer – *karta* – also dissolves and the *jiva* becomes an *akarta*. The state of being an *akarta* is in itself an absence of *bandha*. The total absence of *bandha* for *jiva* occurs only in the fourteenth *gunasthana*. But the absence of the feeling of being a doer – *kartabhava* – begins from the time the *jiva* arrives at the fourth *gunasthana* itself.

The feeling of being the doer is *mithyatva*. ‘There is no feeling of being a doer in my pure natural disposition. I certainly am an *akarta*. When I am not the doer of my own natural disposition, of my own knowledge, not even of what is my own, then how can I be the doer of external feelings – *parabhavas*?’ As this sort of analysis begins to crystallize about the inner self,

the *kartabhava* begins to dissolve. Once the *kartabhava* dissolves, it also takes along the *bhoktabhava* – the feeling of being the sufferer.

Let us try to understand this. The dissolving of *kartabhava*, that is a matter of *jiva*'s understanding. It is understood. Once the discerning ability appears, then the *jiva* abandons the *kartabhava*. But the suffering is of the karmas that are reigning. Karmas have been done, they are reigning, so they will certainly arise. Then how can the *jiva* escape from suffering?

Here the term *abhokta* does not mean that it stops the rise of karma itself. It just means that the karmas, which have come into *pradeshodaya*, are not allowed to reach the *vipakodaya* state. That is to say, there is such an effect prevailing in the *jiva* which continuously runs the process of *kshayopashama* on the karmas which enter *pradeshodaya*. As a consequence, karmas which have arisen, do not result into painful forms. The *Vedaniya* karma noticed in the body is the cause of *vipakodaya* for *mohaniya* karma. The *jiva* cannot stop the *pradeshodaya* of *mohaniya* karma, but it should prevent its *vipakodaya* so that it does not hurt.

This is how the several great sages of the past, who went through severe torture and agony, came out of it safe and sound. Whether porridge was cooked on Mahaveer's feet or innumerable scorpions stung Bahubali, both were the causes of suffering *Mohaniya*. But since the *atma* was no more influenced by the affected disposition, and prevailed within the natural disposition, *mohaniya* did not have to be suffered. It entered *pradeshodaya* and was worn out. It was wiped out through *nirjara*.

Brothers! That is why these *jivas* attained *Veetaraag* state. *Veetaraagata* cannot be attained without *dharma*. They had performed proper *dharma*.

In the *gatha* too, this is what has been told: ‘O Disciple! If your *karta* feeling and *bhokta* feeling get dissolved, then *dharma* will arise in your *atma*.’ What happens with this *dharma*? He further says –

ए ज धर्मथी मोक्ष छे, तुं छो मोक्ष स्वरूप;  
अनंत दर्शन ज्ञान तुं, अव्याबाध स्वरूप . . . . . ११६

When the *jiva*’s *karta* feeling and *bhokta* feeling get dissolved, the effect on the intellect prevailing until now, that there is oneness with *parabhava* and *paradravya*, gets changed. It begins to exist in the own *bhava* with an unbroken feeling. Being stabilised within the self, coming away from *parabhava* and settling into *svabhava* is itself *dharma*. *Moksa* is certain when such *dharma* awakens in the *atma*. For *moksa* is not some substance or some award coming from outside, but the complete awakening of the *jiva*’s natural disposition. The state that results with the appearance of the *svabhava* of the *jiva* is *moksa*.

The *jiva* has been an impure *atma* until now. Brothers! Just think, the feelings that arise within us are either the mild or strong feelings of attachment etc. That is the impure state. That is the *jiva*’s perverted form, and we have been accepting that perversion as the true form of the self. That is the blunder we have done. A totally pure *atma* should feel, ‘How can these impure thoughts be mine?’ But this has never occurred to the *jiva*. That is why it believes that ‘this state itself is my state’. As a result it could not practice the tremendous effort required to manifest the true original form. But when the *jiva* understands that the state of attachment etc. is the impure state, that its own pure state is something else, then it attains a freedom from attachment etc. and at that very moment *dharma*, that is the *jiva*’s pure natural disposition in the form of *akarta* – *abhokta* feelings awakens, and *karta* – *bhokta* feelings dissolve.

The extreme state of this feeling of *dharma*, is *moksa*. That is why the sages say, “You are yourself in the form of *moksa*. ‘Your *moksa* occurs’ actually means that you are able to manifest the complete *moksa svabhava* within your self. And the *atma*’s qualities of *anantajnana* and *anantadarshan* are certainly not separate from you. The *atma* itself transforms into knowledge and *darshana*. For a *jiva* residing in the category of *anantajnana*, knowledge and the self do not appear as separate, the two have become inseparable. For *anantajnana* itself is the natural quality of the *jiva*. The quality cannot be separated from the substance. Therefore, O Atman! You alone are *anantajnana*, you alone are *anantadarshana*.”

Indeed, your true form is also unrestrained. Nobody can restrain that form. The *atma* is *chaitanya* – a formless *arupi* substance. There will not be *badhya* and *badhaka* feelings (of harm) in it. The feelings, which hinder the self and others, are *badhya-badhaka* feelings. For instance, water is a soluble and sugar is a solid substance. When sugar is added to water it harms water by turning it sweet, while water harms sugar by dissolving it. Both have harmed each other.

Likewise, so long as *jiva* exists in *parabhava* and allows the prevalence of attachment etc. through the dependence on the *par*, the unrestrained direction cannot appear in it. On the contrary the *badhya – badhaka* feelings abound. For instance, *mohaniya* karma is *jada*; with the rise of this *jada*, the *jiva* transforms into attachment etc., and attracts the *pudgals* of karma category and binds them with old karmas. Karmas develop the nature of *jnanavaran* and the like and they envelope the knowledge. Here, because of the *jiva*, the *pudgals* of karmavargana were harmed i.e. the *jiva* has brought *badha* upon the *pudgals*. These *pudgals* are not distorted or in the form of karma in their original form. They are incapable of enveloping the qualities of the *jiva*. But they are of the nature whereby they get transformed within their

own inanimate *bhava*. *Jiva* has nurtured the feelings of attachment etc. and brought harm to the *pudgals*, and transformed them into karma.

Indeed, the *jiva* too in its original form is in the form of *anantajnana*. The *jiva* neither has *ajnana* nor *alpajnana*. It is *sarvajna*, having infinite knowledge. But the *karmas* have come and enveloped this *anantajnana* of the *jiva*. As a result, the ability of the *jiva* to transform into infinite knowledge was harmed and the malaise of *ajnana* – ignorance developed in the *jiva*. That is when *jiva* began to abound in ignorance.

Thus, so long as *jiva* is with karma, it carries the *badhya-badhaka* feelings in it. The *jiva* harms the inanimate and the *jada* harms the *jiva*. But once the resident original form of *moksa* manifests in the *jiva*, when the *anantajnana* and *anantadarshan* of the *jiva* is uncovered, its *avyabadha svarup* – the unrestrained original form also appears. Now no power can harm the *jiva*. Neither does the *jiva* harm anybody.

Sri *Guru* says that such a completely pure original form is attainable only through the own *dharma*. ‘Your own *anantajnana*, your own *anantadarshana* and your own *avyabadha svarup* which is in the form of your original disposition, will appear’. To further explain the pure original form, *Gurudev* points out certain wonderful qualities of the *atma* and offers the last instruction – which we shall look at later.



## *If you think you will get . . .*

The devoted pursuit of the three gems brings forth the inseparability of quality and the qualified – *guna* and *guni*. Ordinarily, one in whom there is *guna* is called a *guni*. When we put it this way, it differentiates *guna* from *guni*. But in reality, the two are inseparable. That is why in the earlier *gatha* Srimadji has said that *you are* the *moksa*. You also are the *anantajnana*, *anantadarshana* and the *avyabadha svarup*. There is nothing apart from you.

Now Srimadji wants to describe the wonderful and marvellous original form of such *Chaitanya Prabhu*. This form is so unique that it cannot be compared with any substance or special achievement of this world. Indeed, words are limited and the original form of the *atma* is unlimited, and hence it has been called indescribable. A poet has beautifully put it –

शब्दमां समाय नहीं एवो तुं महान  
केम करी गाउं प्रभु तारा गुणगान . . .  
गजुं नथी मारुं एवुं कहे आ जुबान  
केम करी गाउं प्रभु तारा गुणगान . . .  
हो . . . पुरुं तो पुराय नहिं, कल्पनाना रंगो  
हारी जाय बधा मारा तर्कना तरंगो  
अटकीने ऊभुं रहे मारुं अनुमान . . . केम करी . . .

The *Prabhu* here is our own Atmaprabhu – the Self! Its original form cannot be described through words. Neither the colourful imagination, nor the waves of logic, nor any estimation would work here. Such infinite is its glory. Such a glorious infinite original form is being described by Sri *Guru* to the best of his ability – for, he has partially experienced it. Further, he has the benefit of the disciple in his mind. With the intention of getting the disciple to recognise the greatness of the own soul, to get him to perform the tremendous effort and to attain self-realisation, the *Gurudev* says –

शुद्ध, बुद्ध, चैतन्यघन, स्वयं ज्योति सुखधाम;  
बीजुं कहिए केटलुं? कर विचार तो पाम . . . . . ११७

O Disciple! I have made as much an effort as is possible of an incomplete person trying to describe the complete Lord *Atma*, to depict as much of its true original form as is possible in words. The limit of my vocabulary is reached. Can there be a more special ability in a *chadmastha* (*ajnani*) *jiva*? I am stuck here after describing the wonderful form of the *atma*. The *atma* is *shuddha*, *buddha*, *chaitanyaghana svarup*, *swayamprakashaka* and in the form of the abode of *anantasukha* – i.e. pure, enlightened, in the form of dense life energy, self-enlightening and the abode of infinite bliss.

*Atma* is ‘*shuddha*’. In the original form of the *atma*, there is no impurity. When we consider from the viewpoint of transformation, because of its relation with karma from infinite time, it touches *pudgals*. As a result it enters the *gatis* of *deva*, *naraka*, *manushya* etc., and through these *gatis* it gets the forms of *jati*, *indriya*, *stithi* etc. In other words, the transformations - *pariyayas* of bodies are not the original *pariyayas* of *atma*. Therefore, in these *pariyayas* there is impurity. Moreover, *jiva* as a result of karma is affected by attachment etc. Where there are attachment etc., there is impurity. Impurity is not the original disposition of the *jiva*. Further, the *pariyayas* are of a perishable nature. *Pariyayas* are never stable, they are always perishable. Among them the *vaibhavik pariyayas* are totally different from the *atma*. Karma, which is the cause of these *vaibhavik pariyayas* is also different from the *atma*. Then how can *pariyayas* be of the *atma*? Thus considering in the totality, the form of the *vaibhavika pariyayas* of the *atma* is impure.

That substance which is extremely pure in nature, will not undergo a change in its original form in spite of remaining with another substance for a long time. On the exterior, it might appear as if there has been a change, but in its original values there is no

change. Just as water, in its original form is always pure. Perhaps other substances getting mixed with water turn it impure, but it is possible to purify water again with an effort. The original purity can be seen again.

Similarly, the pure substance of *atma* has been occupying the same space with the *pudgal* for infinite time. In other words, the extent and the location of the *akash-pradesh* i.e. the space of the sky which the *atma* is occupying, the karma and other *pudgals* occupy the same extent and location. In spite of having this relation for infinite time, the *atma* has not lost its existence as *chaitanya atma* to turn into *pudgals*. Neither have the *pudgals* turned into *atma*. That is the characteristic of substances. There is a very high purity in the original form of the *atma* substance. That is how, in spite of appearing very tainted with the effects of attachment etc., the *atma* can be purified with an effort.

The *Gurudev* says, ‘O Disciple! You are the *chetan* substance. Hence believe that you are extremely pure!’

*Atma* is ‘*buddha*’. It is in the form of enlightenment, knowledge. Omniscience is the true original nature of *jiva*. It is endowed with the capability of knowing all the things, which are worthy of knowing in this world, simultaneously. This knowledge is independent, and not dependent on anybody. The *jiva* has no expectations out of this knowledge. It is itself in the form of knowledge and transforms only into knowledge. In reality, *jiva* is only in the disposition of knowledge. The things that are worthy of knowing - *jneyas*, come and flash in the knowledge. Knowledge does not have to access the *jneyas*. But the *jiva* under the reign of karma, is no more independent. As a result, in spite of being completely enlightened, in spite of having the ability to simultaneously know infinite substances in their *dravya* and *guna paryayas*, the *jiva* has to depend on the senses and the mind to acquire knowledge. It has to acquire knowledge through a limited capability. As a result, it appears as if the limits of its knowledge have been bound. But in reality it is the holder

of infinite knowledge. The knowledge of *atma* is complete and pure. This infinite knowledge never declines. The infinite space within *atma* is filled with infinite knowledge. The combinations of this infinite are also infinite. Even if infinite is deducted from this infinite, it still remains infinite. The possessor of such an infinite knowledge is the *Buddha* – enlightened *atma*.

*Atma* is ‘*chaitanyaghaṇ*’. *Chaitanya* is a unique quality of the *atma*. It is only with this quality that the *atma* gets differentiated from all the other inanimate things. Excepting the *jiva*, *chaitanya* is not present anywhere else. In every space of the *atma*, *chaitanya* abounds. Therefore, it is in a dense form. It is a mass of *chaitanya*.

*Atma* fills up the body. It occupies the entire body. *Atma* is expanding and contracting by nature. It spreads across the entire body that it occupies. Even if it is a body as large as that of an elephant, it expands and fills it up. Likewise, if it is the body of an ant, it contracts and remains in it. The infinite spaces of the *atma*’s *chaitanya*, never break apart. They never separate from each other. For some reason if they are spread apart, their link remains.

You might have seen the tail of a lizard thrashing about. For some reason the tail of a lizard gets cut, the lizard goes a little distance and struggles. Here the tail also thrashes about. Even in the tail the *atma* is occupying spaces and those are linked with the spaces in the body of the lizard. As a result the tail stops thrashing and dies out only after the *atmapradesha* of the tail is drawn into the body. Thus, the *atma pradesha* that was occupying a severed part of the body, enters the main body and does not get separated. It cannot be cut into pieces, nor can it be destroyed.

If a person has a paralytic stroke, even then the *atmapradesha* of that part goes and gets absorbed in another part of the body. The *atmapradesha*, which occupied the paralysed part, does not get destroyed.

In the scriptures, there is a mention of ‘*samudghata*’. When the *kevali parmatma* performs *samudghata* to wipe out the other *aghati* karmas at the end of his lifetime, he spreads the infinite *atmapradeshas* in his body in the entire world. He establishes one *atmapradesha* on each of the *akashpradeshas* of the world. He again collects all the *atmapradeshas* spread out in the world and makes them fit a body. In doing so, not even one *atmapradesha* is broken, reduced, or separated; they always remain together. All these *atma* pradeshas are in the form of *chaitanya*. There is not a trace of *achetanta* anywhere. Even when the *atma* gets liberated, it is *chaitnyaghan*. When it leaves the last body, it contracts the *atma* pradeshas in the ratio of 2:3 of the body, i.e it lets go of 1/3 part and occupies 2/3 area. All *atmapradeshas* remain in this proportion in the dense state. For eternity they remain so. That is why *atma* is ‘*chaitanyaghan*’.

*Atma* is ‘*swayam jyoti*’. It is enlightened by itself. What does not need external lights to light itself up is *swayam jyoti*. Since *atma* is enlightened, it lights itself, with itself, for itself, in itself by its self. *Atma* does not need any external light to know itself. It is self-enlightened and has the ability to know other substances too. For instance, the sun; it is not necessary to hold up a lamp to find out if the sun has risen. The sun itself lights up as it rises. You can learn about it even if you are sitting in the corner of your house. It lights up the entire world. Once the sun has arisen, the most powerful of flashlights are useless. Further, no oil, wick, battery or electricity is required to light up the sun. It is self-lit. The *atma* too enlightens itself through its own infinite knowledge, and also knows the *lokalok*. The flame of knowledge of the *atma* is self-ignited. It needs no manifestation. Hence it is ‘*swayam jyoti*’.

*Atma* is ‘*sukhadham*’. *Atma* itself is the lord of unrestrained, infinite bliss. Bliss is the original nature of the *atma*, for, *veetaragata* is also the nature of *atma*. Where there is

*veetaragata*, there is bliss. The various alternatives of sorrow are all generated out of attachment etc. Where there are attachment etc., there is anxiety, where there is anxiety there is sorrow. Therefore, only in a state free of attachment there is bliss.

Likewise, until now the pleasures generated from the senses were mistaken for happiness. But there is no bliss in them. It is the tendency of attachment etc. to absorb passions through the feelings of avarice. All the joys with which attachment and aversion are attached, are ultimately only sorrow. Therefore, only extra-sensory happiness is happiness, in which there are no expectations of any external influences. It is an absolutely free happiness. Happiness is in the form of the pure transformation that has emanated from the original natural disposition of the *atma*. That is why spiritual joy has been termed as *nijananda*. Only those great souls who have realised the self can experience this joy. That is when they know that in every space of the *atma* there is infinite happiness. In innumerable spaces there is infinite bliss lying about. The entire *atma* is filled with joy in all ways. That is why *atma* is '*sukhadham*'.

Thus, in each of the spaces in the *atma*, infinite purity, infinite knowledge, infinite life energy, infinite light and infinite bliss are manifest together and at the same time.

*Gurudev* says, 'O disciple! Such is the unthinkable glory of Atmadeva! I reach the limits of my energy in trying to describe this infinite! What more can I tell you? Whatever and how much ever could be said, I have told you. Now it is up to you to think and achieve it. Awaken the pure effects of your *atma*. Go deep with thinking, into the original form of *atma* that has been described to you. Awaken divine thoughts in your inner self.'

The power to think is a great power. With the help of this power, it is possible to reach the deep bottom of the *atma*. It is possible to touch the power of the infinite knowledge of the *atma*,

and to awaken it. And it is possible to experience the self in the knowledge of the self. Thinking is the means to awaken the *siddha* state residing within you. That is why, you should purify the self and awaken the pure thought process.

‘O Devanupriya! I have merely told you, merely pointed my finger. You have to perform the tremendous effort to attain spiritual bliss through thinking with the self. It is not possible that I perform the tremendous effort on your behalf. Several Trithankars have gone on the path of kevalis. You have to yourself tread on this path for progress.’

‘That’s it! My inner self is showering blessings on you from the very depths. Get prepared for your *upadana*. All influences will become helpful and appease your *atmadeva*. Go attain the bliss that has neither a beginning nor an end!

More later!

## ***Naturally into a trance!***

This pursuit of three gems begets the blissful original disposition of the ultra pure soul - the abode of infinite bliss - ‘*ananta sukhdam*’. The great *atma* craving for the attainment of total bliss, attains totality. Self is total, knowledge is total and bliss too is total. The *atma* attains that independent bliss where there is no scope of any sort of incompleteness.

The bliss felt by the *atma* in the *atma* is the independent bliss, it does not have to resort to any other means. Whereas the happiness generated by the senses or the mind requires emotions or passions. A *jiva* seeks happiness through the remembrance of the passions which it has enjoyed, through the experience of the passions that it is presently enjoying and through the imagination of the passions which are yet to be enjoyed. That means, this happiness is counting on something, its dependent. Whereas the enjoying of infinite bliss of the self lying in the *atma* is free and independent happiness.

Ultimately this is the goal of the *jiva*. The tremendous effort of the *jiva* is for the permanent attainment of total bliss. Here, the essence of all the discussion, related to the six statements - ‘Soul exists’ and so on -, the doubts raised by the inquisitive disciple and the clarification offered by the experienced *Guru*, is the attainment of the ultimate and supreme goal.

Just as Gautama and other *ganadharas* have divided the thoughts postulated in the *Agamas* by the omniscient supreme soul Jineshwar, into four *Anuyogas*, Srimad Rajachandrajī too has incorporated all four *anuyogas* in *Atmasiddhi Shastra*.

1. *Dravyanuyoga* - ‘*Atmasiddhi Shastra*’ - this very name is symbolic of *Dravyanuyoga*. It can be assessed from the name itself that the subject of *atma* would have been discussed in here. Where animate is discussed, inanimate is bound to be discussed.



Where a substance is being primarily described, there has to be another secondary opposite substance. All the substances of this world get categorised under the two substances - animate and inanimate. The *Shastra* begins with the words - *Je swaroop samjya vina* - જે સ્વરૂપ સમજ્યા વિના - here *Je* is *atma*, the beginning is with the discussion of animate substance. By saying, '*atma che, - te nitya che. . .*' - આત્મા છે - તે નિત્ય છે - and so on, the relation of the *atma* and inanimate karmas, their result, the inter-dependence of *vyavahar naya* and *niscaya naya*, the freedom from the inanimate -*jada*-, and the appearance of the total, pure, indestructible animate - *Chaitanya* - and the attainment of the six states, is the statement of pure *Dravyanuyoga*.

2. *Dharmakathanuyoga* : At the first glance, it does not appear as if there is any story related in this *Shastra*. But by saying - ગુરુ શિષ્ય સંવાદથી ભાણું શ્લોક આંહી - *Guru shishya samvadthi bhakhun shatpada aanhi* - Srimadji has introduced a dialogue between the *Guru* and the disciple and made the *Shastra* very interesting. The *Guru* awakens the reader's interest towards *Guru* and *Shishya* both, from the very first doubt raised by the *Shishya* and the clarification offered. Then there is an intense curiosity as to what will be the next doubt and what its clarification would be.

Simultaneously, the amiable relation between the *Guru* and *Shishya* presented through the various feelings of curiosity, anxiety, humility, dedication, faith in the word of *Jina*, and devotion etc., of the *Shishya* and compassion, affection and welfare of the *Guru* immersed in the Self, provides the essentials of an interesting story.

3. *Ganitanuyoga* - Srimadji has not left out the use of arithmetic to stabilise the wandering mind. He has said -

કર્મ અનંત પ્રકારનાં, તેમાં મધ્યે આઠ;  
તેમાં મધ્ય મોહનીય . . .

कर्म मोहनीय भेद बे दर्शन-चारित्र नाम . . .

षट् पदनां षट् प्रश्न ते . . .

Beginning with the infinite and coming to the smallest number, he has very ably demonstrated Ganitanuyoga.

4. *Charanakaranamuyoga* - Performance is the tremendous self-effort of the *jiva*. The attainment of *moksa* is dependent on it. Therefore performance is a very important angle. In the commencement of *Atmasiddhi Shastra* and while establishing the ultimate state as the means for *moksa*, Srimadji has told in many ways as to what is the duty of the *jiva*. The tremendous effort in pursuit of *moksa* begins with detachment, so he says –

त्याग विराग न चित्तमां . . .

The imperative necessity for a *jiva* in pursuit to seek refuge at the feet of a *Sadguru* –

प्रत्यक्ष सद गुरु सम नहि . . .

गुरु रह्यां छद्मस्थ पण विनय करे भगवान . . .

त्रणे योग एकत्वथी वर्ते आज्ञा धार . . .

सद् गुरु वैद्य सुजाण . . .

The state of the soul and the means to attain it -

कषायनी उपशांतता . . .

छूटे देहाध्यास तो . . .

वर्ते निज स्वभावानो अनुभव लक्ष प्रतीत . . .

सर्व जीव छे सिद्ध सम . . .

and at the end the offering of salutation at the feet of the sage in a state beyond the body –

देह छतां जेनी दशा वर्ते देहातीत . . .

so many ways in which *charanakarananuyoga* has been described.

Thus, by offering a beautiful collection of all four *anuyogas* in this *Shastra*, Srimadji has guided *jivas* with varying ability, on the true path. After offering the wonderful explanation to the doubts raised by the disciple, the *Gurudev* says the last words of welfare and settles into a state of *samadhi* –

निश्चय सर्वे ज्ञानीनो, आवी अत्र समाय;  
धरी मौनता एम कही, सहज समाधि मांय . . . . . ११८

O Child! Whatever I said until now is not something of my own. I have only said what the great sages with infinite knowledge have said in the past, what the sages say at present and what the infinite omniscient supreme souls to be in future, will say. All sages offer the same path for attaining the soul, and none other. Nothing short or nothing more than this, and nothing opposite either. For - एक होय व्रण काळमां परमारथनो पंथ - the path for supreme attainment is the same at all times - past, present or future. No change comes into the path of supreme attainment due to changes in substance, region or time. It is the same as it is. It will remain the same. That is why *Gurudev* says in the *gatha* that this is the inference of all sages. There can be no difference ever in it.

In practice too, it is said - सो ज्ञानीनो एक मत अने एक अज्ञानीनो सो मत - ‘a hundred sages have the same one opinion, while one moron has a hundred different opinions’. All the sagacious people in any field, at any time have the same opinion about life, about practice, about ethical values, about principles, or for that matter about any subject that applies universally. That is to say there is no difference of opinion about *vyashti dharmas* or *samashti dharmas*. But one ignorant person will have many opinions on the same subject. What he says now, he will say the same with an altogether different sense, a little while later. But the sages never change their opinions.

The ignorant are experts in selfishness, hence they say whatever suits them, whenever it does. Brothers! Even in your field of salesmanship, you will transact according to the customer. For there is selfishness, and the tongue has no problem in turning the other way.

It happened once. A person was visited by his relative after many years. Both were seated and talking, when the young son of the host came in and sat there. The guest asked with great affection, "Son! How old are you?"

The boy was smart but at the same time very talkative, so he said, "Uncle! Which age of mine should I tell you?"

The guest was perplexed. He could not understand what the child was saying. So he said with surprise, "Son! Age is age! What do you mean by which one?"

"Look, Uncle! My age is of three types!"

"Of three types! Well, what are those?"

"My *papa* has told me, that when we travel on the train I should give a lesser age! When I have to sit at the school for study, I have to give a higher age! Otherwise I have my own age as it is! Uncle! Which one is it that you want to know?"

Brothers! These are the many opinions of humans surrounded by selfishness. There is no possibility of oneness, concurrence in them! We are referring to sages, who are absolutely detached and selfless. Such sages show the same one path of attaining the supreme. O Disciple! I have presented before you the truth - principles as told by all sages!

So saying, the *Gurudev* went into silence. He became immersed in the natural samadhi state. That was it! Whatever feelings were to be expressed by the *Guru* towards the *Shishya*, the *Guru's* task of being instrumental had been completed, and

he took leave. Here the *Gurudev* is a self-realised sage. The natural ability of becoming immersed in the true form of *atma* is manifest in him. Therefore, the moment the speech stopped, the body too stabilised, and all three yogas merged with the feeling of the *atma*, naturally going into a trance. Kabir has said

साधो! सहज समाधि भली . . .

The *jiva* attains such a state that if it is sitting in a state of transaction, it will conduct its transactional duties, but the moment it is free from this duty, it will slide into the transcendental stage. Such a state is the true form of the *jiva*. Attaining such a state is the progressive state of the devoted pursuit of a *sadhaka*. *Gurudev* stabilised in such a state of trance.

Brothers! This state is not attainable by all so very easily. I recollect, last year we were at Tirupur for Chaturmas. It was a very quiet and attractive place with great solitude. Ideal atmosphere for *sadhana*. There, just as I hold the session of meditation - "I am the Soul" - here after the discourse, we used to meditate. After the discourse I began with the session. On the dais, my revered *Adhyatma Yogini* Bapji was seated. She stabilised in her meditation. The session was on for about ten minutes. We finished, but the revered Bapji was still in the trance. Along with the *shravaks* - *shravikas*, I waited for almost fifteen minutes. I waited so that after she came out of the trance, I could chant the *Mangalik* and *Pachchakkhan*. But since she was still in a trance, I had to complete the ritual. All the *shravaks* went away. That day we had visitors from Kolhapur. All sat there in absolute silence. The local brothers came again. They bowed before revered Bapji and went away. Later, almost another hour passed before she came out of her trance. She did not even know that the ritual of *Mangalik* had got over and that people had already left. Upon completion of the meditation, her face was beaming with a glow and happiness.

Twice again revered Bapji went into a similar trance and was in that state for over an hour and a half. She easily attains such a state of meditation. Many a time she simply goes into a trance. Brothers! Such a state is not outwardly. It is an indication of the increasing purity of the *atma*. A *sadhaka* devoted to the self can attain such a state.

Here, Srimadji refers to that state. After clarifying all doubts in the mind of the disciple, the *Gurudev* stabilised in the unprecedented joyous feeling of the soul.

The last doubt lingering in the mind of the *Shishya* was also clarified. Having obtained a satisfactory explanation, his heart was full of feelings. He had received the most important message from the *Gurudev*. Hence, the words naturally flow from him -

छटुं पद ते मोक्ष उपाय छे  
 सहनो छे सरखो अधिकार (२)  
 राग द्वेष अज्ञान बंधन तोडतां  
 उघडे छे मोक्षनां द्वार . . . मारी . . .  
 आराधक भाव ए आत्मानो भाव छे  
 गुरु कृपाए पमाय . . . (२)  
 ललित गुरुनी असीम आशीषथी  
 संसार सागर तराय . . . मारी . . .

The shishya's heart is experiencing the ultimate joy. He is now free from all doubts, and he is remembering the favour received from the *Guru*. All of a sudden his vision moves to the *Guru*, and his self experiences joy. It appears as if gentleness were dripping from the face of the *Guru*. Eyes filled with the most peaceful feelings are concentrating on the nasal tip. An unparalleled peace is spreading in all directions. There is a glow-halo spreading around the face. The face began reflecting the expressions of total detachment as if it were an idol. And the shishya's mind was overwhelmed with feelings of devotion. Such joyous feelings open the doors of the disciple's mind. The disciple

experiences the difference of the *atma* and the body. The disciple is flowing in the stream of feeling of ultimate peace. He attained the seed of knowledge. For a while he remained unmoving. He could not utter a word. He was speechless.

*Gurudev* is still in the state of meditation. The speechless disciple is enjoying the experience of the self. Now upon *Gurudev*'s coming out of the trance, how the disciple joyfully describes the experience of his self within, will be rendered later.

## *The state of self, located in the self . . .*

The devoted pursuit of three gems begets the *jiva* the unequalled state. Something that was never attained, never understood, never believed, never experienced before, is now attained, understood, believed and experienced.

In *Atmasiddhi Shastra* the six statements have been explained wonderfully. The eligible disciple has received a revelation of all the six statements. This revelation has become instrumental in getting the disciple a never before experience of the *atma*. In other words, after properly understanding the six statements, they have been brought into the thought process. Out of this has arisen a marvellous state of thinking. *Gurudev* had said, 'If you think you will attain'. The disciple has picked up the words of the *Gurudev*, manifested the state of thinking and attained it.

Here a question arises! If the sages have given this testament of six statements for the attainment of *samyaktva*, and as a result of following them, the eligible disciple touches *samyaktva*; if that is the case, then what is the formula that has been stated in the Tattvartha Sutra? In reply to the query of what is *Samyaktva*, Umaswatiji has said –

तत्त्वार्थं श्रद्धानं सम्यग्दर्शनम्

Faith in the principles is *samyag darshan*. Is the faith in the nine principles like *jiva* to be taken as *samyag darshan* or the faith in six statements to be taken as *samyag darshan*? If considered discerningly and generously, the six statements encompass the nine principles.

The first in the six statements is 'soul exists', the second is 'it is eternal'. Through these two it is proved that *atma* is shuddha, buddha, forever benevolent, knower, sensitive in nature, eternally true, uncreated, indestructible, self-made *chetan* substance –



*dravya* that is *jiva*. And that, all other substances like body and others that are separate from the *atma*, which lack the ability to know and sense, lack *chaitanya*, which are inanimate are *ajiva*. Thus in the first two statements, the two principles of 'jiva' and 'ajiva' are included.

The third statement is 'soul is the doer'. In other words, it is the doer of karmas. The *jiva* attracts both *shubha* and *ashubha* – noble and evil karmas. It also simultaneously binds them. Both processes happen at the same time. Attracting karmas is *asrava* and binding them is *bandha*. Thus in this statement the two principles of 'asrava' and 'bandha' have been included.

The fourth statement is 'soul is the sufferer', meaning that the *atma* suffers the *shubha*-*ashubha* karmas that it has done. As a result of *shubha* karma, it suffers *punya* and as a result of *ashubha* karma, it suffers *papa*. Therefore, through this fourth statement the principles of 'punya' and 'papa' get established.

The fifth statement is '*moksa* exists' meaning that the *jiva* bonded with *shubha*-*ashubha* karma inevitably needs *moksa*. Thus the fifth statement has encompassed the principle of '*moksa*'.

The sixth statement is '*moksa* is attainable'. What are the means to *moksa*? Means, which are contrary to those, which led to the bondage lead to *moksa*. The *jiva* suffered bondage due to *asrava* and *bandha*. If it performs *sanvar*, the *asrava* is stopped and then with the strength of *nirjara*, the bonded karmas get dissolved. Being free from all karmas is *moksa*. *Sanvar* and *nirjara*, make the *jiva* completely free from karma. Thus in the sixth statement, the principles of '*sanvar*' and '*nirjara*' have been established.

Whether we consider from the viewpoint of six statements or from the viewpoint of nine principles, there is no difference in the two. A proper faith in the six statements proves the faith

in the nine principles. But the faith has to be *Samyak*. The information obtained about the six statements or the types and sub-types of the nine principles is merely an acquaintance and not knowledge. Knowledge is that alone which realises the self, and stabilises the self within the self.

Here, the eligible disciple, upon seeing the natural trance-like state of the *Gurudev*, has become elated and has himself got immersed in the Self. The meditative state of the *Gurudev* has made the disciple to introspect. This introspection has led to a sort of chemical reaction in the *atmapradesha* of the disciple. The chemical, which was hitherto flowing in the unnatural i.e. affected disposition, has gradually transformed and now it is flowing in the natural disposition. The entire *chetan* process, has become activated due to the power of the pure *upayogadhara* of the *atma*. As the work began to progress, the disciple began to experience it. What was only heard until now, became visible to his inner eyes and he also begun to experience it. This experience is not external. It is internal. It is emanating from the depths of the *atma*. The sensitivity dormant in every space of the *atma* became activated. This activity is so intense that it has begun to burst out in the body of the disciple. The *pudgal* body became exhilarated. The lotus-face became elated. The eyes became mild and the face developed a solemn appearance. The dumbstruck disciple began to find his words that appeared to flow from the *atma*.

The *sadhaka*-disciple's feelings were thus expressed –

सद्गुरुना उपदेश्यी, आव्युं अपूर्व भान;  
निज पद निज माहि लह्युं, दूर थयुं अज्ञान . . . . . ११९

The grateful disciple expresses through his words, the experience that he has had. But first and foremost, he recollects the benevolence of the *Gurudev*. Although he obtained the *bodhibija*, through himself, within himself, the disciple still

believes down to the core that had the *Sadguru* not given the *Bodha*, had such a perfect motivation not been available, then ‘I would not have developed such an eligibility that would help me attain *samyaktva*’. Therefore the first benevolence is of the *Gurudev*. To express his gratitude, he says –

‘I did acquire the unique realisation of the *atma*, but it was with the blessings of the *Sadgurudeva*. The *sat* that was awake within the *Sadgurudeva* became the motivation for the awakening of the *sat* in my self. Otherwise this would not have been possible.’

Brothers! Even the scriptures say that the *jiva*, which is *Mithyatvi* from infinite time, attains *samyaktva* only through its own tremendous effort. But if there is not direct yoga of the *Sadguru*, if there is no surrender - *adhigama* in the form of the *Sadguru*, then it never occurs. *Adhigama* has to be present first. Therefore, the benevolence of the *Sadguru* is limitless. There has to be a feeling of gratitude towards him. That is why, the disciple first remembers the benevolence of the *Gurudev* and then says, आव्युं अपूर्व भान ‘A never before realisation occurred’. A unique realisation of what? A realisation that had not occurred until now!

जे स्वरूप समज्या विना पाय्यो दुःख अनंत ‘Having been ignorant of that true form, I have suffered infinite sorrow’ – that state of ignorance, about the own true form, which has led to the suffering of infinite sorrows of this infinite world. The *jiva* is always aware of all the subjects in this world from the very beginning, yet it is unaware of its own true form. Being in the company of *pudgals*, it has believed itself to be *pudgal*, and has always wallowed in the thought that the body itself is *atma*. It never rose above this state, to realise that ‘I am not the body’. That is why the disciple says, ‘what I had not understood from infinite time, I have understood now. Not merely with the intellect, but with a realisation in the *atma* too.’ Only one who is conscious can have

his wit about him. It is not possible to gather your wits in an unconscious state. If physically unconscious people are oblivious of everything, then how can those who are spiritually unconscious, be aware of anything at all?

That is why the disciple has not said, 'I have received a unique understanding, or acquired unique knowledge or gathered unique information'. No! He has said, 'A unique realisation occurred'. For until now owing to the charm of *moha* he had been unconsciously mistaking *par* for *sva*. He woke from this unconscious state and contemplated over the self himself, and that is how he realised the self.

With the awareness there should come a spiritual gain; did it come? निजपद निज मांही लहुं *Nijapada* means the awareness of 'I am the soul'. Until now the feeling of *atma* was mixed up with the body, senses, *pran*, mind and intellect. Instead of 'Atma is my self', 'Atma is my own state' being the belief, the *jiva* was wallowing in the belief that body etc. were the self. But when the awareness of the own state was realised, first of all it was clear that 'I am the soul', and then that body etc. are all inanimate *pariyayas*, not my *pariyayas* but those of the perishable *pudgals*. I am indestructible.

I am an undivided unit. The many *pariyayas* like body etc. that abound are not my form. The *pudgal* substance takes on many forms, it transforms into many forms. Along with it, I too have to get into that state. But I am not in that form.

I am the *chaitanya* – the life-energy power in the form of chit-chamatkar – a live miracle. There is *chaitanya* in the infinite spaces of the *atma*. Not even a single space is without *chaitanya*. The *pariyayas* of body etc., are all inanimate *pariyayas*. I have become like inanimate in the company of the body etc. But being inanimate is not my nature – *dharma*. My *dharma* is the eternal sat – *chaitanya*.

I am in the natural thought form of *jnata-drashta*. The feelings of knowing and seeing are my original true form. *Jnana* and *darshana* are my own qualities. The continuance of these qualities can happen only as *jnata-drashta* and not as *karta-bhokta*. That is why the form of natural disposition of *jnata-drashta*, which is above all attachment and other affected disposition, is my true form.

There is infinite prosperity within me in the form of the anantachatushtaya – the four infinities. The *chaitanya atma*, which possesses this unlimited wealth, is the supreme abode of infinite bliss. I am the soul with the immeasurable power to discern the infinite virtues that reside in me.

Thus, all the perversions that had arisen due to the company of the *par*, in the feeling that *atma* and *par* were one and the same, get subsided. The *jiva* becomes aware of the own serene state. ‘I am but the soul; complete, indestructible, impassionate, formless, infinite, master of unrestrained bliss, discerning of the infinite virtues, completely *Veetaraag* in nature.’ Such a never-before realisation occurred to the disciple, and he related the matter of this occurrence to Sri *Guru*.

*Gurudev* had lapsed into a trance, immersed in the self. And the disciple while recollecting the benevolence of the *Gurudev*, was explicitly describing to him, through his inner feelings, the unique state that he had attained. The knot of attachment and aversion had been cut. The heightened flow of *mithyatva mohaniya* was destroyed and *charitra mohaniya* had declined. A never-before energy of joy was released and the disciple attained the *bheda vijñana* towards all *par bhavas* – i.e. external feelings.

The *atma* and audarik body are different, the *atma* is different from the micro-body in the form of taijas-karman, the *atma* is different from the attachment-aversion and such affected

dispositions. The *atma* resides only within itself. The jnanopayoga had got entangled with the *par* due to attachment etc. But now with the declining flow of attachment etc., with the knots getting disentangled, the jnanopayoga has stabilised in the self, in the own *atma*. The ignorance in the form of illusion is now past. The brilliance of knowledge is showing. Every light is lit now. The statement ‘soul exists’ which the *Gurudev* had told the disciple, was experienced by the latter as ‘I am the Soul’.

Whatever was attainable by the disciple is now done. The unlimited benefaction of the *Gurudev* has been responsible for the disciple’s life being turned to the sanmarga. The abilities of the disciple have brought a *suphala* – a good result.

Now the disciple himself perfectly relates how his *atma* has been transformed with various thoughts in the unique state of self-realisation. That follows . . .

## ***Ageless, endless, indestructible and . . .***

The devoted pursuit of the three gems begins with the acquaintance of the *nijapada* – the state of the self, and concludes with the attainment of *jinapada* – the state of *Jina*. This is the unity of *nijapada-jinapada*. *Jinapada* is like *nijapada* itself. That is why the pursuit of *nijapada* leads to the attainment of *jinapada*.

When the *sadhaka atma* recognises the *nijapada*, all its illusions are broken. Where there are illusions, there are bound to be illusory motivations. And when illusions are overcome, motivations that lead to stability appear. The eligible disciple got the external motivation in the form of the Sadguru's *Bodha*, when his *upadana* was prepared. This became the motivation for the internal motivation. As a result of internal motivation, there was the *kshaya* of *darshana mohaniya*, *upashama* and *kshayopashama* and the disciple attained *samyag darshan*. He not only recognised the *nijapada* but also experienced it. The bliss of this experience was wonderful, its memory was wonderful, its state was wonderful.

Indeed, he experienced the *atma* in the form of unity of *nijapada* and *jinapada*. Whatever the state of *Jina* is also the state of *Nija*. While describing how this experience was, the disciple says –

भास्युं निज स्वरूप ते, शुद्ध चेतनारूप;  
अजर, अमर, अविनाशी ने देहातीत स्वरूप . . . . १२०

O Supremely Benevolent *Gurudev*! The illusions that I had about my own true form were all wiped out and I could realise my original true form. Independent of all inanimate, and unique in its own infinite and uncommon quality, my impassionate *atma* is in the form of pure *chetana*. The *chetana* may well be enveloped in the coating of karma, but in its original form it is extremely pure.

Being completely pure is the natural disposition of the *atma*. There is no impurity or contamination in its impassionate original form. It has become passionate in the company of *pudgals*; it behaves passionately. Externally it appears passionate, but in truth it is of an impassionate, pure nature.

Indeed, among the *panchastikayas* in the entire universe, *jiva* too is a special *astikaya*. Like *dharma*, *adharma*, *akash* and *pudgal*, its characteristic of being a mass occupying space, makes *jiva* akin to them. But *jiva* alone has the *chetana shakti*. The *jiva* gets separated from all the inanimate because of this *chetana shakti*. There is *chetana* only in the *atma*, not in any other substance. The characteristics pertaining to *chetan* are also to be found only in the *atma*, and nowhere else.

Knowing and seeing, that is the *jnata-drashta* feeling is the *jiva*'s quality that extends to external regions. Only *atma* has the ability to know and see other things. No other *astikayas*, or substances have this ability. Even the sensitiveness in itself is exclusive to the *atma*; and not present anywhere else.

*Dharma* – *adharma* and *akash* have other powers. The *Dharmastikaya* has the quality of providing movement. *Adharmastikaya* provides steadiness. In the entire universe, *Dharmastikaya* is responsible for providing movement to both *jivas* and *pudgals*. If it does not provide movement, then the entire Universe would come to a stand still. No body would be able to go from one place to another. Similarly, *Adharmastikaya* enables *jivas* and *pudgals* to remain steady. If it were to withdraw this quality, then there would be no stability in the Universe. Trees, houses, or mountains would not be stationary. Neither would be the humans, animals or birds. They would be hurtling hither thither. The *akash* provides space to *jiva*, *pudgal* and other substances. *Akash* is the one, which encompasses the massive Universe that is made of fourteen *Rajjulokas*.



Thus all the three substances are beneficial to the universe through their qualities. But they are not endowed with an ability to sense within themselves; while *atma* gets separated from all these with its quality of sensitivity. The most special power that is there in the *atma* is this nature of sensing. That is because of the *chaitanya*. Where there is *chaitanya*, there is *sanvedana* – sensitivity. All the *jada* substances, which do not have *chetana*, also do not have *sanvedana*. That is why, *atma* with its *chetana* quality, reigns supreme over all other substances.

Further, pure *chetana* can also be understood as the established infinite knowledge in the infinite spaces of the *atma*. Where there is *chetana*, there is knowledge. They are inseparable. They are a single entity, not dual. The unity of knowledge and *chetana* is itself *atma*. In the infinite spaces of the *atma*, there is not even a single space where there is no knowledge. Even in the spaces of *atma* lying in a *nigoda* from infinite time, knowledge exists, although under cover. When in the *nigoda* or in the minute uni-sensory being, the *jiva* tends to appear like inanimate, yet it is not. The main cause for this is that its quality of knowledge is not yet disappeared.

There is such an unimaginable power in the *atma*, that it can manifest the entire knowledge which is there within and at the same time it can sense it. The *poudaglika* knowledge generated out of senses may not be utilised or sensed at one time but the *atma*'s infinite knowledge is used at once. The *Kevali Parmatma* manages to see and know at once, all the *dravya-guna-paryayas* in the universe. He even experiences the infinite *gunas* lying within his self. Such is the wonderful and marvellous true form of the pure *chetana*. The disciple experienced this. As his experience grows, he says that he has now known the *ajara*, *amara*, *avinashi* form of *atma*.

*Ajara* – (ageless) is that which does not *jara* – or grow old. That is to say, old age is the natural course of the body. When

the body is born, it is a child. As it grows and time passes, it turns old and worn out. The body is a mass of *paramanu pudgals*. Every moment infinite *paramanus* from the body wear out and at the same moment, the same number of *parmanus* gets absorbed into the body from the atmosphere. This cycle is always on. The body also grows old on account of this cycle. Therefore, oldness is the situation of the body. With passing time, the body has to grow old.

The *atma* is ageless. Not even one space out of the infinite spaces of the *atma*, ever grows old. In the infinite past, there have been infinite births and deaths. The *atma* has gone from small to large and large to small bodies. With the expansion or contraction in the size of the bodies, the spaces in the *atma* too expanded and contracted, but not even in one space were there any loss or gain. *Atma* is a mass of space. Not even one *pradesh* – space separates from it. The same number of spaces, as there were of the *atma*, remains forever.

Thus the ageing occurs in the body and not in the *atma*. *Atma* is *ajara*.

*Atma* is *amar* – deathless, endless. Death occurs to the body, not to the *atma*. *Atma* does not die; it merely changes the body. It remains in the body until the time assigned is completed, that is to say, until the age that has been determined by the *ayushyakarma* bonded earlier is completed. With the completion of the *ayushyakarma*, the *atma* separates from the body and goes elsewhere. There it occupies another new body – in other words, *atma* has no death.

The *jiva* has a feeling of *atma* being the body. As a result, it carries the illusion that ‘I have grown old, I shall die’. Believing the body to be the self, it mistakes the old age or the death of the body for its own growing old or death. That is why, with the onset of either old age or death, it begins to experience sorrow.

There is such a feeling of possession about the body in the *jiva* that it never occurs to the *jiva* that independent of the body 'I am the soul'. The *jiva* has never thought that while it always keeps saying to the body that 'the body is mine', why does the body never say that 'you are mine'? The body has never assured the *atma* that, as is the practice in this world, if 'I become yours, then you too become mine'. But the body never says so, yet the *jiva* with its feeling of body being the *atma*, squanders its entire life in its service, in nourishing it, in keeping the body beautiful. At the end the *atma* has to leave the body behind and go away; the body does not accompany it then.

Mahayogi Anandghanji Maharaj, who had experienced the state beyond the body, visualises a dialogue between body and *atma*, wherein the *atma* has these words to say –

अब चलो जी संग हमारे, काया! चलो जी संग हमारे  
तोहे बहुत जतन करी राखी रे काया! चलोजी संग हमारे . . . अब . . .

The *atma* says, 'O Body! My time is now up, you come along with me! I have looked after you very well all through the life. Is there anything I have not done to protect you? Just about everything . . .

तोहे कारण जीव संहारे, बोले झूठ अपारे,  
चोरी कर परनारी सेवी, झूठ परिग्रह धारे . . . रे काया . . .  
पट आभूषण सुंधा चुआ, अशन पान नित्य न्यारे,  
फेर दिन षट् रस तोहे सुंदर, ते सब मल करी डारे रे . . . काया . . .

'Kaya – O Body! For you I have hurt *jivas*, spoken lies, robbed others, become infidel, did a world of sins and increased my attachment. All these five sins were done with the intention of getting you happiness and peace and to fulfil your desires. Not just that, I draped you in beautiful clothes and plastered you with fragrant cosmetics. There was always something new laid out to eat and drink. I have provided you with meals that comprised all six tastes that the tongue cherished. In return, you

have converted all such tasty food into excreta. This whole life I have spent in pampering you. I have not looked after myself at all. Now, when it is time for me to leave, how can I without you? I do not like this. So you should accompany me!

The *atma* is clamouring so much before the body, requesting it. It is expressing the helplessness in having to go away alone. It is pathetically pleading with the body to give it company. But the body gives a resounding slap like reply. It says –

जीव सुनो आ रीत अनादि, कहा कहत बारबारे,  
मैं न चलुंगी तोरे संग चेतन, पाप पुण्य होउ लारे . . . रे काया . . .

O *jiva*! Why don't you understand? This has been the practice from infinite time. I have never gone with you anywhere and shall not do so ever. Do I need to keep telling you this? Don't you understand such a simple thing? I just will not come with you. But look your own *papa* and *punya* will follow you. Go take them along. Forget my coming along.

Hearing the body's jaw-breaking reply, the soul was dumbstruck. There was nothing it had to say. That is when Anandghanji *Maharaj* explains to the *atma*; shows it the true path –

जिनवर नाम सार भज आतम, कहा भ्रम संसारे  
सुगुरु वचन प्रतीत भये तब, आनंदघन उपकारे . . . रे . . . काया  
चलो जी संग हमारे, काया! चलो जी संग हमारे . . .

O *Atam*! If in this world of illusion, if there is one essence it is but the name of the Jineshwar. Just remember the name of *Jina*, go seek refuge at the feet of *Sadguru*, place complete faith in his words, and practice them with realisation, so that you will do your *atma* a great favour. The *atma* that is dense with joy will be able to experience you.

In spite of the body and *atma* having a relation from infinite time, the body has never belonged and will never belong to the

*atma*. In spite of occupying the same space, when both have such a different disposition and form, how can they belong to each other? *Atma* is an eternal *chetan* substance, while body is a destructible inanimate substance; both being such diametrically opposite, cannot belong to each other.

The moment the disciple became aware of this, he was able to realise the indestructible dharmavan *atma*. When the understanding occurs that *jada* substances are perishable and only *chetan* is eternal, the destruction of *jada* does not become a reason for lamenting. If there is faith in the permanence and indestructibility of the self, the *atma* will not lose anything even when any number of worldly inanimate things get destroyed any number of times. Not even once will the *atma* be destroyed. 'I am the ever eternal *atma* substance' – when such realisation is present constantly, how can there be sorrow?

Indeed, where the *jiva* is aware of the perishable nature of a thing, to that extent it does not feel sad. If it brings in a flower garland that costs a Rupee and it is thrown away the next day when it dries up, there is no sorrowing. But if it brings in a small earthen pot for Rupees Five, and if it breaks in a week, then there is sorrowing. Why is it so? A firm belief is registered in the mind, in the subconscious that today's flower will be dried up tomorrow, while an earthen pot – in spite of its breakable nature – is expected to provide a service for at least 4-6 months or a year. It may not have cost much, but its loss is acceptable only after it serves to that extent. Thus we feel the sorrow to the extent of the beliefs attached to a certain thing.

Man, who has such an understanding in practical life, does not realise that the body *is* perishable and it is bound to transform in the same way. Had it been indestructible then there would not have been the necessity to leave behind infinite bodies. There would have been just one body from infinite time. But it is not so. It will never be so. And hence, when the *sadhaka* disciple

realised the self, it understood that I am not a substance of perishable nature. I am an eternal and indestructible substance – *atma*, independent of it.

The body is perishable and I am indestructible, that shows that my true form is without the body. In other words, I am beyond the body. My true form is similar to the *Siddha*. I too am just like the *Siddha* whose true form is just pure-eternal-indestructible true form of *atma*. There is no difference at all.

All the experiences until now were done with the feeling of the body being the same as *atma*, but they were merely external experiences. I have only experienced that my inner true form is so very different from the body etc. Had *atma* not been beyond the body, every time there was death, it would have taken the body along. But that has never been the case. When *atma* goes from one birth to another, it goes alone. Of course, the micro-body – the *taijas-karman* body does go along. But it is only together until the *jiva* is involved with the material world. When it becomes free of all karma it is beyond all bodies and enters the abode of the *Siddhas* all by itself.

The disciple is gradually getting a clear picture of his own true form in his own *atma*. Upon a deep contemplation of the statement of the *Gurudev* that ‘*atma* is eternal’, he has become aware of his own eternity and has realised that the eternal *atma* is ageless, endless, indestructible and beyond the body.

The disciple is progressing in the state of self-realisation. The developing transformation is purifying the *atma*. Now, what the disciple experiences further, will be related later.

## *When the nature turns towards nijabhava . . .*

The pursuit of the three gems draws the *jiva* towards complete *akarta* feeling. This *akarta* feeling is the true form of the self. In spite of not having been the *karta*, the *jiva* has been always cultivating the ego of being the *karta*.

When the true understanding awakens in the *jiva*, it realises the propriety of things. Its perverse beliefs get changed. The truth percolates into its faith. The eligible and inquisitive disciple has been able to awaken his conscience. The experience of the *njiapada* makes him aware of the propriety that resides in his self. Whatever he has been experiencing, he relates to the *Gurudev*. There is such unwavering faith in the disciple's self towards his *Guru*, that he believes that placing the self-experience before the *Guru* will enhance the continuity of that experience. That is why he is relating one experience after the other. After experiencing the pure eternal true form of the *atma*, he now relates his experience of the *akarta* feeling that permanently resides in the *atmapradesha* –

कर्ता भोक्ता कर्मनो, विभाव वर्ते ज्याय;  
वृत्ति वही निजभावमां, थयो अकर्ता त्याय . . . . . १२१

O *Gurudev*! I have now understood how deep the *karta* – *bhokta bhava* of the *jiva* is. Having contemplated deeply over this, I have experienced that the *jiva* is believed to be the *karta* or *bhokta* in many ways from the *vyavahar naya* viewpoint. For instance, the *jiva* is the *karta* of many things from the impure *vyavahar naya* viewpoint – like the maker of houses or cities, like the maker of pots and pans. If a person runs a factory, he says, I produce a certain thing. In reality, it is a machine, which produces it. But since this brother inspires that production, he says he produces it. This is according to *vyavahara*. This is the worldly practice.

From impure *vyavahar naya* viewpoint he is the doer of attachment and aversion. In spite of attachment and aversion arising out of the motivation of karma, they do arise from the impure state of the *atma*. Therefore, the scriptures have called them a form of *chetana*. But in reality, they are not the thoughts of the *jiva*. Had they been so, they would also have been in the *Siddha*. But it is not so. Therefore, as a formality, from the *vyavahar naya* viewpoint they are called the feelings of the *jiva*. The *jiva* too believes it to be its own doing. But when the *jiva* realises that 'I am not the doer of karma, cannot be the doer', it will not remain without understanding that karmas are different from it. The great poet Banarasidass says in his *Nataka Samayasara*

जैसे राजहंसके बदनके सपरसत,  
देखिये प्रगट न्यारौ छीर न्यारौ नीर है  
तैसे समकितकी सुदृष्टि में सहज रूप,  
न्यारौ जीव न्यारौ कर्म न्यारौ ही शरीर है  
जब सुद्ध चेतन कौ अनुभौ अभ्यासै तब,  
भासै आपु अचल न दूजौ और सीर है  
पूरव करम उर आई के दिखाई देई  
करता न होय तिन्हकौ तमासगीर है . . .

Just as the kingly swan is able to separate milk from water in its beak, to the *samakit jiva's* *sudrishti*, *jiva*, karma and body naturally appear as separate entities.

As the *samakit jiva's* study of the experience of *chaitanya* progresses, it does not see anything but the fact that it is an immovable *atma*.

If the rise of earlier karmas is prevailing, it still remains aloof from that rise. It does not get involved with it. It has a clear realisation that it is not the doer of those karmas or of the feelings of attachment and aversion, but that it is a mere spectator.



That the *jiva* believes itself to be the doer of karmas, and in practice the maker of many substances, is out of its ignorance. In reality, there is no feeling of creation in the *jiva*. The *jiva* does not possess the ability of doing anything about the transformation of the substances happening in this world. In spite of all the five *astikayas* occupying the same space, they can neither get merged with each other nor take the form of one another. But the *jiva* has the motivation of *dharma*, *adharma* and *akash*. Here it is interesting to observe a principle. Ordinarily it is said that one substance cannot do a thing to another substance. What does this mean? The meaning to be taken here is that one substance does not transform into another. It does not forsake its own quality and disposition to take on the form and disposition of another. But the scheme of the entire Universe runs on the quality of substances motivating each other. This motivation may be with or without purpose, but there always is one substance motivating another.

Let us consider; the disposition of *Dharmastikaya* is to provide momentum. It becomes instrumental in providing momentum to *jiva* and *pudgal*. In other words, *jiva* and *pudgal* attain momentum due to the motivation of *Dharmastikaya*. If we were to forcefully argue that one substance couldn't do a thing to another substance, then no *jiva* or *pudgal* would be able to move. They would always be stationary. Why! Even after leaving the last body occupied, the free *jiva* needs the help of *Dharmastikaya* to reach the pinnacle of the universe. Had *Dharmastikaya* not been there, the *Siddha jiva* after attaining *anantavirya*, would have been hovering somewhere near the body from which it had attained the *Siddha* state.

Indeed, *Adharmastikaya* provides stability. Had the *jiva* or *pudgala* not attained stability with the motivation of *Adharmastikaya*, no *jiva* or *pudgala* would have been stationary in this universe. Everything would be moving. Not just that!

Even the *Siddha Bhagawantas* would not have been stationary in their *Siddha Kshetra*. The stability of the *Siddhas* is owing to *Adharmastikaya*. Indeed, the *Siddhas* go and stabilise at the pinnacle of the *Loka*, because in the *Aloka* beyond, there is no *Dharmastikaya*. Had there been *Dharmastikaya* in the *Aloka*, why would the *Siddha Bhagawantas* remain at the pinnacle of *Loka*? Wouldn't they go away into the *Aloka*? But the reason that stops the *Siddha bhagawantas* from going into the *Aloka*, is the absence of *Dharmastikaya* and *Adharmastikaya* in the *Aloka*.

Here it may just be a relation of motivation and motivated, but the fact remains that even for the *Siddhatmas Dharmastikaya* and *Adharmastikaya* are necessary according to *Vyavahara*. Of course, *Dharmastikaya* etc. do not have the ability to make any alteration in the substance of the *Siddha Bhagawant's* *atma*. Yet, they certainly are helpful.

In fact, the space, which the *Siddha Bhagawantas* occupy in the *Siddhakshetra*, is provided by the *akash*. Here although the usage 'provided by' is a formality, the fact remains that the *Siddha Bhagawantas* need the space in the *akash pradesh* to be in. Otherwise, where else would they stay? Not even one *jiva*, whether *Siddha* or *sansari* and *pudgal* would be able to stay without the space in the *akash*. Whether large or small, it still stays in the *akash*. So even the *Siddha Bhagawant* has the dependence on *akash*. It is without a purpose. *Akash* is unaware that it has to offer space to *Siddha*. There is no involvement of its own, yet the relation of motivation and motivated remains.

Thus the principle, which says that one substance cannot do a thing to another, also says that except for the relation of motivation, no substance holds any other capability towards another. The relation is established effortlessly, it does not have to be established. Where it is necessary to do, and done with a knowledge, there the feeling of doing exists. Of course, it is true that one substance cannot intentionally do anything to another.

In practice, the feeling that we carry that we have done this and done that for a certain person is an illusion. You cannot do anything to anybody. It is not as if you decide and something happens. You just become instrumental for whatever was to happen. You do not have the power to do anything. Since the natural disposition of the *jiva* has no *kartrutva* – activity, you cannot do anything. The sages who wrote the scriptures, while describing the salient features of *dravya* – substance, say that, ‘*astitva, vastutva, dravyatva, prameyatva, pradeshatva* and *agurulaghutva* are the features of a *dravya*.’ They have not stated *kartrutva* as the feature anywhere. In other words, *kartrutva* is not a quality of any substance. Each *dravya* is totally of the *akarta* nature and is affected only within its self. The natural transformation of all the six *dravyas* is unintentional. There is no sort of cause-effect feeling in it. In the transformation in affected disposition there is the relation of motivation. Any work can happen with anybody’s motivation; like the earthen pot. The transformation that was to happen in the soil to becoming a pot is it *upadanakaran*, and the pot-maker, the wheel, the staff etc. are all *nimittakaran*. That is to say, any *jiva* can take the form of a *nimittakaran* for another *jiva*, but the *upadana* is the *jiva*’s own. It is from this viewpoint, that it is said that one substance cannot do a thing to another. It has been said –

होता स्वयं जगत परिणाम, मै जगका करता क्या काम?  
दूर रहो पर-कृत परिणाम, सहजानंद रहूं अभिराम . . .

In the entire universe, each substance is getting transformed on account of its own transitions. I do not have the power to do anything in the world, to the world. Only if the feeling, that I can do something, could be distanced from my self, then I could enjoy the bliss of *nijanand* – the bliss of the self.

The disciple too says the same thing. So long as he was transformed in the affected disposition, he came to be called the doer-sufferer of karma-karma’s results. Or I myself believed

myself to be *karta-bhokta*. But when the inner activity was directed towards the self, when involvement with the *para* was overcome, when the *karta* feeling that had been believed in the company of *para* was given up along with that company, then I realised my *akarta* feeling. In reality, the infinite *atma* pradeshas prefer supreme stability. In other words, supreme stability is the natural disposition of the mass of *atma* pradeshas. Indeed, stability comes only with the feeling of complete gratification. As long as there is the company of karma, there is instability; a desire to do something. But with the arrival of the state of aloofness, *kartrutva* ends and the *atma* attains supreme stability, where there is only the *akarta* feeling.

The disciple has turned away his activities, canalised them into the own *atma* and has become an *akarta*. Earlier there was the feeling of the body; there was ignorance of the self. That is why he was alleging the *karta* status of the self in other feelings and other substances. But with the arousal of the flame of knowledge, his ignorance was dispelled and illusion was broken. The utilisation of knowledge of the *atma*, which was until now in external feelings and external substances, has now returned and is engrossed in the feelings of the *atma*. It is now sensing the self. And when the *atma* gets engrossed in sensing the self, the *karta-bhokta* feelings cannot remain. They are removed, and the *atma* experiences the supremely pure feeling of being an *akarta*.

The disciple has recognised, understood and contemplated over the *atma*'s formal feelings of *karta-bhokta* and even partially experienced the *akarta – abhokta* feelings of the *atma* in its pure original form.

Thus, the disciple is establishing one statement after another through his own experience. He is enjoying the bliss of *nijananda*. What more this experience has to say, we shall soon see . . .

### **... the form of pure chetana!**

The *jiva* pursuing the three gems becomes *chetanavant* with the contact of *chetana*. *Jiva* is *chaitanya* and *chaitanya* is *jiva*. There is no *jiva* independent of *chaitanya*. Apart from the *jiva*, *chaitanya* is found nowhere else. But the *jiva* stuck in the inanimate world does not experience this *chaitanya*.

Once the *jiva* faces the self, then it experiences that it is pure *chetan*. Its affection with *par* feelings is overcome. The feeling of possession in the company of *par pudgals* is swept away. It becomes totally aloof. It begins to sway in the bliss of its own knowledge. It gets immersed in the wonderful and marvellous bliss.

The fortunate disciple has had the touch of pure *chetana*. With the experience of the *chaitanya* his feelings of ego and possessiveness in *par* have diminished. He has overcome the *karta-bhokta* feelings. That is why he is telling the *Gurudev*, ‘My natural disposition of knowledge had been involved with the *par*, in trying to know the *pudgals*. It has now come away from there and has begun to transform into sensing the *nijabhava* and *atmananda*. As a result I am now fully convinced that I am not the *karta-bhokta*, and have recognised the *akarta* feeling residing in my pure true form.’

‘Indeed, if the *karta-bhokta* feeling can be attached to me from any viewpoint, it can only be in the pure form of my *chetana*, and in nothing else’. He says –

अथवा निज परिणाम जे, शुद्ध चेतनारूप;  
कर्ता-भोक्ता तेहनो, निर्विकल्प स्वरूप . . . . . १२२

The feelings of the *chetan* when it is getting transformed within its natural state are always in the form of pure *chetana*. There is no element of impurity in it. There is only the sensitivity of the own feelings of the *jiva*. The natural disposition of the

*jiva* is sensitivity. The *jiva* in its own region is sensing infinite knowledge. This knowledge is in the form of the transformation of the self, in the form of pure *chetana*.

Here, by referring to pure *chetana*, it is implied that there also is an impure *chetana*. It is a natural law that all the things that there are in the universe have an opposite. Therefore, by referring to pure *chetana*, the existence of impure *chetana* is involuntarily proved.

Let us first understand what is pure *chetana*. This *chetana* is called *jnanachetana*. The experience of the natural bliss of the self, which is not different from the *atma*, is the experience of knowledge. The state of experiencing the infinite knowledge that resides in the infinite spaces of the *atma* is *jnanachetana*. When knowledge becomes *Samyak* i.e. true, and experiences the *atma*, then it is *jnanachetana* and that itself is pure *chetana*.

The impure *chetana* is the false view other than the knowledge of *atma*. When the *jiva* ignorantly believes the attachment etc and the various states that occur because of them, to be its own, it is *ajnana chetana*. That itself is the impure *chetana*. It has two types – 1. Karma *chetana*, and 2. *Karmaphala chetana*.

The *atma* is *jnanasvabhavi* – it is knowledge in its natural disposition. Other than this, all other feelings are *anatmabhava*. It is itself generating all those feelings. The constant feeling of ‘I do, I do’ that prevails, is the karma *chetana* – where the intellect is into doing something. Just look at the ignorance of the *jiva*! It can do nothing in the *par*, yet it believes that things happen only when it does. If it did not do anything, then nothing would happen. Almost every *jiva* is in this illusion. It is a state like the dog under the cart. A poet has said –

हुं करुं, हुं करुं ए ज अज्ञानता  
शकटनो भार जेम श्वान ताणे . . . .

On a hot summer day, when the farmer goes to the farm in his cart, the domestic dog goes along. It is quite sunny, and there is enough space below the cart to allow the dog to run along. When the dog cannot bear the heat, it begins to tread under the cart. And then it is proud that 'I am carrying this cart along, if I stop now, the cart too has to stop. It cannot proceed.' What a great illusion! If the dog were to stop, it would be left standing and the cart would go away. Likewise, the *jiva* believes that 'Only if I do this the scheme of the universe would run, else it would come to a standstill!' But in this universe, so many animals and humans were born and dead, yet the universe continues to go on. It has never stopped anywhere. So this false pride, that 'I do, I do' is the Karma *chetana*.

The sensation that the self is the *bhokta* of feelings other than knowledge, and those of happiness and sorrow, is *karmaphala chetana*. The sensation that prevails at every moment that 'I endure, I endure', is the *karmaphala chetana*.

Why is the term *chetana* attached here? All the three experiences in the *atma*, that of knowledge, the feeling of being *karta*, and the feeling of being *bhokta*, occur through *chetana* alone. Experience is a sensation. Sensitivity is there in *chetana* alone, not in the *jada*. The *jada* has no sensation either internal or external. All the sensation occurs through *chetana*, and hence the term *chetana* has been attached.

The sages tell us about which sort of *jivas* are subject to these three chetanas. Immovable uni-sensory *jivas* have the *karmaphala chetana*. Immovable *jivas* do have the ability to sense, therefore they can feel that they are suffering the joy or sorrow resulting from karmas. The experience of joy and sorrow occurs within these *jivas*, but they are unaware of what they are doing. They cannot experience 'I am doing', although they are doing things. They feel attachment etc. and as a result they have karma bondage. There is karma bondage but no sensation of karma.

The sages who wrote the scriptures, say that all five types of uni-sensory *jivas* have a constant *styangriddhi nidra* – a kind of slumber. This slumber is like a state of unconsciousness. As a result, the *jivas* do not know what they are doing, but they can sense joy and sorrow. So it is said that these *jivas* have *karmaphala chetana*.

In the *trasa jivas*, both *karma chetana* and *karmaphala chetana* are present. They are aware that they are the *karta*. They have the experience of doing things, as in ‘I do’. And they are the *bhokta* of external feelings. They experience the feelings of being *bhokta*, as in ‘I suffer things’. As such, both the sensations abound in them.

These two sensations are there only as long as the *jiva* remains transformed in the affected disposition; and that too, only from the *vyavahar naya* viewpoint. But from the *niscaya naya* viewpoint, the *jiva* is the *karta* of only the natural disposition of *jnana* etc. The great poet Banarasidass has said –

भरमसौं करमका करता है चिदानंद,  
दरब विचार करतार भाव ना हिचै . . .

The *chidanand atma* is a *karta* of *karma* only because of illusion. But when considered from the *dravyatmak* viewpoint, *atma* is the doer of only the own feelings. Similarly –

ग्यान-भाव ग्यानी करै, अग्यानी अग्यान,  
दर्व कर्म पुद्गल करै, यह निहचै परवान . . .

It should be understood from *niscaya* that the *karta* of *jnana* feelings is *jnani*, of *ajnana* feelings is *ajnani* and of *dravyatmak* feelings is a *pudgal*.

Thus the *jiva* is the *karta* and *bhokta* of only the pure *chetana* in the form of its own *jnana* and *darshan*, which happens to be the pure state of peaceful true form, a state of trance. It has also been said –



यत्क्षणं दश्यते शुद्धं तत्क्षणं गतविभ्रमः।  
स्वस्थचित्तं स्थिरिभूतं, निर्विकल्पं समाधिना ॥

The very moment there is the realisation of the pure true form of the *atma*, the illusion is wiped out. The *chitta* becomes fine, and acquires stability, and the *jiva* attains the peaceful state of meditation – *samadhidasha*.

The impure *chetana* is the state of disturbance. For *vikalpa* keeps arising. Getting mixed up with *vikalpa* and allowing the self to transform accordingly, and believing that the self is in that form, is the *vikalpa* state. There lies instability.

A *jiva* within its own transition does not get mixed up with any *vikalpa* when it rises. It remains aloof. It transforms only within the sensation of its own pure *chetana*. Remaining within the experience of the natural disposition of *jnana* is the *nirvikalpa* state. The disciple had an experience of such a *nirvikalpa* state. He went beyond the feelings of *karta-bhokta*. Thus he has declared before the *Gurudev* that he had experienced the third and fourth statement in his self. Now there is no doubt about the fifth and sixth statement. The fifth statement is *moksa* and that is the ultimate achievement. That is yet to be attained. The sixth statement being the ‘means to *moksa*’ is now taking shape in the effort of the disciple. How the *Gurudev* has briefly explained the means to *moksa* and what he has understood, the disciple is telling us –

मोक्ष कह्यो निज शुद्धता, ते पाये ते पंथ,  
समजाव्यो संक्षेपमां, सकळ मार्ग निरर्थ . . . . १२३

O *Gurudev*! I have now understood through contemplation within my *atma*, both the *moksapada* and *moksapanth* as you had mentioned. The complete uncovered, impassionate and indestructible pure state of *atma* is the *moksapada*. And the effort made for the attainment of this state is *moksapanth*.

Why seek the means to attain *moksa*? To manifest the state of pure, natural disposition of the *atma* which is presently hidden. The *atma* which is presently transformed into impure feelings, is in an impure state of human and *naraka* etc. forms, and in the feelings of attachment etc. The completely lonely *atma* is now in the company of *pudgals* and as such its impurity is not overcome. If the *atma* becomes aloof and brings an end to the *sanyogas* of body etc., the supreme stability that abounds in the infinite spaces of the *atma* will arise in an instant.

The moment the company of the *ghati* karmas like *jnanavaran* etc., which are obscuring the purity of the *atma*, is given up, the virtuous qualities of *anantajnana*, *anantadarshana*, *anantavirya* and *anantakshayika bhava* will appear. And when the *aghati* karmas are dispelled, the qualities of *ananta akshaya stithi*, *amurtatva*, *agurulaghu* and *ananta avyabadha sukha* appear.

In reality, all the eight qualities get absorbed into one *kevaljnana*. Where there is *jnana*, there is *darshan*. *Jnanopayoga* is a special *upayoga*. *Darshanopayoga* is an ordinary *upayoga*. The ordinary gets absorbed into the special. There is infinite power in *kevaljnana*. It can see and know about all substances, qualities, and transitions in the universe at once. All things worthy of knowing are reflected in this knowledge at once. *Kevaljnana* manifests only with the supreme *kshayika bhava*. The *mati* and other *jnanas* occur in the *kshayopashama bhava*, but *kevaljnana* occurs only in the *kshayika bhava*. *Kevaljnana* being infinite, it cannot ever be destroyed; therefore it is in the *akshaya stithi* form. There is no name or change of name, no form or transformation in *Kevaljnana*; hence it is *amurta-arupi*. There cannot be loss or gain in *kevaljnana*; hence it is *agurulaghu*. There is a constant, natural, and simple *nijananda* experience in its own region, in *kevaljnana*; hence it is in the form of *ananta avyabadha sukha*.

Thus, since all the qualities get encompassed in one *kevaljnana*, it has been called *kevaljnana*. The state of *atma* where there is no variety, except knowledge alone – a constant, unparalleled, impassionate state – that is *kevaljnana*.

Progress in this *nirgrantha* state, the gradually purifying state of *atma* attained through the breaking of the knots of attachment and aversion, which leads to the attainment of the state of *kevaljnana*, is the *moksa* panth. It is in the form of the devoted pursuit – *sadhana* of *samyagdarshan*, *samyagjnana* and *samyag charitra*. When this *sadhana* transforms into the *sadhya* – goal and becomes an attainment, the *atma* attains the *nijapada* in its totality. *Atma* is itself in the form of *jnana* etc., because those are also the characteristics of a *jiva*.

नाणं च दंसणं चेव, चरित्तं च तवो तहा ।

वीरियं उवओगो य, एयं जीवस्स लक्खणं ॥

*Jnana*, *darshan*, *charitra*, *tapa*, *virya* and *upayoga* are the six characteristics of a *jiva*. The incompleteness of these characteristics is the *sansari* state and their completeness is the *moksa* state.

In the inner self of the disciple, the faith in all the six statements is percolating in the form of practice. With the accomplishment of such a wonderful attainment, the disciple's *atma* is remembering the benevolence of the *Gurudev* with gratitude. He has already dedicated his faith at the feet of the *Gurudev*. Now, especially recounting the benevolence of the *Gurudev*, the disciple is dedicating his complete self at the *Gurudev*'s feet, and expressing his own feelings. These will appear later.

## ***Aha, aha, Shri Sadguru . . .***

The pursuit of three gems cannot be done without the benefaction from the *Sadguru*, without his guidance. Never has any *jiva* been able to step on the path to *sadhana* without seeking refuge with the *Gurudev*. If the *Gurudev*'s kindness prevails, the disciple can even attain *Kevaljnana*.

It is seldom heard or seen that some great man attained self-realisation even without the guidance of a *Guru*. Srimad Rajachandrajii, who gifted us the *Atmasiddhi Shastra*, himself did not have any *Guru* in this present birth. Yet the level of his self-pursuit was of a very high order. When we consider this, it may occur to us that if he could perform such a *sadhana* without a *Guru*, then can we not do it?

In the very recent past, there was one such yogi Maharshi Ramana, of the Mount Arunachal. He had wonderful abilities. His childhood had been very ordinary, like other children, without any noteworthy events. Yet at the age of 18, he suddenly realised his self at his residence. He experienced the trance of the *atma*. In fact, at that time, Maharshi himself had not realised what was happening to him. He was even unaware of the terms *atma* and *paramatma*! The thought - 'what is the pursuit of the *atma*?', had never ever occurred to him. Yet there was an experience and he walked out of his home. An irrepressible attraction of the Arunachal Mountain of southern India was drawing him to itself. He reached the cave on the Arunachal Mountain near Tiruvannamalai, and remained there for years in total silence.

His constant state of self-realisation was of such high order that the feeling of total detachment was naturally abounding in him. This simple, natural state of his remained with him constantly. He himself used to say that 'the realisation - experience which occurred at home, at the age of 18, continues to abound even to this day'. He remained at Arunachal for 50

years. He was in the same state immersed in the self. He did not have to do any more *sadhana*. He simply sat alone in silence.

Brothers! Be it Srimad Rajachandra or Ramana Maharshi, they were born with the natural state of self-realisation from their previous birth. They were yogis of the past whose yoga had been corrupted. The scriptures call those *jivas* who leave their devoted pursuit incomplete as they reach the end of their life in the previous birth as *yogabhrashta atma*. These two were of that category. But how did this ability occur in them? Such eligibility can appear only in those who would have served at the feet of a *Sadguru*; walked the path indicated by them with full obedience and faith; and worn out their ego at the feet of the *Sadguru*. Such a *sadhaka jiva* attains the *dasha* – state – and thereby the *disha* – direction, and once held, the lead to the direction cannot be cut even over many births. As a result, such great souls do not need a *Guru*. Yet Srimadji always carried the regret that he had not been able to find refuge with any *Sadguru* in this birth. However, his present state certainly proved that he had earlier performed *sadhana* in the proximity of a *Sadguru*. The fact cannot be disputed that *Upadana* is no doubt, our own, but the strong motivation is a *Sadguru*.

Here, an eligible disciple has met a competent *Sadguru*, who showed how the six statements are proved and awakened a faith in the inner self of the disciple. But the inspiration of the Gurudev's samadhi state was wonderful for the disciple. The Gurudev's samadhi awakened a bliss within the disciple. The disciple's *atma* became aware of the goal of the soul.

Brothers! With us, the greatness of satsang has been highly praised. Satsang happens in many ways. Listening to the preaching of the saints in their company is satsang indeed, but sometimes merely their proximity turns out to be more effective. We may not even hear a single word from them but the feelings that abound within them; the positive atoms, which emanate from

their body, are so effective that they bring about a turn in the life of a person.

Many people have experienced such a thing in the company of Ramana Maharshi. Authors who have written his biography have themselves experienced it, and have also recorded such experiences of many others. Not long ago, I read an essay by Dharendra Jani. He has written that in 1949 he had been to Tiruvannamalai to see Maharshiji. Maharshiji was meditating in his Meditation Hall. The author went and sat before him. Just sat there, there was no preaching, no prayer, no devotion – not a single word was spoken. There was nothing at all that happened, yet Jani writes, “The transformation that occurred within me, in his presence was something wonderful, out of this world. I had never believed in such things, yet there was some strange power; the effect that the positive vibrations there had on me, was something unique.”

Another similar matter – In the south, towards south of Karnataka, there is a place by name Udupi, where there is an Ashram. The founder of that Ashram, Swami Ramdas writes in his autobiography, that when he had once been to Arunachalam, Maharshiji was residing in a cave near a Banyan tree. He was meditating under the tree. Swami Ramdas stood before him for just about 25-30 minutes and he had a self-realisation. Such is the effect of the direct satsang of the saints!

The words that emanate from the mouth of satpurushas are indeed only inanimate *pudgal*, yet as they come replete with the feelings of *sadhana*, they cannot but have an effect on the *sadhaka*. In just the same way, the atoms which are released from the body, mind, chitta and intellect of the satpurushas, are soaked in the feelings of their *chetan atma* and as such they have a tremendous effect.

Here, the proximity that the disciple got during the period of the Gurudev’s samadhi, turned out to be extremely beneficial

and the doors within him opened up. He realised the essence that was lying within and recognising the benevolence of the Sri *Guru*, threw himself at his feet. Words were inadequate to describe this benevolence. Yet since words are the means to express the feelings of the heart, he exclaims –

अहो! अहो! श्री सद्गुरु, करुणा सिंधु अपार,  
आ पामर पर प्रभु कर्यो, अहो! अहो! उपकार . . . . . १२४

The greatness of the *Sadguru* is overwhelming the disciple's heart. He is wondering, 'In what words do I describe the greatness of such a great *Guru*?' It was as if there were no words found. There was not enough ability in the words to evaluate the *Gurudev*. When the disciple experienced this, the exclamation, 'Aha! Aha!', just slipped out of him.

When a person sees an uncommon form, quality, knowledge, or power and gets exceedingly impressed with it, describing that phenomenon becomes impossible for him. He cannot describe them. That is when such exclamations of surprise are escape involuntarily.

Sri *Prabhu* has told in the 'Uttaradhyayan Sutra' – When King Shrenik sees the young Anathi Muni seated in deep meditation beneath a tree in the garden, he is astounded by his looks, his form, his tranquillity and his unparalleled impression, and exclaims –

अहो! वण्णो, अहो! रूवं, अहो! अज्जस्स सोमया ।  
अहो! खन्ती, अहो! मुत्तो, अहो! भोगे असंगया ॥

'Aha! What colour! How handsome! How tranquil is the Arya! Aha, what forgiveness! How detached! How removed from the material ways!' King Shrenik realised upon seeing the physique and the face of Anathi Muni, that this was no common person, but a princely youth from some very well-to-do and high family. The perfect qualities apparent on his face cannot be described in words; there cannot be any similes for them.

The benevolence that the *Guru* had showered upon the disciple and the greatness of the *Guru* are beyond words, there are no parallels to express. There cannot be any similes for them. That is why only an exclamation is expressed.

Gurudev's benevolence on the disciple was like the deep ocean. Just as the depth and the expanse of the ocean cannot be measured, Gurudev's limitless compassion cannot be evaluated either. *Gurudev* holds such compassion. He let all his compassion flow upon the disciple. That the disciple could attain the eligibility to receive such compassion is itself his great fortune.

There is a forgotten character from the history of our country. The eldest brother of the five Pandavas – that is Kuntiputra Karna. Kunti abandoned him for fear of the society. He grew up at the house of a charioteer and hence came to be called the Charioteer's Son - *Sarathiputra*. He was despised everywhere, yet Kunti never bothered about him. Karna joined the Kauravas and became an enemy of the Pandavas. He was unaware that Yudhishthira and others were his own brothers. He went around seeking to learn archery. But he was a charioteer's son, and hence nobody respected him.

He had heard that Parashuram was avowed to rid the earth of Kshatriyas and that he was imparting training in arms to Brahmins. Karna wore a false cross-thread and went to Parashuram. He introduced himself as a son of a Brahmin and becoming the disciple of Parashuram, set about learning the art of combat. Having found such a disciple with a handsome bearing, unparalleled physique and wonderful courage, Parashuram began to feel fortunate. He had never until then met such a disciple. No one had come to him with such enthusiasm and courage to learn. Therefore, he was preparing Karna unmindful of his own exertion. Karna was learning the knowledge imparted by the *Gurudev* with all faith and total dedication.



Karna's training was on the verge of getting over. He was to soon take leave of the *Gurudev*. The *Guru* was not happy that such a disciple was to go away. Yet he was there only to learn the arts and was bound to leave.

There was a time when Parashuram was residing in his hut amidst lush green surroundings on the hill. The atmosphere was beautiful and pleasant. It was an afternoon and the sun was shining bright. Parashuram's old body desired a rest and he says to Karna, "Son! Come let us rest a while under the shadow of that great tree! You may sit down and I shall use your lap as a pillow."

Brothers! Think! What and how much does the *Gurudev* feel for the disciple? How satisfied he was with the disciple! How fortunate the disciple must have been, for the *Guru* had felt like sleeping in his lap! A disciple does sleep with his head on the *Guru*'s lap, but when the disciple gets the honour of receiving the *Guru* on his lap, it is impossible to measure the extent of affection that fills the *Guru*'s heart towards him.

Karna is seated, and Parashuram is sleeping with his head in Karna's lap. In a moment Parashuram slipped into a deep sleep. Karna was watchful that no mosquito or insect would bother the open torso of the *Gurudev*. He was also thinking about his own life. He felt overwhelmed by the benevolence of the *Gurudev*. Oh! What a great effort this old body is taking for me! How affectionately, how lovingly the *Gurudev* has been teaching me the arts! How can I repay the benevolence of such a *Gurudev*? These and many such thoughts were bringing tears to Karna's eyes. The heart was filled with gratitude towards the *Guru*.

Just then a poisonous insect arrived. Karna was unmindful, being fully immersed in the thoughts about the *Gurudev*. He was wearing just a loincloth. The insect stung him on the inside of the thigh. It was a severe sting. It was painful no doubt, but

Karna did not move to remove the insect. He thought, "If I were to pick up the insect and throw it away, my body would stir and in turn Gurudev's sleep would get disturbed. No, let the insect bite, what harm can it do?" Karna did not move. The insect found it easy going. It began to bite deeper. It bit into the skin on the thigh, and then deeper into the flesh. The pain was unbearable but Karna was bearing it quietly so that Gurudev's sleep would not be disturbed, that he would not be bothered. But Brothers! Call it Karna's misfortune; the wound on the thigh began to bleed. Karna was unaware but blood began to flow in a stream. Karna was immersed in devotion and the blood flowed on. He was experiencing the gratitude towards the unlimited benevolence of the *Guru*. The blood stream reached the back of Parashuram sleeping with an uncovered torso. The moment the hot blood touched him he awakened and sat up. And he saw Karna's thigh bleeding.

'Son, Karna! What is this?'

'Oh, nothing! Just a small insect bite!'

'But Son, look at that! It is bleeding profusely!'

'Oh that's all right, *Gurudev*! Let it flow, you may sleep. You were disturbed.'

'No Son! How can I sleep? How badly you are hurt!'

Parashuram's heart was full of affection for Karna. He began to worry about Karna, but the next moment the feeling of vengeance lying within him was awakened. He thought that howsoever tolerant a Brahmin might be, he would not be able to tolerate to this extent. Only a Kshatriya and none else would have such tolerance. He was greatly disturbed and began to shake with anger, and roared, 'Tell me, who are you?'

Karna was scared. 'This seems to be the end! I am caught. My tolerance has revealed my caste. Had I not tolerated, had I

picked up the insect and thrown it away, Gurudev's sleep would indeed have been disturbed. But he could have been asked to sleep again. But now what?'

Parashuram asked again, his eyes burning with anger, 'Tell me, who are you? You are not a Brahmin. No Brahmin can be so tolerant. None other but the child of a Kshatriya would tolerate so much. Tell me, who are you? Come on, out with it.'

Karna was shaking like a leaf. He was speechless. It was as if all his courage and bravery were lost. He somehow spoke up, '*Gurudev!* Please forgive me!'

'Parashuram has never learnt to forgive! Come on tell me who you are!'

'Pardon me, *Gurudev!* I a charioteer's son.'

'What! Of such a lowly caste? You impersonated a Brahmin? You played a hoax on me, you blemished my body, and you took away my knowledge. You may go, but I curse you that your knowledge will let you down when you really need it.'

Karna was shaken up. He began to sob. He did not even have the courage to hold the Gurudev's feet. His entire knowledge was plundered. Of what use is the knowledge that cannot be used when needed? Yet he was repenting his own folly, his own trickery. He stood with his head down, tears flowing from his eyes.

Parashuram had a great affection for Karna. He was filled with unlimited love towards the latter. He was proud of his disciple. Karna's devotion, faith and dedication had overwhelmed Parashuram. He was hurt to the core that Karna had deceived him and tricked him into imparting knowledge. Yet the affection towards Karna was also there. He mellowed down and said, 'Son! Go away, go away quickly from here! On one hand there is my unlimited affection towards you and on the other there is the

extreme anger. Son! I cannot digest this. Go away, Son, go away before I withdraw my curse. If I withdraw my curse, my brahmatva is dishonoured and if I get more angered then I might burn you down to ashes and I would then commit the sin of killing my disciple. Hence, Son, do not even delay for a moment and go away from here. Let this unfortunate Parashuram remain without a disciple. Go away!’

Brothers! Without uttering a word, without saying anything, like a criminal Karna climbed down the hill and melted into the forest. Although he was retreating after a great defeat, the faith, devotion and respect he had for the *Gurudev* had not diminished even by an iota. On the contrary there was repentance in him that he had deceived such a benevolent *Gurudev* and hurt his feelings. The heart was weeping, not because he had lost the knowledge, but because he had hurt the *Gurudev*.

History is witness that in the Mahabharata War, Karna had his chance while facing Arjuna, who was like the life of that war. It was just a matter of finishing off Arjuna, and victory would have been his. At just that moment, he forgot the art of archery and was mauled, defeated, and lost the war.

Brothers! Karna was an ideal character of a disciple. How he was able to please the *Gurudev*! The *Gurudev*’s heart had melted for him and he had imparted all his knowledge to Karna. But with the veil on Karna’s deception getting lifted, this same *Gurudev* had set a curse upon him. Yet Karna’s heart carried no malice towards the *Gurudev*. He did not think that *Gurudev* had done any wrong, but there was immense sorrow within him that he had hurt *Gurudev*. This indeed is true dedication. This is truly the nature of a disciple. This is indeed humility towards the *Guru*. Kabir has said that one who remains humble, who shows humility, that one alone can rise high in this world. But one should know how to be humble. Humility comes only when ego is thrown out, not otherwise. He says –

ऊंचा ऊंचा सौ कोई चाले, नीचा न चाले कोई  
 नीचा नीचा जो कोई चाले, सबसे ऊंचा होई  
 राम-रस ऐसा है मेरे भाई, जो कोई पीए अमर हो जाई

Humility comes only with the departure of ego and the humble alone can find a place in the heart of the *Guru*. An egoistic disciple may well be very brilliant, he may have the desire to acquire knowledge but he cannot find a place in the heart of the *Guru*. How can those who cannot find a place in the heart of the *Guru*, ever find a place in the world?

Such a humble disciple can call himself a pauper. In the *gatha*, the disciple says the same thing, ‘O *Gurudev*! I am but a pauper. What ability do I have? But you are so infinitely benevolent that you have transformed an ineligible one like me into an eligible one. That you thought of me as eligible for your unlimited compassion, is in itself a great favour upon me.’

Moreover, here the *Gurudev* has shown the path to *moksa*. He has helped overcome not just one birth, but the wandering of many births. Who would be so benevolent? That is why he expresses the greatness of *Gurudev* in the words ‘Aha! Aha!’ But now, how can the benevolence be recounted? With what parameter can such unlimited benevolence be measured? How can it be evaluated? That is why *Srimadji* has placed the exclamation ‘Aha’ twice to indicate that the benevolence of the *Gurudev* who has guided on the path that leads beyond the material world is superior to all other benevolences in this world.

On a human, there is bound to be the debt of the parents or perhaps a financier. But that will be only for this birth. While *Gurudev*’s debt wipes out births and all births that follow. He suggests such means that would enable avoid the necessity to be born again. Therefore, nothing can match the *Gurudev*’s benevolence.

The disciple is experiencing a feeling of awe under the unlimited benevolence of the *Guru*. Having already completely dedicated his own faith and devotion, he still finds something incomplete in it. So he is contemplating as to what could be offered at the feet of the *Gurudev*.

Those thoughts of the disciple will follow.

## ***What shall I offer at the Prabhu's feet . . .***

As the *jiva* progresses in the devoted pursuit of the three gems, it goes on becoming more and more humble. It begins to realise the value of the benevolence of the benevolent more and more and its self becomes desirous of absolving itself of the burden of the benevolent one's debt.

In practice, people experienced on the ethical path keep saying 'never forget any one's debt'. And how far do they go! Not even the debt of a person who has helped remove a thorn from your foot should be forgotten. So how can the benevolent *Gurudev*, who has helped you change the path in the spiritual field and brought the *jiva* that was on the wrong path from infinite time on to the right path, be ever forgotten?

*Niscaya Naya* may well say that nobody can do anything to anybody, that a *jiva* can become a *siddha* after becoming free of all karma with its own ability. Yet without a proper motivation *jiva* cannot proceed on the path of progress. The biggest motivation for the *jiva* in its spiritual progress is that of the *Sadgurudev*. How can this be denied? The *jiva* certainly needs a guide to steer it. Of course, the steps on the path have to be taken by the *jiva*; the guide is not going to walk instead of it. But the *jiva* wandering in darkness does need someone to point the way.

Think! Bahubali attained *kevaljnana* through severe penance. But had Emperor Bharat not motivated him, he would perhaps not have gone on the path of spirituality. Bahubali too had the desire for the Kingdom, which is why he was prepared for a war with Bharat. Had Bharat felt that, 'I have already acquired a great kingdom. Bahubali is my own brother. He may as well enjoy his own kingdom', then Bahubali would not have performed such a penance to attain *siddhi*. The great motivation that took Bahubali on to the path of devoted pursuit was Bharat. Of course, it cannot be denied that the upadan indeed was his own.

Thus every *jiva* finds some motivation or the other and as a result attains spiritual progress. Here the disciple has received the great motivation of the *Sadgurudev*. He is stating before the *Gurudev* that, ‘you have been infinitely benevolent towards me. What had not happened since infinite time has happened now. I am desirous of freeing myself from the debt of your benevolence. But how can I? This is no material debt that I can repay with some material wealth. Moreover, one has to repay one’s own debt. In practice, even a son may repay father’s debt. But here that does not work. The urgency of repaying the debt of the *Gurudev* has arisen in the disciple and hence he says –

शुं प्रभुचरण कने धरुं? आत्माथी सौ हीन,  
ते तो प्रभुए आपियो, वरुं चरणाधीन . . . . . १२५

In appreciation of the unlimited benevolence of the *Gurudev*, the disciple is desirous of offering something at the feet of the former. What should I offer? What should I place at the feet? These are the thoughts nagging his mind.

Brothers! It has been a tradition in our country. In the olden days the children of the Kings and Emperors used to go to the hermitages of the sages to learn the arts. After learning for years, when they would return with the permission of the *Guru*, they would offer something at the feet of the *Gurudev* and make a token effort towards absolving themselves of the debt.

Here the disciple too is saying before the *Gurudev*, ‘O *Gurudev*! You have transformed my entire life. I was ignorant like the mud lying in the mines. I had no value. You collected and shaped the mud. I was unaware that ‘I am the soul’. You introduced me to the *atma* and illuminated my inner self. You gave a lamp in the hands of one who was stumbling in the dark. How can I repay your debt? Tell me, O *Gurudev*! What can I place at your feet?’



Brothers! The ability of the sons of this land Bharat is unique and unparalleled. Perhaps such sons may never have been born in another part of the world. The gems that were created by the civilisation of this country are truly unmatched and unique. In this country, the disciple is so dedicated to the *Gurudev* that he will give without a second thought whatever the *Guru* demands. There is no hesitation.

An anecdote from Indian history – Pandavas and Kauravas were learning the art of combat from *Guru* Dronacharya. At the same time a tribal boy was desirous of learning the art of archery and he came to Dronacharya. But the *Acharya* who was a staunch follower of the caste system refused to take on a disciple from the lower caste. The tribal boy was requesting humbly, ‘*Gurudev*, please give me a place at your feet’. There is humility in his words, in his feelings. He prayed at the *Guru*’s feet replete with emotions.

Brothers! Think! How high were the language and feelings in this boy born in a low caste! He was keen to learn an art that would be useful in material world, yet how humble he was! What conscience! When we go to our great Gurus to acquire some knowledge in the spiritual field, we can certainly say, ‘Please offer me a place at your feet!’ Or do we go thinking, ‘I am somebody, I understand everything, my ability is special compared to others’? Unless this ego is removed, one cannot get the right to receive the knowledge that is within the *Gurudev*. Any effort without this right will not get any result.

The tribal boy prayed humbly at the feet of Acharyadeva, but Dronacharya said, ‘I am a *Guru* of *Kshatriyas*, I cannot become your *Guru*’. The tribal boy returned. There was a desire within to learn the art of archery. There was an insatiable thirst to learn. The one at whose feet he had gone to offer everything he had, had spurned him, and had called him a lowly person, yet the boy carried no anger towards him. He did not feel insulted.

But he thought, 'If the *Acharya* does not accept me as a disciple it is his choice, but I have already placed him as my *Guru* on my heart's throne. Whether he spurns me or accepts me, he is my only *Guru*.'

And Brothers! The tribal boy went into the forest and built himself a hut. Outside the hut he himself sculpted and installed a statue of Dronacharya. Drawing inspiration from the *Gurudev* in the form of that statue he set about learning archery. Due to the pleasant feelings within him, the statue of the *Guru* too continued to inspire. In a short while he became an expert in that art.

Some time later, *Guru* Dronacharya was visiting the forest along with his Kshatriya disciples. He saw an amazing feat. A barking dog had been silenced by seven arrows shot into its mouth. The dog had stopped barking but not a drop of blood had been drawn. The *Guru* and his disciples were awe-struck. Who could be such a great archer? They moved in the direction from which the arrows had come. There, standing with a bow in his hand, was a brilliant young boy of a dark complexion and a beautiful body that appeared to have been sculpted out of black-stone. The boy immediately fell at Dronacharya's feet. The *Acharya* asked him, "Who are you?"

"Lord! I am your own disciple!"

"My disciple?"

Dronacharya's ego was hurt. How can this forest-dweller be my disciple? He again asked, "My disciple? No, you cannot be my disciple at all!"

"Lord! I am telling the truth. I had sought refuge at your feet several years ago. I had a yearning to learn archery but you had not accepted me. Yet I learnt this art with your inspiration alone."

“I have never inspired you! When did you come to me?”

“Please come, *Gurudev*! I shall show you.”

The youth took him to where Dronacharya’s statue had been installed, and said, “Lord! Look, this here is your image. I have learnt this art drawing inspiration from it!”

Dronacharya and his disciples were wonder-struck. The *Acharya* thought, ‘What an effort I have put in for these Kaurava and Pandavas! Especially on Arjun among them. Arjun has become an archer, no doubt, but not like this fellow. This tribal youth has become such a great archer only with inspiration from a statue. Truly a great one! For a moment the *Acharya* was filled with affection for that young man. Having been taken as *Guru* without his knowledge and having inspired unknowingly, the *Acharya* was drawn to the youth with a feeling as if he were his own disciple. His heart was eager to pat the disciple’s back with a feeling of appreciation. But Brothers! He was an *Acharya* immersed in the deep game of political intrigue. His thoughts quickly changed. ‘History should not record another archer comparable to Arjun in its annals’. The mind started conniving, and he said to the tribal youth, “Young man! Do you realise that you owe something to him, from whose statue you have drawn your knowledge?”

“Yes, O *Gurudev*! I do realise. I am indebted to you for the infinite blessings you have showered upon me. I am prepared to do anything you say.”

“Will you not offer *Gurudakshina*?”

“Of course, *Gurudev*! That goes without saying! I am prepared to give anything you say. All I have is at your feet. Even if my own life were to be sacrificed at your feet, it would not make up for the *Gurudakshina*. Tell me, *Gurudev*! Allow me to be fortunate enough to receive your orders.”

And Brothers! Dronacharya, owing to the attachment he had for Arjun, took the help of deceit and asked, “I do not need anything, just give me the thumb of your right hand.”

The tribal youth, with great pleasure and with laughter on his face, cut and placed the thumb of his right hand at the feet of the *Guru*. There was no anguish in him for even a moment. Brothers! That disciple was Eklavya.

What did he offer? Everything he had! Howsoever expert an archer may be, his entire art depends on the right thumb! If that thumb goes then there is nothing left. Eklavya sacrificed his entire knowledge. Brothers! This is sacrifice! This is discipleship! The *Gurudev* was being partial while making such a demand, yet Eklavya thought, ‘Let anything happen on his part, on my part I should give at the *Guru*’s feet what he demands, without any hesitation. That is my *dharma*!’

This situation is very thought provoking indeed! How far can the respect, honour, devotion and dedication towards the *Guru* be taken? Only as long as the *Guru* loves, pampers, calls the disciple his son, or remains favourable to the disciple? Or does the devotion-dedication continue even after being subjected to strict punitive lessons from the *Gurudev*, in spite of having sacrificed everything? Generally it so happens that as long as the *Guru* is favourable to the disciple, he is the *Guru*; otherwise a nobody. Just as it happens in your worldly interaction. If the parents are favourable to the children then they are ‘my parents’. But when they happen to come in the way of the children, then all relations are abandoned. The children dig their heels in and say they cannot get along.

Brothers! This does not work in the field of spiritual pursuit. Unless and until a discipleship like Eklavya is awakened, the eligibility to remain at the feet of the *Guru* or to get into *sadhana* does not occur at all. Only an eligible *jiva* can attain the *atma*.

That is why the disciple says here, “O *Prabhu*! What should I pay as *Gurudakshina* at your feet? No substance in the world seems worthy of this. If there is any valuable substance in this world, it is only the *atma*. Rest is all unworthy. While the joys attained through the senses, mind and intellect appear to me only illusions of joy, how should I describe the glory of the *atma* from which I attain bliss that is beyond all senses? Howsoever and whatsoever may be the joys of this material world, they are limited. Whether it is the supreme reign of the *Chakravarti* Emperor over the six continents or the happiness being drawn from the unparalleled strength of *punya* of the Gods residing in the *Mahavimana* with all their attainments, it is only an infinite part of the infinite bliss of my *atma*. Nothing more than that! I do not see anything more eligible than my own glorious *atma*, which could be offered at your feet.”

“Indeed, I may even place the *atma* at your feet, but even that is something you gave me. Did I know that ‘I am the soul’? Out of the infinite fixation I had the impression that body itself was the soul. You were benevolent, showering me with your benefaction, you introduced me to the *atma*, helped me realise it. As such, even this *atma* is what you have given me. Therefore, it is not my own.

मेरा मुझमें कुछ नहीं, जो कुछ है सो तेरा

This is the case. There is nothing my own within me. Whatever is there is yours. Do I have the right to offer you that which is your own? But I do have to repay my debt to you. I have to offer you something. But I do not have anything. It appears that I cannot do anything else but accept servitude at your feet. You are dispassionate, free of aspirations. You do not aspire for anything from me, but my self has become eager to repay your benevolence. Therefore, it seems there cannot be anything but a feeling of total dedication at the feet. I shall conduct myself according to the orders of the refuge at your feet, through

the triple yoga of my mind, speech and body. You have shown me the path of self-pursuit, which I shall tread. This will be my dedication.

Thus the humble disciple accepts servitude of the *Gurudev* by offering at his feet, everything that he owns in the form of *Gurudakshina*. The disciple is aware of the saying that,

जेना शरणे जइए तेना जेवा थइए

‘You will become what your company is’. Therefore, to fully attain the glorious *atma* he accepts refuge at the Guru’s feet.

The disciple is not satisfied even with this. He feels his dedication is still short of the best. As a result, he desires to dedicate something more to the *Guru*. How his words express this feeling can be seen, a little later.

## ***Servant, I am but your servant . . .***

Srimadji has told us earlier that the *jiva* in the devoted pursuit of the three gems continues to walk the path indicated by the *Gurudev*, as long as he is in the state of a *sadhaka*, and continues his devotion towards the *Gurudev* even after he attains his goal.

To a *Sadhaka*, in his inner self, *Gurudev* is everything. When a *Sadhaka* in the Indian tradition tries to evaluate the *Gurudev* with his inner feelings, he says-

गुरुर्ब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरः ।

गुरु साक्षात् परब्रह्म तस्मै श्री गुरुवे नमः ॥

If there is one Supreme Power in this Universe, it is encompassed in my *Gurudev*. Call it Brahma, Vishnu, Mahesh or the Parabrahma Supreme Soul, it is all encompassed in my *Gurudev*; nothing short of it. If somebody is valuing my *Gurudev* any lesser than this, then I do not want this person. Only I know the value of my *Gurudev*. The entire world is contemptible in his comparison. If somebody were to offer me the entire Universe in exchange for my *Gurudev*, it would be like dirt to me. Not even the pleasures of the heaven can compare that status. Not just that, an eligible disciple even goes to the extent of saying, 'I do not want the joy of liberation, if somebody were to offer me the same in exchange for my *Gurudev*'.

This is devotion to *Guru*! This is dedication! This is faith! That is why here the disciple says, '*Gurudev*! I have to offer you *gurudakshina* in repayment of the boundless benevolence that you have showered upon me. But what do I offer? I have nothing with me. Material things will not appease you. What is left, is my own *atma*. Even this is your own gift. How can I offer you this? Now, I shall just conduct myself in your servitude'. He tells us how he will conduct himself –

आ देहादी आजयी, वर्तो प्रभु आधीन;  
दास, दास, हुं दास छुं, तेह प्रभुनो दीन . . . . . १२६

Now that I am avowed to dwell at your feet, I shall dedicate from today my body and everything to you. There is not a moment's delay in it. From today, from this very moment, not just my body – excepting its activities upon which I have no control – but also my senses, mind, intellect, awareness and everything else is at your feet. Not just that, whatever I have ever believed to be mine in this material world is all at your feet.

Brothers! The question arises that a person may dedicate himself at the feet of his benefactor, but how can he dedicate his children and family or his property to which he alone does not have the sole right? The question is appropriate, no doubt but the answer too is similar. Only that person who has a total faith in his own wife, children and family can do so.

This is an anecdote from the recent history of India – Raja Shivaji, the great courageous king of Maharashtra. His *Guru* was Swami Samarth Ramadas. The *Guru* was at the court of Shivaji, with his arms spread out seeking alms. Shivaji put a small scribbled note into his palms. He had written away his entire kingdom in favour of his *Gurudev*. Swami Samarth Ramadas was an ascetic. He said to Shivaji, “Shiva, what do I do with a kingdom? I am on the path of total renunciation, I do not want your kingdom.”

“No, *Gurudev*! I have given it away in alms to you. I do not want it now.”

“Shiva, I accept it! But now that your kingdom and all that is yours is dedicated to me, won't you do as I say?”

“Certainly, *Gurudev*! Tell me. This Shiva is ready to anything. Should I cut off and offer my head at your feet? There shall be no faltering in the execution of your orders.”



“Shiva! It’s not your head that I want. But the responsibility of protecting this country and its culture rests on your head. Take this saffron cloth and rule the country under its watchful eye.”

Brothers! You know that this saffron flag flutters on Shivaji’s forts. Even today the respect that this saffron flag begets is a gift of Swami Ramadas. This was Shivaji the true son of the earth, in this age. He showed history how the disciple-hood of a disciple should be. He not only dedicated himself, but his entire kingdom.

This tradition also continues in the spiritual culture. *Bhagawan* Mahaveer had eleven ganadhars and they had 4,400 disciples. When the ganadhars dedicated themselves one by one, and accepted the disciple-hood of the *Prabhu*, their disciples too, who numbered 500 in one case and 400 in another, and 300 in yet another, dedicated simultaneously. Nobody waited to deliberate upon the issue or to ask anybody. When Indrabhuti and others dedicated themselves, along with them their disciples too bowed down at the feet of Mahaveer without a question. This is called total and absolute dedication. This is the true joy of life.

Once, a brilliant young man approached *Mahatma* Kabir. After saluting him he said, “*Mahatmaji*! I have a serious question”.

“What is it?”

“I know you. I have faith in you. You are capable of delving deep into the human mind and measuring its depths. That is why I have come to you. I am now grown up. I have to decide the direction for my life. So you please tell me, what should I do? Should I marry and settle down in householder’s life or should I become an ascetic and accept the path of renunciation? Which of these two paths should I select?”

Kabir thought, ‘the youth looks bright and able. His question too is appropriate. So he should also get an appropriate reply.’

He said, "Sit down, Brother!"

Kabir was weaving cloth on the handloom. The work continued; it was midday and the Sun was at the hottest. Kabir suddenly asked his wife to bring along a lamp. When the wife came with a lamp he asked her to look for his shirt all around the house. The wife went all around the house with the lamp, but did not find the shirt. Kabir also made his son and daughter go through the same effort, but there was no shirt.

The youth thought, 'This saint is wonderful! First of all he orders a search with a lamp in broad daylight, and his wife and children sincerely go through the search. Secondly, the poor saint has but one shirt, which he is wearing. Yet he makes them look for it and they do so tirelessly and without a trace of grumble. It seems difficult to say who is the fool – Kabir or his wife and children'. Later as it turned towards evening Kabir took the young man to a hillock on the outskirts of the village.

From the foothill he called, "Sir! Please come down!" After a couple of shouts the door to a hut on the hill opened and out stepped a very old fakir who seemed to be in his nineties. His body shivered, yet, just because Kabir had called, he slowly started climbing down using a stick for support. The hilly track was uneven and full of pebbles and thorns. Yet the old man came down slowly. After reaching the foothill, he saluted Kabir and asked, "Oh *Mahatma*! What can I do for you?"

"Ah nothing, nothing really, Sir! Please go back! There is nothing to do." And the old man turned about immediately. It was just when he had reached the hilltop and entered his hut and before he could take any rest, Kabir called him again. And he came down the same way as before. This happened thrice and the old man climbed down and was sent back as there was nothing to do. The old man went away. Now the youth watched this with surprise. He was unable to understand Kabir's behaviour. He

had behaved similarly at home too, and now here. What is this? I don't understand a thing.

Kabir was watching the youth's face. He knew that the young fellow's mind was all confused. He was perplexed. They returned, as the night advanced. Kabir asked the youth, "Well Brother! Did you get your answer?"

The youth thought, 'Answer, what answer! When has he answered? This was all a farce.' He said, "O *Mahatma*! You haven't answered my question yet."

"Son! This was your answer."

"I did not follow, O *Mahatma*! Would you please be kind and explain?"

"Look Son! Your question was whether you should become a householder or an ascetic. If you have a confidence in yourself that you can adequately acquit yourself in the family life, that you can be an ideal householder, that you can generate a confidence in your wife and children to have faith in every act, and every decision of yours, only then should you become a householder. I asked my wife and children to light a lamp in broad daylight and look for my shirt, they never asked why there was a need for a lamp in daylight. They never countered that there is only one shirt, which I was already wearing, so where is the need to look for it. No! They thought that everything I say would be proper. They have implicit faith in me and believe that I would not get them to do such a thing without a proper reason. That is why they did everything joyfully and tirelessly. Brother! If you too possess the power to generate such a confidence in your wife and children in your married life, then do become a householder. You shall be happy."

"You asked, 'Should I become an ascetic?' We just saw the old fakir. I called him thrice down the hill, did not ask him to do anything, and sent him back, and yet no emotion showed on his

face. His pleasant countenance did not disappear. Imagine such an old age when even taking one step is a big task, he was made to go up and down the hill in vain; how hurting it must have been for him. Yet he is an ascetic. He has attained equanimity. Whatever be the difficult time, he has learnt to control his self to the extent of not losing his balance. That is an ascetic.”

“Brother! I have placed both pictures before you. Now it is up to you to choose whether you want to be a householder or an ascetic. But mind you, only being such a householder or such an ascetic is meaningful life. Otherwise it is a difficult life.”

Brothers! The disciple remembers the benevolence of the *Gurudev* and is willing to offer everything including his life at the feet of the *Gurudev*. He is confident that when he dedicates whatever he has at the feet of the *Gurudev*, no one will say a thing against it; whether that one belongs to the family or is an outsider. This is old tradition of our country. Such has been the dedication of the noble sons of our country.

Not just that, they affirm their slavery at the feet of the *Gurudev*. They don't say, ‘*Prabhu!* I am your slave.’ They say, ‘I am the lowest of your slaves.’ The disciple's ego has melted away totally. It is all right to become the slave of the *Gurudev*, but here he is prepared to even become a slave of *Gurudev*'s other slaves. ‘I am absolutely dedicated to you through the three yogas of mind, speech and body. My mind is not my own, but yours. It will think only as much as you desire. Even my speech shall be limited by what and how much you desire. An every activity that this body performs shall be subject to your order. There shall be nothing mine in my self. I am but your ‘poor’ servant.’

Brothers! Here ‘poverty’ does not imply helplessness. ‘What can I do? I am powerless and I have no say here, therefore I have turned humble’, this should not be the thinking.

What really happens to you, eh? You are like a tiger outside; one roar from you and hundreds shiver. But there is someone who can even make *you* shiver. Either it would be the Home Minister (your wife) or may be the Income Tax Officer. Where does one become 'poor' and helpless? Only where there is powerlessness, not anywhere else. Since there is no powerlessness with *Gurudev* you will most certainly come here with all your vanity. You will like it only if the ego in you is fed, otherwise you will not even visit the saint. Think, Brothers! Where are you?

Here, it is not so with the disciple. Here the humility has arisen out of the complete discharge of the ego. It is born out of the feelings of faith and devotion towards *Gurudev*. Seeking refuge at the feet of the *Gurudev*, you are to repair the infinitely old mistake, you are to avoid the wandering in the infinite, you are to attain the infinite bliss. None of this is possible without becoming humblest of the humble. And that is not just the superficial humility on display but the truly natural modesty arising from the depths of the inner self. The ego is all worn out. *Moksa* is possible only when ego goes, not otherwise. The disciple has such unwavering faith. Therefore, he has left his ego and is requesting that he be accepted as the slave of slaves at the feet of the *Gurudev*. He is placing the devotion-filled thoughts from his inner self at the *Gurudev's* feet.

The disciple repeatedly recollects the benevolence of the *Gurudev*. He is, in fact, trying to express how the *Gurudev* has been benevolent. That shall be later . . .

## *You showed the difference . . .*

The mind of the *sadhaka* devotedly pursuing the three gems always remains immersed in the feelings of *sadhana*. Every aspect of *sadhana* invariably touches him. Among those are the feelings of devotion and faith towards the *Gurudev*.

Here the disciple has expressed his own faith, devotion, respect to the *Sadgurudev*, and not just that, he has even dedicated everything he has; yet the memory of the great benevolence of *Gurudev* is not leaving his mind. He does not think, 'I have acquired a considerable lot. I have attained considerable self-development. Now I do not need anybody, so why should I repeatedly remember the *Gurudev*?' But he is constantly experiencing in his self, the immense benefaction that the *Gurudev* has bestowed upon him. His self is overwhelmed. *Gurudev*'s benefaction is wonderful and out of this world. Thus the incessant thought-flow persists on recounting *Gurudev*'s benefaction –

षट् स्थानक समजावीने, भिन्न बताव्यो आप;

म्यान थकी तरवारवत्, ए उपकार अमाप . . . . . १२७

O Infinitely Benevolent *Gurudev*! You have clearly shown that *atma* is different from all external feelings, external substances by logically explaining the six statements – '*atma* exists' etc. Keeping in view the *Syadvada* principle propounded by *Bhagawan* Mahaveer, you have properly explained the *nitya-anitya*, *karta-akarta*, *bhokta-abhokta* states of *atma*. You have told how, indeed, the *atma* endowed with the specific uncommon characteristics and carrying the quality of *chaitanya*, is distinctly different from the animate substances. Not just that, you have also enabled me experience that the 'I' within me is itself the *atma*. I was struggling in the darkness of ignorance all this while, in the illusory belief that body itself is the *atma*. You have dispelled my ignorance and have brought me into the category

of the enlightened. How can I ever describe this great benefaction of yours? What other way do I have other than serving at your feet?

The supremely benevolent *Gurudev* has shown the disciple struggling in ignorance, the path by gifting him knowledge. Therefore the disciple says –

अज्ञानतिमिरांधानां ज्ञानांजन शलाकया।  
नेत्रमुन्मिलितं येन तस्मै श्री गुरुवे नमः ॥

The blindness of the dark of ignorance was all-pervasive. The illusions regarding the world and worldly substances had occupied the mind from infinite times. I had never even felt in the dreams that ‘the *atma* is my self and I am the soul’. The benevolent *Gurudev* applied the medicine of knowledge in my blind eyes. It was very difficult to absorb. To the *jiva* enjoying the bliss of ignorance, knowledge is bound to appear like sorrow. It will seem like an affliction that grows in the hurting eyes. But the compassionate *Gurudev*, with the feelings of motherly love, has applied the medicine of knowledge in the eyes of discernment. The grip of illusion of *pudgal* that was there due to ignorance began to loosen. It became clear that the happiness appearing to derive from the *pudgal* was merely an illusion of happiness and the veils before the eyes began to dissolve. Closed eyes opened; the light of knowledge spread and in that was seen the infinitely brilliant self – *atma*. I repeatedly bow at the feet of the *Gurudev* who has bestowed upon me such great benevolence.

The disciple was clear about the *bheda-vijnana* visavis body - *atma*, karma - *atma*, attachment etc.- *atma*, affected disposition - natural disposition etc. He has experienced the absolutely independent and unattached *atma*. He says, ‘Even a rustic fellow knows that the scabbard hanging from the King’s waist is not just a scabbard but that there is a sharp-edged blade in it which is independent of the scabbard itself. In fact, even if the scabbard

is made of gold and has been bedecked with jewels, it has no value. It is merely a decorative piece. Similarly, however beautiful a body may be, it has no value. In due course of time, the animate substance *atma* of unthinkable power, which resides in the body, will abandon it and go away. Then the body is bound to turn into ash. It has to meet the dust. Aha! Look at the unique strength of the *atma*. So long as it remains in the body, the body's beauty, build and healthiness remain. And from the very next moment that the *atma* leaves the body and goes away, it begins to deteriorate. That is why, the body has no value, the *atma* does. The scabbard has no value, the blade does.

मोल करो तलवारका, पडा रहन दो म्यान

The scabbard may very well be dropped, but do evaluate the blade as to how sharp it is. Learn how useful it is. Whatever may be the specie or type of the body, it may well be big or small, it may well be beautiful or ugly; that is of no significance. Recognise the infinitely knowledgeable and blissful *atma* that resides in it.

Thus *Gurudev* helped recognise the infinitely strong *atma*, and simultaneously explained its form through the principle of *Syadvada* and showed the means of its liberation. *Gurudev*'s explanation of the path of *moksa* in the form of *samvar* and *nirjara* is also his immense benevolence. The *jiva* begins with *dharma* after the onset of *samvar*. Of them, the first *samvar* is the seed of knowledge – *samyag darshan*. Only when *samyag-darshan* arrives, does *mithyatva*, in the form of *asrava* from infinite time, leave. As long as there is *mithyatva*, the journey of *dharma* does not begin. The virtues of good conduct and principles can inculcate into the life. The *jiva* can even begin to pursue the path. But that journey of *dharma* which gradually elevates the *jiva* on the steps of spiritual progress cannot begin at all.



Here *Gurudev* has not only defined the six statements but also led the disciple by the finger on to the path of *dharma* whereby his progress will now advance. When the *asrava* of *mithyatva* stops and the *samvar* of *samakit* appears in a *jiva*, it develops such a tremendous strength in the effects of the *atma* that it attains *moksa* in that life itself. And even if there is a growth or decline in these effects, the *jiva*'s *moksa* is a certainty. Here the *Gurudev* has handed over to the disciple, the visa to attain *moksa*. 'Go, Son! Be victorious!' Now nobody can stop him from reaching *moksa*. The flight may be today or tomorrow, but the destination is bound to be reached.

Brothers! Even in material life, you do not forget someone who has been so benevolent to you; then in spiritual life, how can you ever forget the benevolence of the benefactor *Gurudev* who has broken the bondage of several rebirths? Therefore, the disciple has repeatedly recounted the benevolence of the *Gurudev*.

The previous four *gathas* are in the form of extreme devotion. In the entire *Atmasiddhi Shastra* there are several references to *Jnanayoga* and *Charitrayoga*, and there are also references to faith and dedication towards *Gurudev* in the initial *gathas* as well as in the description of *atmarthis*. But these four *gathas* display the supreme state of devotion of the disciple. Merely singing praises or eulogies of *Prabhu* or *Gurudev* does not make up for devotion. Those are merely momentary feelings. They may even become appeasement to the sense of hearing. True devotion is that where there is total dedication in the refuge at the feet of *Gurudev* or *Arihant*. An inscrutable, insatiable craving for dedicating everything; where nothing own remains of the self. When pride is totally discharged and ego is dissolved, it is called devotion.

After singing some devotional songs, a feeling occurs in the mind that I alone am capable of devotion. What does anybody

else know about devotion? That is ego. And that ego does not let the true devotion arise. That is why the disciple has shown here his total 'poverty'. In his poverty he has accepted to become the slave of the *Sadguru*.

Until here in *Atmasiddhi Shastra*, the joyful expressions of the disciple after the dialogue between the *Guru* and disciple were stated. Now in the following *gathas* Srimadji makes the epilogue and gives us some advice, which needs to be absorbed. What that is will be unravelled as we proceed further . . .

## ***There is no illness like illusion of atma . . .***

The devoted pursuit of the three gems enables us experience the purity of the *atma* that is far removed from all. To one who has experienced the *atma*, to him the experience of supreme *atma* is bound to occur. The ultimate attainment of devoted pursuit is the state of *parmatma*.

After having shown the path in *Atmasiddhi Shastra* for transforming from *atma* to *parmatma*, Srimadji now summarises this *Shastra* –

दर्शन षटे शमाय छे, आ षट् स्थानक मांहि,  
विचारतां विस्तारथी, संशय रहे न काई . . . . . १२८

A very detailed description of the six statements of ‘*atma* exists’ etc., has been made in this *Shastra*. Keeping the opinions of various philosophies on subjects like *atma* etc., in view, several doubts were raised through the disciple. *Gurudev* clarified those doubts from a conciliatory viewpoint. Therein he explained with logic as to how the expectations of various other faiths could become acceptable to the Jain philosophy through certain *Nayas*.

All the six statements have been accepted in various other faiths in one way or the other. There is certainly a small difference here and there, yet the fundamental principles have been accepted by all. Of course, many of the beliefs of several philosophies are of a rigid nature with a unique stand. While the Jain philosophy looks at, examines and considers all the principles in the world and the *atma* with *anekanta* (multiple) viewpoints. Thus the Jain philosophy, by having multiple viewpoints, proves its magnitude. Just as the ocean does not spill over in spite of receiving all the water emptied into it by all the rivers, and remains calm as ever, Jain philosophy also absorbs all rigid *ekantavadi* – philosophies within itself. Any person, who dispassionately studies these six statements, will not fail to find the principles of all six

philosophies in them. Such is the wonderful and unique nature of these six statements.

Now Srimadji says while explaining where the *jiva* makes the first mistake –

आत्मभ्रान्ति सम रोग नहीं, सद्गुरु वैद्य सुजाण,  
गुरु आज्ञा सम पथ्य नहीं, औषध विचार ध्यान . . . . . १२९

Can there be a greater mistake than the self not recognising itself? In the infinite world the *jiva* has not recognised itself. It is as if it has forgotten that ‘I am the soul’ or perhaps it has accepted the body as the self. This, Srimadji describes as the greatest illness – leprosy.

When does leprosy strike? When the immunity of the body reduces. This body has the strength to fight all the maladies that come from outside. When some virus tries to create illness in the body, the body’s immune system fights it and destroys it. Then the virus cannot do anything to the body. But if this immunity gets weakened for some reason, then it does not take long for the body to be attacked by illnesses. In the same way, the *jiva* has a great strength to fight the viruses of *mithyatva* etc. The strength lies within itself. But the overpowering attachment – *moha* has weakened this strength. That is why the *atma* cannot fight the passions and the maladies begin to grow.

Nobody likes to remain sick. Everybody loves the state of good health. Therefore, first of all the illness has to be identified. That is to say, it needs to be diagnosed. It is necessary to find an experienced Doctor for a proper diagnosis. The body needs to be placed in his care.

Brothers! You need to find the most experienced and best Doctor for the illnesses of the body. You have to go and give him every detail, every symptom without hiding anything, so as to get a perfect diagnosis.

The *atma* is afflicted by the illness of self-illusion. It is stuck in *mithyatva*. As such, first of all it is necessary to seek refuge at the feet of the *Sadguru*, who has himself realised the *atma*. Not just that, even the *Sadguru* was earlier afflicted as we are. He has also suffered the agony of *mithyatva* and then freed himself from it to attain *samyaktva*. He has experimented on himself. Its not as if he has learnt by merely working in external laboratories or by simply reading the scriptures. A doctor who treats the maladies of the body would have learnt through external experiments, reading or through others' experiences. He would not have experienced all the illnesses within his body. As such, he may be very experienced no doubt, but he cannot have experienced himself.

While in the spiritual path, it is a great advantage that the *Sadguru*, at whose feet one has to go to get rid of the illness of *mithyatva*, was himself a sufferer earlier. He took the medicine and cured himself. Therefore, there will not be any shortcoming in the advice and instructions that come from him. From his own experience he will tell you what the illness is and what the medicine should be. In fact, he has even experienced the joy of being healthy. He has a true awareness of the joy of the *atma* which comes with the diminishing illness of *mithyatva* and the attainment of the healthy state in the form of *samyaktva* that is the original disposition. That is why he has been called '*sujan*' in the *gatha*.

To such a knowledgeable *Gurudev*, let us hand over the own self without any reservations. Let us declare before him every thought that arises inside us. Let us open up our state of ignorance and he will immediately diagnose us and say, 'You have nothing else but the great illness of *mithyatva*. Your *atma* has forgotten itself. The great impurity called *mithyatva* has manifested itself in the *atma* and as a result all the sorrows of the material world have arisen. Try as you may, to remove these sorrows, much as

you would try physiotherapy, the illness of *mithyatva* that is within will not go. Until the *atma* realises that it is itself a dispassionate *atma* in the form of *satchidananda*, the other sorrows will not go away. Therefore, the *jiva* has to first strive to attain *samyaktva*, through which *mithyatva* will automatically get dispelled.

After an illness is diagnosed, two things – namely medicine and diet, are equally important. If there is only one of the two, the illness cannot be cured. Both have to be administered in a balanced way. If you were to take the most advanced medicine, and simultaneously do not control your diet, the medicine can sometimes act like poison. The illness can aggravate and lead to death. Therefore, diet is a must. On the other hand, if you only regulate your diet and do not take medicine, even that is not right. Perhaps the illness may get contained but it cannot be uprooted.

Here Srimadji first indicates diet and then medicine. He says

गुरु आज्ञा सम पथ्य नहीं

Some *jivas* tend to act on their own volition in trying to remove *mithyatva*. That is why an experienced poet has said –

हरितुं नाम रसायण सेवे, पण जो पथ्य पळाय नहीं  
तो तेनुं फळ लेश न पाये, भव रोगो कदी जाय नहीं . . . . .

If you always keep taking the elixir of Prabhu's name, but do not follow the diet that needs to be followed in life; if you do not distance yourself from the flaws then that elixir will have no result. The illness in the form of the material world, which is affecting the *jiva*, cannot be removed. Hence, it is imperative that diet be followed along with the elixir.

Here Srimadji first mentions diet and then medicine.

गुरु आज्ञा सम पथ्य नहीं

To remove the illness in the form of *mithyatva*, if the *jiva* acts on its own volition, plans its own treatment and disregards the orders of the *Guru*, then the illness does not get cured. That is why, Srimadji first places a condition before giving the medicine – ‘Are you willing to follow the diet? Only then will you get the medicine. Not otherwise.’

Brothers! Only Gurudev’s directions can show the *jiva* the path. It can stop the self-indulgence. Srimadji has very well described the greatness of a *Sadguru* in the initial *gathas* of this *Shastra*. The *mithyatva* thinking of the *jiva*, which has come from infinite time, cannot be removed without seeking refuge with the *Sadguru*; without following his directions. The *jiva* has to first arrive at a decision within that ‘my welfare is in dedicating my entire life at the Gurudev’s feet and upholding every order of his. Without this the illusion of my *atma* will not be dispelled. I shall not be able to understand the propriety of things. I shall not be able to experience the *chaitanya atma*. And now that I have found refuge with the *Sadguru*, I shall not return without realising the *atma*. In the infinite material world, the other associations I found led to material pleasures, but they all turned out to be only illusions of happiness. They could not remove the impurity of the *atma*. Therefore, now I have to seek refuge at the feet of the *Gurudev* and attain the pure state of the *atma* after removing all impurities’.

A person with such a firm resolve about the self will certainly get noticed by the *Sadguru*. And then that person will take the medicine offered by the *Guru*. What is the extent of dedication required in a disciple while following the directions of the *Gurudev*, so that he becomes eligible for taking the medicine?

Our grand *Guru* Tapasvi Sri *Pujya* Manekchandji Maharaj Saheb, had taken refuge at the feet of *Pujya* Fakirchandji Maharaj in Rajasthan, for acquiring knowledge. Before passing on

knowledge, *Pujya Fakirchandji Maharaj* would repeatedly test the eligibility of this young *Sadhu*. On one such occasion he passed such an order, about following which even a *Sadhu* would be hesitant. The *Guru* asked for a certain item placed on a shelf in the room inside, to be brought out. *Pujya Manekchandji Maharaj* went in and picked up that thing, which turned out a green – *sacheta* – harda fruit, and brought it to the *Guru*. The *Guru* merely ordered for that fruit to be placed back where it was. *Pujya Tapasviji Maharaj* went back, left the fruit back where it was and returned to be immersed in his own studies.

Not days but months passed but there was no doubt in *Pujya Manekchandji Maharaj*'s mind. Ultimately, *Pujya Fakirchandji Maharaj* asked one day, "*Tapasvi*! I have been waiting that you might ask me today or tomorrow. How come you have not asked?"

"What, *Gurudev*?"

"Several days ago, I made you bring out a fruit from inside. You brought it, and I sent it back. You left it in there. But you never asked me."

"*Gurudev*! What should I ask?"

"Why! That was a green – *sacheta* – fruit. First of all a *Sadhu* is prohibited from touching any *sacheta* thing, and I asked you to bring it. Moreover, there was no need but I made you touch it. Did it not occur to you as to why I made you do this unthinkable deed?"

"No, *Gurudev*! It is not my look-out to think about what that thing was or why you called for it. I merely had to follow your orders. Why should I think as to what for and why the order was? Such a doubt would arise in me only if I had no faith in your ability, not otherwise. I am glad, on the contrary, that you found me worthy of taking your orders."



Brothers! *Pujya Fakirchandji Maharaj* was pleased to the core to see such dedication and obedience in *Pujya Tapasviji Manekchandji Maharaj* and gave him the essence of philosophy in return.

This faithful obedience is the following of diet. The stage after this is the

### औषध विचार ध्यान

The state of thinking is the first step for the *jiva*. It is essential that the *jiva* first think about the true form of the self and the world. The constant demand of the *jiva* is for indestructible happiness. The natural disposition of *jiva* is happiness. That is why *jiva* desires happiness. No *jiva* will ever yearn for sorrow. Indeed, nobody likes to die, but living forever is dear to them; why so? The soul is eternal. It does not die, therefore *jiva*'s demand is also for deathlessness. And thirdly, the *jiva* does not like impermanent substances or relations. It always desires the permanence of substances and relations. The reason for that too is the true form of *jiva* being eternal. The *atma* cannot be destroyed. Thus the *jiva*'s demand is for eternal happiness, indestructibility, deathlessness and permanence. This indicates that the *jiva* desires to be the same as its true form. But it does not know as to how its own desire can be fulfilled. It does not know from where it can get what it desires. Therefore, it tries to search all this in the *pudgal* but as a result gets disappointed.

The sages have seen this state of the *jiva* and ordered that the *jiva* should do *anupreksha* – *vicharana* – introspection – contemplation; the *jiva* should feel the feelings. That is why in the *Baraha Bhavana* – Twelve Thoughts – the very first thought is that of impermanence. By dwelling upon this thought the *jiva* becomes aware that it is by itself a permanent – eternal *chetan* substance. And that *pudgal* is the impermanent substance. The relation with an impermanent thing will always be impermanent.

That which is impermanent by itself, can never offer permanent happiness. Thus, the illusion that there is happiness in *pudgal* gets dispelled. And thereafter, as it contemplates over the impermanence, one by one it begins to realise that the feelings of attachment etc. that occur in a *jiva* are impermanent, the relation that a *jiva* builds with the micro – *sukshma* and macro – *sthula* body is impermanent and ultimately the *jiva* stumbles upon the permanent *chidrupa atma*, stabilises in it and then all impermanent thoughts disappear. Thus, the contemplation over feelings of impermanence etc., ultimately leads the *jiva* up to its own pure true form. And then the *jiva* stabilises in its dispassionate supremely pure true form. That is *dhyana* – meditation.

Thus first there is the state of *vichara* – thinking and then there is the state of *dhyana*. The state of thinking is so potent that it can prove the *atma* to be different from everything and make it realise its state of detachment. This realisation makes the *atma* to stabilise in working over itself. The transitions of the *anantajnana* that resides in the *atma* are infinite and of these one is the *dhyana* of the pure true form of the self. When such a state of *dhyana* arises, the *mithyatva* residing in a *jiva* begins to disappear. The illness goes away. The *jiva* attains the state of *samyaktva*. The *jiva*'s immune strength to fight against other karmas also gets enhanced. 'I am not the body, but I am the soul' this realisation begins to prevail. The *atma* comes out of the illusion of the self.

Now, where this *jiva*, which has come out of the illusion, gets stuck, and what is the *jiva*'s duty to rectify that error will be told later . . .

## ***Do not name the state of life . . .***

The devoted pursuit of three gems rectifies the error of infinite times and makes one understand the truth. Those who are able to come out of the illusion of the *atma*, get on to the path of a tremendous effort – *purushartha*. There is no attainment without *purushartha*.

Awakening the *jiva*, and inspiring it to perform *purushartha*, Srimadji says –

जो इच्छो परमार्थ तो, करो सत्य पुरुषार्थ,  
भव स्थिति आदि नाम लई, छेदो नहीं आत्मार्थ . . . . . १३०

If there is true desire to attain the supreme, then there has to be a proper effort for it. Foremost should the consideration whether there is a desire or not. If one is tired of the wandering through *bhavas* and strongly wishes that one does not want the material world anymore, then the enthusiasm to make the effort for *atma* arises. It is also said

ज्यां चाह त्यां राह

Where there is a will, there is a way!

If there is a desire, the path can certainly be found. What can happen if the desire is for the material world and words merely express the topic of *moksa*? Only material world will be found, not the path of *moksa*. Most people do not have a strong inner desire at all. What is more, they say, ‘What do we do? We do want *moksa*, and nothing but *moksa*. But in the present era there is no *moksa*, therefore we cannot even make the effort’.

‘How can the search for *atma* arise in such adverse times? How much these *mohaniya* and other karmas bother? The period itself is such that the reasons for increasing *mohaniya* will be available but not to reduce it. Indeed, where is the true *Sadguru* today? These are all adverse situations. We are born in such

difficult times. This is the *Hunda Avasarpini* period; what for should we discuss *moksa* at all?’

Behind all these excuses is the absence of a strong desire. Otherwise, the path cannot remain hidden. This period may well not have a scope for *moksa*. Nevertheless, who stops you from making all possible – *aradhana* – devoted pursuit? The result of *aradhana* is such that the more you do the more profit you are in to. Whatever *aradhana* you accomplish in this life, whatever purification of *atma* you attain out of it, to that extent you will be saved an effort in the later births. Therefore, *aradhana* never goes waste.

Many *jivas* are stubborn in their opinion. They are under the impression, ‘when our opportune time arrives, we will automatically do the effort and go on to *moksa*. Whatever number of births we are destined to go through, we will have to, won’t we? When our time for remaining in *bhavas* that is remaining in this material world is up, when the time is ripe, we will get on to the right path’.

Those who carry this belief are in a great illusion. Nothing ever happens only because the time is ripe. *Purushartha* is essential; it is imperative. Even for the time to ripen, *purushartha* is inevitable. Many people leave everything to *krama baddha paryaya* – sequentially bound transition, and sit down with folded hands. ‘There is no need to do anything now. When our state of omniscience is due, it will certainly happen. When our accomplishment is due, it will certainly happen. Everything will happen as has been decided in the knowledge of the sages. There cannot be a change in it’.

Brothers! Agreed that what has been seen in the knowledge of the sages is proper. That is how it will happen. Nevertheless, the question is, did anybody go to the sages and ask, ‘*Prabhu!* My number of births is predetermined. There *is moksa* at the

end of those births. But will this all happen without *purushartha*? Or do I have to make the effort?’ Think! *Bhagawan* Mahaveer’s *atma* was present in the times of the first Tirthankar Adinath in the form of his grandson. *Bhagawan* Adinath had declared then that the grandson would be the twentyfourth Tirthankar of this period. This was a certainty. In spite of that, what a great amount of effort *Prabhu* Mahaveer had to put in, in his later births! Moreover, not just that! In the very birth in which he was to be the Tirthankar, when it was certain that he would be the Tirthankar, when it was certain that he would become *Veetarag*, when it was certain that he had the most superior body, when it was certain that he would attain *moksa*, why did he have to perform such severe penance of twelve years and thirteen fortnights? Why did he suffer torture and disturbances? He was enlightened and knew that he was bound to attain *moksa*. Moreover, he was a prince. Would he not have attained *moksa* had he remained enjoying the pleasures of the kingdom? Why! Mother Marudevi was riding the royal seat on an elephant when she attained *kevaljnana* and then *moksa*. If Bharat could attain *kevaljnana* in his palace of mirrors without even becoming a *Sadhu*, without making any effort, then why wouldn’t Mahaveer attain? Why did he have to suffer so much?

Brothers! That was Mahaveer’s destiny. He had to suffer so many karmas. He had to perform the *purushartha* to remove so many karmas. All this was due. That was the reason he did not attain *kevaljnana* in the palace.

That is why it is said in the *gatha*, that you should not remain idle under the excuse that *moksa* will be attained when the state of births is completed. For, no work is accomplished unless all of its five causative elements are available. Of course, in some cases, one element may be important than the others; that is possible. But only when all five causative elements leading to a work are in equilibrium that the work can be done.

In the Jain tradition, five causative elements – *samavaya karana* – have been recognised. 1. *Kala* –

2. *Swabhava*

3. *Bhavitavyata*

4. *Karma*, and

5. *Purushartha*

There are so many activities in the world where only time appears to be working. To all appearances, it seems as if only the ripening of time has led to the work being done. Nevertheless, in those cases time is the predominant causative element while the other four are there to a lesser extent. However, they are certainly there.

Certain activities where time is the predominant causative element: a baby conceived in a woman's womb will be delivered only at its right time; neither earlier nor later; and if it does it will be an exception. If a seed is sown for a tree, it will germinate only after it has taken its time, never earlier. Similarly, if you plant a mango seed today, you cannot get fruit in the same year. Many seeds germinate immediately. If you add curds to milk, it will curdle only in good time, not immediately. All six seasons will appear only in their proper time. If you want winter in summer or spring in autumn, they will not appear; the seasons will come only when their time does.

Why! Even for a supreme soul like the Tirthankar who possesses infinite strength, death does come at a destined time. It is merely a moment, but death can never deviate. In our own history there is this anecdote about *Bhagawan* Mahaveer that the *Bhasmagraha* was to set in after his liberation. Indra became aware of this, came to *Prabhu* and requested thus, "*Prabhu! Bhasmagraha* is about to set in. Please extend your life by two

*ghadis* (48 minutes)! If the *graha* sets in during your lifetime, then there shall be no calamity befalling the Jain religion. But if it sets in after your liberation, then Jain religion will have to suffer a lot. *dharma* will be the loser!”

Mahaveer replied, “O Indra! What are two *ghadis*? I cannot increase my life even by a moment. It is not something in my control. Time is bound to do its job.”

Brothers! *Prabhu* could not increase his life even by a moment. Death came at the appointed moment. Therefore, in all these acts we see the importance of time.

The second causative element is *swabhava* – original disposition. The original disposition of a substance remains as it is. There cannot be a change in it. Why doesn't a moustache grow on a woman? Why doesn't hair grow on the palm? That is their original disposition. Similarly why doesn't a lime tree bear the mango fruit or the mango tree bear a lime? Both may well be growing next to each other, they may well be watered, fertilised in equal measure, they may get the same air and light, yet the mango tree will only bear a mango and so does the lime tree bear only a lime. Why is the peacock feather so colourful and artistic? Who painted it so beautifully? Why are the thorns of the berry bush more pointed than any other? Why are mountains immobile and the wind mobile? Why does the Sun rise only in the east and set only in the west? All these questions can be replied in one word and that is '*swabhava*' – original disposition. Every substance has its own original disposition.

Third causative element is *bhavitavyata* – destiny. As be the destiny, so shall happen. When the mango tree flowers, it is full of them. However, many flowers wither away and only some grow into mangoes. Why not all flowers grow into mangoes? Why are some mangoes sour and some sweet?

We get to meet such situations, things or people of whom the mind might never have thought, might never have desired, and what it might have thought never happens. Why is it so? A person in war, surrounded by enemies, under attack from all directions, returns home unscathed while another dies of heart failure right in his seat at home. Why! A person escapes alive from a major air crash, like our Morarjibhai, while another dies of a simple dash. In all these, the causative element is destiny. As be the destiny, so shall happen.

Fourth causative element is karma. A person begets fruits commensurate with his karmas. The *jiva* has been wandering in the four *gatis* from infinite times. It is suffering the joys and sorrows of the material world. A great person like Rama had to spend fourteen years in exile and a staunchly faithful wife like Sita was branded unfaithful.

*Bhagawan* Adinatha who had been born with unlimited *punya*, became the first Emperor and then the first Tirthankar. Yet after entering the ascetic order had to go without food and water for one long year. Mahaveer, in whose feet the three worlds should be dedicated, for whom the Devas and Indras stood in attendance, had nails driven through his ears by a forester. A princess like Chandanbala was sold as a slave on a city square. All these were caused by karma.

A hungry rat entered a house and found a basket. He thought there was something in it to eat and began to chew through the basket. What emerged was an angry snake, which swallowed the rat. That is karma.

The fifth causative element is *purushartha* – tremendous effort. Nothing is obtained without a tremendous effort. Sita was abducted. Ram had to make a tremendous effort and vanquish



Lanka before he could rescue Sita. Had Ram not done the effort, Sita would never have been rescued from the clutches of Ravana.

There is oil in the sesame. However, that oil can be extracted only with the effort of crushing the sesame. A frail creeper climbs along a tree trunk and grows big. That is also through *purushartha*.

Even practical life highlighting the importance of *purushartha* says, ‘Little drops of water make a mighty ocean’ and ‘Little pebbles together raise a mighty wall’. Without *purushartha* one cannot earn wealth, knowledge, happiness, fame or success. Therefore, *purushartha* is essential for everything that you do.

When all these five causative elements get together, a work is done. Something does not happen because of any one element. Of course, it is possible that of the five, one element becomes important and the other less so, but there never can be an absence of other elements altogether.

Upadhyaya Sri Vinay-vijayji has said –

ए पांचे समुदाय मळ्या विण, कोई न सीझे काज . . . .

For example, cloth can be made from cotton yarn. That is its ‘original disposition’. Only when the time is ripe for the yarn to be converted into cloth, does the weaving take place. There may be several reels of yarn in the warehouse. Of those, only the ones whose ‘time’ has ripened get to come out and are processed into cloth. Further, the cloth gets completed only if the thread has it in its ‘destiny’. Otherwise, for some reason it remains incomplete. The machine might develop a snag. If some reels of yarn do not have it in their destiny, they will never get processed into cloth. The weaver needs to perform a ‘tremendous effort’. If, in spite of all inputs being ready, there is no effort, then the cloth is not woven. Further, after the cloth is ready there has to be the ‘karma’ of the person who will enjoy it. If karma is missing,

then the cloth remains lying with him, but he cannot use it. Thus, in this one cloth there are all the five causative elements. Similarly, in the growth of a *jiva* too, five elements are operative. Upadhyaya Vinay-vijayji says –

नियति वशे हळु करमी थईने निगोद थकी निकळीयो,  
 पुण्ये मनुष्य भवादि पामी सद् गुरुने मळीयो,  
 भवस्थितिनो परिपाक थयो तव पंडित वीर्य उल्लसियो,  
 भव्यस्वभावे शिवगति पामी, शिवपुर जईने वसियो,  
 प्राणी! समकित मति मन आणो, नय एकांत न ताणो रे . . . .

The *jiva* stuck in the *nigoda* since infinite times manages to reduce its karma due to ‘destiny’ and emerges from the *nigoda* to progress through various life forms like the uni-sensory, bi-sensory, elementary penta-sensory etc. Thereafter, with rise of *punya* ‘karma’ it manages to enter the human life form. It manages to locate a *Sadguru*, and gets to hear the scriptures. As this happens, with ripening ‘time’ in the state of life, its *atma* strengthens, i.e. the *atma* gets inspired to perform a ‘tremendous effort’. Ultimately, the greatness that resides within in the form of ‘original disposition’ leads it *moksa*.

Thus, beginning the journey from *nigoda* unto *moksa*, through the involvement of all five causative elements, where sometimes one and at other times another is stronger, the *jiva* manages to attain its goal. Those who remain in the illusion that *moksa* can occur through just any one element, will never attain *moksa*. That is why, Srimadji has said here that one should not blame the state of life and abandon the devoted pursuit of the goal of the soul. *Purushartha* is inevitable. We are unaware of the quantum of *purushartha* that is further required of us. As we saw earlier, if a supreme bodied *jiva* like Mahaveer, who had come with the excellent eligibility of becoming Tirthankar, had to perform such a tremendous effort, then where do we stand? Therefore, without resorting to any excuses, if we awaken a strong

desire within ourselves to attain *moksa* and suitably perform the effort, only then will *moksa* be attainable.

Here Srimadji has been indicating *jiva*'s mistakes one after the other. So also he is freeing the *jiva* confused in one-ended beliefs, from its confusion and guiding him on the right path.

Furthermore, the fact that it is not one-ended practice or one-ended determination that is beneficial for a *jiva*, but a balanced view of both, will be explained later . . .

## ***It is certainly not the essence . . .***

The devoted pursuit of the three gems is complete only when it is performed in both *dravya* and *bhava* methods; otherwise it remains incomplete. It is essential to understand *dravya* and *bhava* both in a proper complementary view.

In the beginning of *Atmasiddhi Shashtra*, Srimadji, through a reference to the mere intellectuals who believe in one-ended knowledge and one-ended activity and the ritualists, has told us that they both are misguided, under an illusion. A misguided *jiva* cannot reach the determined goal. A *jiva* on the path will have to be ever vigilant of the path itself. It may well be the path of material world or the path of *moksa*. Be it a narrow trail or a highway, one has to remain very alert so that the direction is not missed somewhere. A small mistake can put a southbound person on the track to the east. Thereby he begins to go farther away from his destination. Therefore, every step has to be taken with extreme care. A *jiva* on the spiritual journey should examine the path and only then step ahead and further be constantly alert that no step goes wrong.

So that such alertness is constantly maintained, Srimadji warns the *sadhaka jiva* –

निश्चयवाणी सांभळी, साधन तजवां नोय,

निश्चय राखी लक्ष्मां, साधन करवां सोय . . . . . १३१

The *niscaya naya* says that the *atma* is pure, intelligent, blemishless and formless. It is one, detached and unbroken. The *atma* in a *Siddha*, is like the one in all others. This opinion is not incorrect. From the view of absolutely pure *niscaya naya*, that is how the *atma* is. But in practice, so long as a *jiva* is in the material world, and has not yet become a *siddha*, it has to be identified through practical means. In spite of being pure-intelligent, blemishless and formless it is also tainted by karma, it is ignorant,

it has taken on some body form. It is associated with several *jivas* and several pudgalas. It goes through repeated births and deaths. That is why the *atma* gets identified as human or demi-god. For a *jiva* in the material world to be identified, it has to be placed in one of the four life forms. In reality, the *atma* is not human, but the body it has worn is that of a human.

In practice we make such usage of words – you may say a pot of water or a bottle of ghee. In reality, the pot is made from clay but since it has been filled with water, we called it a pot of water. The bottle is made from glass, but since it has ghee in it, it is called a bottle of ghee. Similarly, *atma* is *atma*. It is called a human because it has taken the body of a human. There are several such practicalities in life, which are merely for understanding.

After understanding this the *sadhaka atma* has to consider that the *atma* in spite of being pure and intelligent, its present transitory state is impure. To purify it, to remove the stains of karma remaining on the *atma*, it is necessary to find some means. If the means are not activated, *atma* will never get purified. What are these means? The external activity that is done towards the goal of the pure soul, such as observing austerity, satsang, devoted pursuit of the three gems and so on. As the devoted pursuit progresses through these means, so does the purity of the soul.

But there are several stubborn *jivas* who accept only that true pure form of *atma* as described by *niscaya naya* and insist that ‘I am pure, detached and dispassionate. In my true form there is not even an iota of blemish, so why do I need restraint, vows and limitations, pratyakhyana etc.?’ And such *jivas* become unrestrained. They do not inculcate penance, renunciation or restraint in their life and keep talking about *moksa*! Their life becomes perverted.

Brothers! To a *jiva*, which has reached the determined goal, abandoning the means will not be very detrimental, because

renunciation and restraint will have naturally occupied the life of a person who has already reached the goal. That person will not need to further enforce the vows of restraint. But a person who has not reached the goal cannot afford to let go of even one means. If he does so without realising, his state will worsen.

You are travelling to Mumbai from Chennai on a train. If you get carried away by the *niscaya naya* concept and feel that means are not essential, and so you alight from the train in the middle of the night in a forest, what would be your state? Well! Train is passable, but if you were in a plane and flying, and if you were to misunderstand that *niscaya naya* asks you to abandon means, and so you plan to give up the means that very minute and jump from the plane, would you reach the goal? Perhaps after that pall-bearers would be inconsequential!

Think, Brothers! In practical life means are to be given up only when a determined goal has been reached. You are attending a wedding. You are bedecked with jewels and adorned with beautiful clothes. How long would you retain those? Only as long as you are in the wedding hall! So the moment you are out of the hall, would you remove everything or wait till you reached home? There are several such situations in life and our understanding works very well in them.

Well, similarly in the spiritual field, unless the goal is reached no activity can be left out. Of the twenty-four Tirthankars, several had attained *kevaljnana* within two-three-four months of entering the ascetic order. They would have been aware of the imminence of *kevaljnana* at a certain time, then where was the need to give up their home and family and become ascetics? The superior *atma* in the superior body would have come with a great preparedness, yet they accepted the austere conduct. They went through the *panchamushti locha* – the pulling out of hair. They observed the *mahavratas*. They observed the activities of a *Sadhu* – travel etc. They did not miss out even one activity. Then how

can we, the ordinary *jivas*, merely being influenced by the *niscaya naya* concept, abandon *vratas-niyamas* and *pratyakhyana* saying ‘we do not need all these because we are pure and intelligent’?

Brothers! Forgive me! But many have so understood and go around convincing others that *vratas-niyamas* lead to *asrava*. But I want to ask them, if *vratas-niyamas* lead to *asrava* then what do *avrata* and unrestrained life lead to? *Samvar*? Which scripture says that *samvar* is possible through an unrestrained-unrestricted life? Just give it a thought! If *vrata-niyama* are properly observed, they become instrumental in the onset of *samvar*. The *asrava* of *avrata* goes away and the *samvar* in the form of *vrata* accrues. But if *vrata-niyama* are not properly observed, then isn't the *papa asrava* held up? Just so that *punya asrava* does not occur, is it fair not to stop *papa asrava*? Brothers! That's a great misconception. If you follow this idea, and taking *vrata-niyama* to be reasons for *asrava* tend to ignore them, then the stay in material world is bound to increase. *Moksa* is certainly there, but mind you, you will be drifting away from it.

That is why, Srimadji says, means have to be sought towards the goal of *niscaya*. Never ignore any means. If the knowledge of *niscaya* is important, then so is the observance of activity. If you only understand *niscaya* and abandon the activity, it will be a mistake, so also if you forget the goal of *niscaya* while performing the activity, it will be a mistake. Therefore, for the purification of the *atma*, attachment and aversion have to be diminished and for that purpose *vrata-niyama-samyama* have to be observed. This *Shashtra* has been composed for the proper understanding of these two. Srimadji says –

नय निश्चय एकांतधी, आमां नथी कहेल;

एकांते व्यवहार नहीं, बन्ने साथ रहेल . . . . . १३२

गच्छमतनी जे कल्पना, ते नहीं सद व्यवहार;

भान नहीं निज रूपनुं, ते निश्चय नहि सार . . . . . १३३

Firstly, it needs to be stated that Srimadji was full of compassion upon seeing the sorry state of the *jivas* insisting on one-ended solutions. He has tied up the concepts of *vyavahara* and *niscaya* in *Atmasiddhi Shastra* in such a way that these *jivas* could understand the truth. Jain philosophy is multi-ended. Here the seven *nayas* have been broken down to seven hundred *nayas* and those further into infinite *nayas*. No *naya* has been ignored. If ignored it will be only an illusion of *naya*. Then the true and proper form of a principle cannot be understood. *Atma* has been discussed in this *Shastra* through two viewpoints involving *naya*. That is why Srimadji says that here, we have neither the one-ended *niscaya naya* nor the one-ended *vyavahar naya*. But both have been explained in their proper form in their respective places.

This vision of Srimadji is unique. He was enlightened. He knew the thoughts of the *pancham-kala*. He was familiar with the psychology of today's humans. That is why he emphasised that those who insisted on *ekanta* were on the wrong path and is seeking to open their eyes. Indeed, he is trying to show us where those believing in *vyavahar* are mistaken in their *vyavahar* and those believing in *niscaya* are mistaken in *niscaya*. One of them is at fault firstly because he believes only in *vyavahara* and more so because he does not understand good *vyavahara*. In the same way, the other one is at fault firstly because he believes only in *niscaya* and more so because he is unaware of what proper *niscaya* is.

Thus he very clearly expresses these beliefs prevailing in this our period.

A *jiva* tends to believe that the customs and thinking of the school of thought – *gachcha* or sect – *sampradaya* to which he belongs are the *vyavahar*. However, where there is stubborn insistence, that *vyavahar* is not pure. There is an insistence that *dharma* is possible only through the observance of those



belonging to their own school of thought. Whether *swetamber* or *digamber*, *Sthanakwasi* or *murtipujak* or *terapanthi*, they all keep insisting that 'only those observances performed by our group are the ones propounded by the *Prabhu*. This is the only order of the *Jina*, there is none other. That is why we are the only ones in the right, rest are all wrong'.

Thus, every upstart sect that comes in these days insists that the true principles rest only with it. Do forgive me, Brothers! But even within one sect the followers have formed groups and insist that what they know is not known to anybody else. The way in which they perform their *pujas* and sing the praises is the right way, and the others do it wrong. What do we call those people who spread such misconceptions, where in the name of the Lord they pray to, they create rift among themselves, insist on their own way and harbour enmity towards others? Remember! They too are misguided. Whatever they may say, but their *vyavahar* is false and their *niscaya* too is false.

Truly in this age, we miss the sages. That is our biggest misfortune. Srimadji says the difference between the enlightened and the ignorant is just this –

गच्छना भेद ज्ञानीओए पाड्या नथी . . .  
अज्ञानीने मतभेद करतां वार लागती नथी ।

*Vyavahar* is not the insistence upon proving that one's own concept is the only true one, while getting involved with such differences. *Vyavahar*, the true good *vyavahar* is the *purushartha* – the tremendous effort that is made towards awakening that state in the *jiva* necessary for attaining the *niscaya*. For that purpose, in this very *Shastra*, Srimadji has earlier spoken about 'pacification of the passions' and so on. That state, when it appears in the *jiva*, is *sadvyavahar*.

Similarly, what is *niscaya*? The experience of the body is not the same as that of the *atma*. *Niscaya* is not merely a verbal

statement, made without really attaining the means such as detachment, claiming that ‘I am the *atma* in the true *chaitanya* form, absolutely unattached, pure and intelligent’. The state of *niscaya* is a state arising from experience. It may be said that only the one who has experienced one’s self has partially attained *niscaya*. When one inculcates these five qualities: *sama*, *samvega*, *nirveda*, *anukampa* and *aashta* into one’s life activities, then one is said to have made *niscaya* the goal. Well, otherwise, there is only tall talk and *vyavahar* is nowhere to be seen in life.

Many years ago, I had met a brother in Mumbai. There was some topic being discussed about the customs of sadhus and their interaction with the society. He asked, “Mahasatiji! Are there such activities in the field of *atma*?”

I asked him, “Brother! *Sadhu* is sitting in the middle of the society. There is some give and take relation with the society. If one wants to escape this contact, one will have go away into the forests like Anandghanji *Maharaj*. Until such time as that cannot be done, whether it is liked or not, such interaction will have to continue. But, tell me! You know so much about *niscaya*, can there be a business where you have to do hanky-panky in the field of *atma*?” He was silent.

Brothers! Everyone likes to engage others in talk. However, when faced with reality their true colours are laid bare. Pursuit of *dharma* is not a pastime. It is not a child’s play. It is a game of blades. It is easy to bring in *niscaya* into talk, but experiencing and realising the self is the difficult part.

Those who have centred their life activities on the self, their life is simply wonderful. All the activities of life have to be maintained, but there is a propriety in them.

This is an anecdote from the life of Srimad Rajchandraji as a merchant. He used to be a Jeweller in Mumbai. Once he entered into a transaction for pearls with an Arab. The Arab then went to

his own shop and told his elder brother about the transaction. The elder brother was very upset and told the Arab that it was a loss-making transaction and that was not the way to do it. The younger brother was afraid and did not know what to do. He hesitantly rushed back to Srimadji's shop with a sad face. Since he could not say a thing, Srimadji asked, "What is it, Brother?"

"Raichandbhai! I just concluded a deal with you and went back. But my elder brother is not agreeable to it. We will be the losers in it."

"Aha! Why should it bother you so much? Bring me the note" So saying Srimadji took the note from the merchant and tore it off.

"Go now, you are not bound anymore! Raichand drinks milk, not somebody's blood."

Brothers! He pulled the Arab merchant out of a difficult spot. In doing so, he gave away the profits he would have made.

Think this over! He was a merchant. He too had a large family to look after. He had not entered the ascetic order, but his aim was to realise the soul. He had not learnt to amass wealth by hurting somebody.

I want to ask you, how really are the lives of those who propagate the *niscaya naya* and talk about the *atma*? How many of them do hanky-panky business, and collect money by drawing blood from others? And how many of them offer peace to all others through compassion and love? Or is the equation such that *dharma* is *dharma* and business is business?

Brothers! Unless there is *dharma* in your business, you do not have the right to discuss the *atma*. Therefore, those who really want to attain the soul, will have to bring in saintliness in their life.

Here Srimadji has presented *vyavahar* and *niscaya* from a complementary viewpoint. The goal of the soul is attainable only if there is devoted pursuit in the direction of *niscaya* after properly understanding good *vyavahar* and *niscaya*.

Now, what a good fruit does *jiva's purushartha* get him, will be told later . . .

## ***There have been sages before . . .***

This devoted pursuit of the three gems awakens the state of complete knowledge. Being knowledgeable is the characteristic of the *atma*. All that is worth knowing is reflected in the *atma*. Knowledge is a mirror and all that is worth knowing is the reflection that is visible in the mirror. That is how *atma* knows all animate and inanimate substances.

There is infinite power of knowledge in the *atma*. However, in a *jiva* in the material world, this power lies suppressed. The *jnanavarniya* karma has shrouded this power. As and how this shroud of karma begins to weaken, the power of knowledge emerges stronger. Since knowledge, in spite of being unique in the true form of knowledge, progresses gradually, and furthermore, since there is a difference between subjects and means, Sri *Prabhu* has mentioned five categories of knowledge in the Sri Nandi Sutra –

नाणं पंचविहं पन्नत्तं, तंजहा-आभिणीबोहिय नाणं,  
सुयनाणं, ओहिनाणं, मणपज्जवनाणं केवलनाणं ।

1. *Abhinibodhamatijnana*
2. *Shrutajnana*
3. *Avadhijnana*
4. *Manahparyavajjnana*
5. *Kevalajana*

*Matijnana* and *Shrutajnana* are earned with the help of five senses and the sixth source being the mind. Firstly, *Matijnana* is that which is absorbed through five senses and the mind and remains formed in the intellect. In other words, what the intellect holds is *Matijnana*. That *jnana* which occurs through the same five senses and mind, but with the support of pronounced words, that is to say through scriptures-*Shastras*-agama granthas etc, is *Shrutajnana*.

*Shrutajnana* occurs with the presence of *Matijnana*. Where there is *mati* there is *shruta* and vice versa. Both are complementary *jnanas*. If there is one, the other is bound to be there. It can never happen that some *jiva* has only one of the two. All *jivas* in the material world have both these *jnanas*. Whether it is a uni-sensory micro *jiva* in the *nigoda gati* or a *jiva* in human form with five active senses, no *jiva* would be without knowledge. The reason behind this is that knowledge is the characteristic of *atma*. The characteristic does not get separated from the substance. It will never get totally obliterated. The speciality is that a *jiva* with *samakit* - equanimity will have true *mati-shruta jnana* through which it will realise the propriety of a substance, and the transitions in its characteristics. While a *Mithyatvi jiva* understands the substances in their external appearance, with its own *mati-shruta jnana*; it will know only about the immediate utility of that substance. Perhaps, it may also know about the past and future states of the substance, but in principle, it does not know what the substance is. Just as it is unaware of the true inner form of the inanimate substances, it is also unaware of the animate *atma*. It has no experience of 'I am the soul'. Its misconception of the body being the soul is not yet cleared and hence its *mati* and *shruta* will be called *mati-ajnana* (ignorance) and *shruta-ajnana*. While the *samyaktvi jiva*'s experience of 'I am the soul' has influenced its *mati* and *shruta* and hence its *mati* and *shruta* will be called *mati-jnana* and *shruta-jnana*.

For *mati-shruta jnana* to occur, just as the external means are the senses and the mind, the internal means is the *kshayopashama* (fading away) of *matijnanavaraniya* and *shrutajnanaavaraniya* karma. In other words, as the shroud of karma on the *Matijnana* and *Shrutajnana* begins to weaken, as the *jiva* begins to unveil the shrouds gradually through its own *purushartha*, the knowledge lying in the *atma* begins to appear. All the *jivas* in the material world do have either *mati-*

*Shrutajnana* or *ajnana*. But not all have the same degree of *kshayopashama*; since there is discernment in it, that knowledge too cannot be similar in all.

For instance, intellect. Intellect is a type of *Matijnana*. Intellect is seen in all *jivas* whether big or small, but it is not the same in all of them. Neither is it the same in all humans. The reason being that *kshayopashama* of *matijnanavarniya* karma is not identical in all humans.

Indeed, there arises a question as to how there can be *mati-Shrutajnana* in a micro-uni-sensory *jiva*? That *jiva* too has at least one sense. It absorbs a subject through that one sense. Where there is absorption of a subject through a sense, there is bound to be knowledge. A *jiva* enjoys the subject absorbed through a sense. Where there is enjoyment, there is knowledge. There is feeling. If knowledge were not to be there, if feeling were not to be there, there would not be any enjoyment. Even a micro-uni-sensory *jiva* enjoys a subject which it has absorbed through its sense of touch, by the interaction of its body. Therefore, even to that *jiva* knowledge is open, albeit in an infinite part of the letter.

As the *jiva* progress into higher level of senses from the uni-sensory level, it begins to acquire more senses, and thereby more subjects for the senses, and their enjoyment and feeling progresses. All this *mati-shruta* is acquired because of the fading away of the *jnanavarniya* and thereby the *mati-shruta* goes on increasing.

The human *jiva* with five senses is endowed with senses, mind and intellect – all specific powers. The subjects which can be learnt through these powers are also many. The power of feeling is also greatly enhanced. A human has the ability to sense through body, mind and above all through intellect. This indicates that the *kshayaopashama* of *mati-shruta jnanavarniya* is the maximum in humans. All the powers in humans are more

developed compared to other *jivas*. Therefore, if a human makes a tremendous effort towards diminishing *mohaniya*, then his *mati-shruta ajnana* is removed and gets replaced with *jnana*. That is why the *mati-shruta* available to a human is greatly benevolent. He is able to experience the self, feel the self only through that *jnana*. He is also able to realise the true form of the *gunasthanas* from the fourth to the fourteenth through this same *jnana*. He is able to unravel the mysteries of the agamas through this knowledge. He also hears, contemplates upon, and follows the advice of the *Sadguru* and attains the state of *Siddha* through this knowledge.

A *jiva* may well not have *Avadhijnana* or *manahaparyavajjnana*, and yet its soul can progress with the help of just *mati-Shrutajnana*, to reach the state of omniscience and then dissolve all karmas to attain *moksa*.

Thus the two *jnanas* which are beneficial to a *jiva* are *mati* and *shruta*. The other two may well be in the form of development of the prowess of knowledge but are not instrumental in the attainment of *siddhi*.

While we are discussing *jnana*, let us also consider *avadhi* and *Manahparyavajjnana*. That knowledge which without the aid of senses or mind, can see substances with form to a certain limit, is *Avadhijnana*. This *jnana* occurs with the fading away of the *avadhijnanavarniya* karma. All *jivas* will not have a similar *kshayopashama*. Hence *Avadhijnana* has been categorised into six types thus – 1. *Anugami*, 2. *Ananugami*, 3. *Vardhaman*, 4. *Hayaman*, 5. *Pratipati*, and 6. *Apratipati*.

The limit of *Avadhijnana* available to a *jiva* at a particular place, continues to accompany it, wherever the *jiva* goes. For example, if a *sadhaka* has attained a limit of 300 Km of *Avadhijnana* he will be able to perceive in that radius. In other words, he will be able to know what is there, what is happening



and what will happen in, and the substances with form and their transitions in a radius of 300 km around him. Even if he changes his location, the radius remains the same. Like the light of a lamp in the hands of a person, which travels along with the person going around. This is *anugami Avadhijnana*.

A *jiva* can perceive only from the point where *Avadhijnana* occurred to it and not when it goes away from that point. Again when it returns to the same spot, it can perceive. Like a person sitting next to a lamp can see to a certain extent around the spot. If he rises and goes away while the lamp remains there, he will not see beyond the lit area. Again when he returns to the lamp, he is able to see. This is *ananugami Avadhijnana*.

If after attaining *Avadhijnana*, the *kshayopashama* of *avadhijnanavarniya* progresses with the inner *purushartha*, then the intensity of *Avadhijnana* also grows. That which continues to grow in the four ways of substance, area, time and feeling is *vardhaman Avadhijnana*. On the contrary, if the efforts begin to fade and the *kshayopashama*, instead of progressing, begins to diminish, the intensity of the *Avadhijnana* attained also begins to weaken. This is *hayaman Avadhijnana*.

That *Avadhijnana* which goes away even after attainment, due to the shroud of *avadhijnanavarniya* karma is *pratipati Avadhijnana*. That *Avadhijnana* which never goes away after attainment, and remains with the *jiva* all along, and gets transformed into *kevaljnana*, is *apratipati Avadhijnana*.

To the *manushya* and *tiryancha gatis*, *Avadhijnana* can occur through specific pursuit and after the *kshayopashama* of *avadhijnanavarniya* karma. Anyone of the six types of *Avadhijnana* can occur. Even here, the *Avadhijnana* that occurs to a *Mithyatvi jiva* has been called *avadhiajnana* or *vibhangajnana*, while that which occurs to a *samyaktvi jiva* has been called *Avadhijnana*.

In the *deva* and *naraka gatis*, due to the effect of the nature of those regions, a *jiva* has *Avadhijnana* the moment it takes birth there. The *kshayopashama* of *avadhijnanavarniya* karma is of course the internal reason. However, the external reason is merely the birth in those regions.

Here it may occur to some that it is alright for devas to have *Avadhijnana* for they would be born in that region with a lot of *punya*. However, how can the *jivas* who are born in hell, with a great lot of sins to their credit, also attain *Avadhijnana*? In reply to this question, we should first understand that the occurrence of *Avadhijnana* is not the result of *punya*. It is not as if a *jiva* with a lot of *punya* attains *Avadhijnana*. For *Avadhijnana* is not an *audayika* – generative state but a *kshayopshamika* state of fading karma. *Jnana* occurs due to the fading away of *jnanavarniya* karma and not due to the rise of *punya*. Therefore, the *Avadhijnana* that occurs to the devas is not due to *punya*, but due to the effect of the nature of that region. Now, the *jivas* in hell can also attain *Avadhijnana* because there is no necessity of rising *punya*. The region of hell is such that howsoever extreme sins that the *jiva* might have brought along, it is bound to attain *Avadhijnana*.

In the species of birds, a *jiva* is born with wings. In spite of being less endowed with *punya*, that specie is such that wings are there at birth itself. We sometimes feel enamoured with this prowess available to the birds. They can journey several thousand miles in a very short time. It is understood that during December – January, when certain regions become extremely cold, birds from that region traverse thousands of miles in a short while to come to our country and spend some two-three months and then return to their abode. Brothers! If we too were to have wings, we would not have left any country in the world unseen. But alas! We did not get that prowess.

So just as the bird species is such that *jivas* born there inevitably get wings at birth, the *jivas* born in heaven or hell also invariably get *Avadhijnana*. The devas view their own and others' previous births through *Avadhijnana*. Indeed, some *samakit* devas, through their knowledge, foresee the time of happenings of *janma*, *deeksha*, *kevaljnana* and *moksa* in the life of the Tirthankars and join in to celebrate those events in this mortal world.

Even the *naraki jivas* are able to view their own previous births through their *Avadhijnana*; they recollect their enmity with other *jivas* earlier, and if those *jivas* too are born in the hell, they avenge themselves. The extent of revenge that can be taken in hell cannot be matched anywhere else. What does a *jiva* do to extract revenge in human or animal species? At best it can kill the enemy. If the passions are at the extreme, it might even dismember the cadaver of the rival into pieces. What more can it do? While in the hell, the *naraki jivas*' bodies are such that even if they are cut up into pieces as small as mustard seeds, they get together like mercury and the entire body gets recreated. In other words, they do not die at all. However, the torture of being cut up has to be suffered. This happens thousands and millions of times in their lives, they undergo the torture and get recreated. Therefore, in hell, enmity can be avenged to the fullest. Those *jivas*, which enter into a vicious enmity, have to enter the hell to repay it, where at the least the life would be ten thousand years long and at most in terms of *sagaropam* time, which we cannot even imagine. So this is how the *Avadhijnana* is used in hell.

The fourth is *Manahparyavajjnana*. This *jnana* occurs through the *kshayopashama* of *manahparyavajjnanavarniya*, only to those *nirgrantha* munis observing the five great vows while at the seventh *gunasthana*, *apramatta* sanyati and *labdhidhar* great souls, and not to others. Those minds which possess this *jnana* are able to know the minds of other *jivas* at all times.

Whatever the *jivas* with a mind had thought, are thinking and will be thinking is all known to them. This *jnana* is again categorised as – *Rujumati* and *Vipulamati*.

While *rujumati* does not perceive very clearly, *vipulamati* gives a clear perception. Indeed, among the two there is a difference from the viewpoints of substance, area, time and feeling. Similarly, *rujumati Manahparyavajjnana* goes away after occurring once. *Vipulamati* does not go away once it arises. It remains until the attainment of *kevaljnana*.

The last is *kevaljnana*. The infinite knowledge that suddenly emerges in the infinite regions of the *atma* due to the complete erosion of *jnanavarniya* karma, is *kevaljnana*. There are no categories in this. There is no difference between the *kevaljnana* of one *atma* and another; whether it occurs to an ordinary *kevali*, a supreme soul of Tirthankar, the *Arihant deva* or to the *Siddha Bhagavant*. The feeling of *kevaljnana* of all the three in its own region, is identical. It is not essential for *Avadhijnana* or *Manahparyavajjnana* to have occurred before attaining *kevaljnana*. Several *jivas* attain *kevaljnana* even without attaining the earlier two. But it is imperative that *Samyak* occurs with the removal of *mati-shruta mithya*. Only then can *kevaljnana* occur.

The early four *jnanas* of *mati-shruta* etc., are related to *kshayopashama*. As a result there is a discerning feeling in them; they tend to increase or decrease; they also occur and disappear. But *kevaljnana* is through *kshayika bhava*. There are no categories in it. Nobody's *kevaljnana* is lesser than others. There is no appearing and disappearing. All four *jnanas* i.e. *mati-shruta* etc. get absorbed into it. Such infinite knowledge – complete knowledge – such omniscience. Howsoever advanced the four *jnanas* of *mati-shruta* etc. may be, they form only an infinitesimal part of *kevaljnana*. This should help visualise the infinity of *kevaljnana*.

Indeed, *kevaljnana* is unique – infinite and complete. At every moment all the substances and all the transitions of this world are reflected in it. The reflection of the transitions vanishes but *kevaljnana* will remain just as it was. Infinite as ever. It neither increases nor decreases by even an iota. That knowledge which has such completeness is *kevaljnana*.

The composers of the Upanishads, have offered a visualisation of the completeness of the *Parabrahma*, *Paramatma* which perfectly describes the infinite completeness of *kevaljnana*

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

It is whole. Even after the whole is removed from the whole, it remains whole. Even after the whole is multiplied with the whole it remains whole. That is the infinity of *kevaljnana*. It remains infinite even when all the infinite that is worthy of knowing in this world is reflected in it, and it remains infinite even after all the transitions of all that is worthy of knowing have vanished.

Let us salute such a unique and complete *kevaljnana*.

Here the pursuit that begins with *mati-shruta* ends with *kevaljnana*. Such a path of knowledge is the same at all times. Infinite *utsarpini* and *avasarpini* periods have passed but in all times the *jiva* has attained knowledge only in this sequence and only on this path. There is no other path. Therefore, Srimadji says –

आगळ ज्ञानी थई गया, वर्तमानमां होय,  
थाशे काळ भविष्यमां, मार्ग भेद नहि कोय . . . . . १३४

All the sages belonging to the past, present and future, whether they were *mati-shruta jnanis* due to their incomplete knowledge or were *kevaljnanis* in view of their complete

knowledge, this was the only path on which they attained knowledge. When the desire to realise the true form of the self occurred, the illusion of body being the soul was removed. When an unwavering faith was inculcated that there is nothing else but 'I am the soul'; that I am not the body, senses, mind, *chitta* or intellect, only then *mithyatva* was removed and *samyaktva* attained. Along with *Samyak darshan*, then the *jnana* also became *Samyak*.

The *jiva*, in spite of knowing all the substances in the world superficially, is ignorant as long as it does not know its own *atma*. But one, who has realised *the atma*, has learnt everything. There is nothing more left to learn. The *Bhagavant* who composed the scriptures, say –

जे एगं जाणइ से सव्वं जाणइ ।

One, who knows *the one*, knows all. They never said that you would know the *atma*, if you knew the entire world. Therefore, one who has realised the *atma* is a *jnani*; is a *Samyak jnani*.

One who has completely eradicated *mohaniya* and attained *Veetaraag* state is a *sampurna jnani*. If someone were to say, 'Our God is omniscient, in spite of having a certain desire and affection', then he is wrong. Desire and omniscience can never be together. The only way of attaining omniscience is the total absence of desire. One, who is able to completely destroy desire, is capable of attaining omniscience.

Therefore, that knowledge which is *apurna* is *Samyak jnana* and that which is *purna* is *kevaljnana*. The path for attaining both these is the same. At all times those *jivas* who have attained, who are attaining and who will attain this, will do so only on this path.

Of course, owing to the variation of time and location, the customs may differ, but the transformation within will never be

different. The sages did this, they attained in this only way and have indicated this path for us.

Now, elaborating upon how the true original form of all *jivas* is similar and demonstrating the magnanimity of the Jain school of thought, what Srimadji has to say, will be learnt in due course . . .

## ***All jivas are similar to Siddha . . .***

The pursuit of three gems enables the *jiva* to attain the state of *Siddha*, which is in the form of their own supreme development. Whether it is termed as supreme development or as the fundamental true form of the *jiva*, it is the state of *Siddha*. That is also the goal of the *jiva*.

The beginning of the pursuit of the *atma* is from the fourth *gunasthana* in the form of *Samyak darshan*. Further the *jiva* progresses gradually to attain the fifth and sixth *gunasthanas* in the form of *virati*. Touching the seventh *gunasthana* in the form of *apramatta bhava*, it proceeds to the eighth to climb on to the category of *kshapaka* and then within one *antarmuhurta* it reaches the twelfth *gunasthana* to attain *kevaljnana*. Then it remains in the pure state in the feelings of *kevaljnana*, *kevaldarshan*, *kshayik samakit*, *shukla dhyan*, *yathakhyat*, *charitra* etc., forever and ultimately becomes an *ayogi* from *sayogi*. It attains a mountain like state. In that unmoving-unwavering-motionless state like the *Meru*, it gains freedom from all *karmas*.

Thus the journey from the fourth to the fourteenth *gunasthana* is a state of impermanence. All those *gunasthanas* are midway states. All that has to be passed as the journey continues on the path. This is but the path, though *Siddhatva* remains the goal. That is the permanent, endless state. It is *adi-anant* i.e. it begins but never ends. That is the goal of a *jiva*. However, if the midway states are not attained and passed, the goal cannot be reached. Therefore, in the *Atmasiddhi Shastra*, *Srimadji* has indicated all these steps of pursuit. All these steps have to be climbed. They have to be reached and left behind for progress. No doubt they have been called impermanent. However, it is not as if we are to abandon the *purushartha* for those respective *gunasthanas* considering their impermanence and presuming that all impermanence is inferior. In spite of being



impermanent, these states have to be attained. Therefore, one should not follow the principle that all that is impermanent is inferior and worthy of disposal. It is very important that the goal should always remain in the purview.

Srimadji is trying to tell us, ‘your goal is within you. You can attain it if you desire –

सर्व जीव छे सिद्ध सप्त, जे सप्तजे ते थाय,  
सद्गुरुआज्ञा जिनदशा, निमित्त कारण मांय . . . . . १३५

First the *jiva* has to understand and then follow it. The understanding that ‘I am in the true form of *Siddha*’, should prevail. There is a unity of form in my self and in the form of *Siddha*, for, I am the *atma*. There is the state of *Siddha* in every *jiva* of the world, whatever be the sort of *jiva*.

The sages categorise the *jivas* on the basis of their transitory *bhavas*, into two categories – 1. *Bhavya* – Noble, and 2. *Abhavya* – Ignoble. However, both these types are similar to *Siddha*. In the original true form of the *atma*, whether *bhavya* or *abhavya*, they are the same. Yet it is said that the *bhavya jiva* attains *moksa*. That is to say, that it will attain its original true state of *Siddha* and that the *abhavya jiva* will not. In spite of the original true form of both types of *jivas* being the same, the *abhavya* state that prevails in an *abhavya atma* disallows the occurrence of spiritual progress. As a result even after wandering through external yogas it cannot awaken its own supreme state.

Indeed, even within the *bhavya* category, two further divisions have been made – 1. *Nikata bhavya*, and 2. *Durbhavya*. The first type attains *moksa* early, while the second take a long, at times infinite time of suffering in this material world before they can attain *moksa*.

Let us try to understand this fact at length. For example, the food-grains grown in a farm: In spite of all the grains having the capacity to sprout, only a few of the grains from one crop are

sown in the field. Those sown sprout and grow and multiply. But the other grains do not get sown this year; their turn may come three or four years later. Until then they are forced to wait. The ability to sprout came to be used after a delay. Other grains which are not reserved for sowing, go away into the food-cycle, they get ground and converted to flour and used as food. Was there no ability to sprout, in the grains which came to be eaten? There was, but they did not get the yoga of growth at all and hence could not grow in spite of having the ability.

Well, this is how it is in the case of *nikata bhavya*, *durbhavya* and the *abhavya jivas*. The *nikata bhavya jivas* get the yoga to attain the *Siddha* state through the early attainment of *Samyak darshan*. They prove their own *bhavyatva* – *Siddhatva* by attaining their own transition into the form of *Siddha*. The *durbhavya jivas* get this yoga after going through several *pudgal* transitions and at the end they too attain the *Siddhatva*. But the *abhavya jivas*, in spite of having the ability to attain *Siddhatva* in the fundamental form, never get the yoga where they can awaken it. As a result they are never able to become the *siddha*.

Here Srimadji, after indicating that there is *Siddhatva* in the *jivas*, addresses the *bhavya jivas* and says, ‘Understand, have faith and then follow’. In other words, ‘devotedly pursue the True Knowledge, True Faith and True Conduct and you shall certainly attain *Siddhi*’. But he has placed two preconditions for this. ‘You alone have to attain. The *purushartha* will also be your own. The *upadana* shall also be yours. Yet the power that is behind all these is that of the *nimitta* – the reasons. For such lofty deeds, the *nimittas* also need to be lofty and exemplary. Once these are adopted, *Siddhi* shall not be too far. Your unrestrained behaviour and obstruction – break free from these and conduct yourself in the command of the *Sadguru* and secondly become properly aware of the state of *Jina*, and attain it. Then you can be certain of *Siddhatva*.’

What is the Sadguru's command? Do what the *Sadguru* has asked you to do. Here in the *Atmasiddhi Shastra*, the last of the six statements is 'moksopaya' – the solution to *moksa* – which is truly worth following. *Gurudev* has also indicated the same path of *moksa*. Following that path is the true carrying out of Sadguru's command.

In the wonderful treatise by name 'Sri Jnanarnava' the composer says –

विरम विरम संगान् मुञ्च मुञ्च प्रपञ्चम्  
 विसृज विसृज मोहं विद्धि विद्धि स्वतत्त्वम् ।  
 कलय कलय वृत्तं पश्य पश्य स्वरूपं  
 कुरु कुरु पुरुषार्थं निवृत्तानन्द हेतोः ॥

To those who really want to retire from the material world and enjoy the bliss of the Self, the *Gurudev* says, 'First of all give up all company. The company of *pudgals*, and the company of people; these two companies are worthy of abandoning, for the state of *jiva* is a state of detachment. Give up all types of sinful activities. The *jiva* is simple. Activity is not the true nature of *jiva*. Give up desire. Desire is that which makes you wander in the material world. If there were to be no desire, there would not be this material world. Once this occurs to you, you will realise the principle of *atma*. Therefore, do all this and attain the principle of *atma*. Subsequently, practice the conduct. Repeated practice of the conduct will bring perfection, hence do it! Then understand the true original form. Your true form is the same as that of the *Siddha*. Therefore, know your own true form in its propriety, believe in it, touch it, experience it, and get immersed in the endless experience of the true form of the self.'

Ultimately, make a tremendous effort for the infinite joy of *moksa*. Nothing is attainable without a tremendous effort. *Moksa* is attainable only through self-*purushartha*.

Thus the *Gurudev* shows the way to the disciple who has the will to attain the joy of *moksa*. After doing all this it will never happen that you will remain without attaining *moksa* or that your *Siddha* state will not awaken. Therefore, the observance of this command has to be done with absolute dedication of all the yogas of *tan-man-vachana* (body-mind and speech).

The second instrument has been stated as the contemplation upon the state of *Jina* and the effort to attain it. How this state of *Jina* is has also been described in ‘Sri Jnanarnava’ –

अतुल सुख निधानं ज्ञान विज्ञान बीजम् ।  
विलय गत कलंकं शान्त विश्व प्रचारम् ॥  
गलित सकल शंक विश्वरूपं विशालम् ।  
भज विगत विकारं स्वात्मनात्मानमेव ॥

*Nija svarup* (true form of the self) is the same as *Jina svarup* (true form of the *Jina*). Therefore, *Gurudev* addresses the *atma* and says, ‘O Atman! You are the reservoir of infinite incomparable bliss. All the joys of the material world are worthless in comparison with your bliss. The joy of an Emperor in ruling over an empire of six continents is nowhere in comparison to a moment of the joy of *atma*. You are the reservoir of such unparalleled bliss.’

‘The seed of all knowledge and science is there within you. There is no need to borrow even the infinite-most part of a letter for the awakening of your infinite knowledge. You are in a position to attain your infinite knowledge from within your self.’

‘Where there is the material world, there shall be blemishes – *kalanka*. Where there are desires, there shall be blemishes. You are neither the material world nor in the form of desire, therefore, you are blemish-less – *nishkalanka*.’

‘The peace of your *atma* is spread over the entire universe. You will never get disturbed. You will not disturb anybody. You are endowed with such unlimited absolute peace.’

‘You are the possessor of that *nirvikalpa* state – within which all *Vikalpas* have been absorbed. Your state is the absolute pure state of the *atma*. There is no doubt – *shanka* about it. Therefore you are *nisshanka* – free of all doubts.’

‘*Kevaljnana* is all pervasive – it occupies the *Loka-Aloka*. Such power of *kevaljnana* is lying within you. Hence you are pervading the universe.’

‘Pursue this pure true form of such a great and dispassionate *atma*, in your *atma* through your *atma*. Meditate upon that true original form.’

Here *Gurudev* has told that the *Nija svarup* (true form of the self) is the same as *Jina svarup* (true form of the *Jina*), and that it can be attained through meditation. The *Jina* form can be attained by meditating upon the state of *Jina*.

जिन स्वरूप थई जिन आराधे, ते सही जिनवर होवे रे,  
भृंगी इलिकाने चटकावे, ते भृंगी जग जोवे रे . . .

Anandghanji maharaj says that when the *jiva* restrains the feelings of attachment etc., and devotedly pursues the great *Jina* with the goal of attaining the *Veetaraag* state, it becomes the great *Jina*. By the law of ‘*keeta-bhramar*’ (worm is bumblebee) it is said that the bumble bee builds a mud-comb, picks up a worm from green grass, stings it and dumps it into the mud-comb, and for days together hovers around the comb with a humming sound. The worm is suffering from the sting, but it likes the humming and it gets attached to it. It does not die of the unbearable pain but lies unconscious. The same worm turns into a bumblebee and emerges from the mud-comb to be mistaken for the same bumblebee by the outside world. By the same law, one becomes the great *Jina* by becoming immersed in the true form of great *Jina* and devotedly pursuing the great *Jina*.

Thus the *siddha* state lying within the *jiva* gets awakened by properly absorbing the two nimittas - reasons of Sadguru's command and meditation upon the true form of the great *Jina*. But those who disregard these reasons do not attain the *Jina* state. This topic will be dealt with later . . .

## One who abandons the reason . . .

The pursuit of the three gems can be properly done by that *jiva* which can properly discern the *upadana-nimitta*. Both are valuable at their own places.

If *upadana* is necessary, then so is *nimitta*. It is true that if the *upadana* of the self is prepared, only then a *jiva* can attain the *siddha* state on the strength of its own *purushartha*. However, it is necessary to ensure that the *nimittas* that are required along with it are not excluded.

Srimad Rajachandrajī, while clarifying this fact, tells us some very important things. Every single *gatha* of the epilogue is very important and cryptic. Here he is exposing the timeless truths. He has explained in the earlier *gatha* that the command of the *Sadguru* and the state of *Jina* are two strong reasons. Now he is trying to explain how important these reasons are.

उपादानं नाम लई, ए जे तजे निमित्त,  
पामे नहि सिद्धत्वने, रहे भ्रांतिमां स्थित . . . . . १३६

What is *upadana*? Upa is near and adana is to absorb. What is absorbed from nearby is *upadana*. That is to say, that power of substance, which arises from the substance itself, is *upadana*. The *upadana* reason that occurs from every substance is its own and the power that generates from other substances is the *nimitta* reason.

On the path of *moksa*, *atma* is itself the *upadanakarana*. The ability to attain is within the *atma*. The strength to become absolutely free of bondage is also within the *atma*. Thus the main reason for *moksa* is *atma* itself. The *niscaya naya* too, states that the *atma* becomes free of bondage, through its own *purushartha*. No other substance allows anything to be done for the *atma*. Yet the need for *nimitta* is inevitable. Without the presence of *nimitta*, *upadana* cannot get activated. The power to transit into the form

of attachment etc. is in the *jiva* alone. No substance other than the *jiva* has the ability to transform into the form of attachment etc. Indeed, the ability to transform into the state of *veetaraag* too is in the *atma* alone. In the inanimate substances, if there is no attachment, there is neither the state of *veetaraag*. In spite of both these strengths being with the *atma*, there is an external substance, which is in the form of *nimitta*. In the occurrence of the feeling of attachment etc. in the *jiva*, karma and other person-thing-situation etc. would have been the *nimitta* and where the *jiva* came into the state of *veetaraaga* too, there Guru's advice and the diminishing of *mohaniya* are the *nimitta*. Thus, without *nimitta* neither the affected disposition nor the natural disposition of the *jiva* can occur.

In the practical life too, it happens the same way. There too, for any work to happen, *upadana* is our own, while *nimitta* is from another. But the inconsistency of the *jiva* is such that it believes that any good, which occurs in its practical life, is done by itself and that *nimitta* has done nothing to cause it. While it throws the entire blame on *nimitta* when anything goes bad. There it does not think that 'I too have contributed to this'. *Nimitta* alone can do nothing.

Indeed, even a greater inconsistency of the *jiva* is that it absorbs the *nimittas* for anger etc. with a great alacrity. Ask yourself! How many times could you remain peaceful when there were reasons to get angry? And how many times could you get active when there were *nimittas* for pursuing *atma*? When you get angry you say, 'How can I help! I do not want to get angry, but this person made me angry'. But have you ever said that the sages have taught forgiveness and through their *nimitta* I have learnt forgiveness? It does not take you long to absorb harmful *nimittas*, while you do not allow the good *nimittas* even to touch you.



Not just that, there you even believe that ‘my *siddha* state is within my self, why do I need to depend on anybody? I shall acquire what is my own within my self, by myself.’ But no! Srimadji says to such *jivas*, “*Jnana, darshan and charitra* are your own characteristics. They are not to be brought from outside. You are to awaken them from within your *atma*. But it will not work if you ignore the *nimittas*.” He says –

एवां मूळ ज्ञानादि पामवा रे  
 अने जवा अनादि बंध . . . मूळ . . .  
 उपदेश सद गुरुनो पामवो रे  
 टाळी स्वच्छंद ने प्रतिबंध . . . मूळ . . .

If you want to attain the knowledge etc. which are your fundamental characteristics and if you want to break away from the bondage of infinite time, the first thing you should do is to listen to the advice of the *Sadguru*. You can never attain your own true form without lapping up *Sadguru*’s advice, without letting it percolate within, without bringing it into practice.

But in doing so the two hurdles are *svachchanda* and *pratibandha* (unrestrained behaviour and obstruction). Srimadji in one of his letters has said, “The two biggest bondages in a *jiva* are *svachchanda* and *pratibandha*. One who wants to avoid *svachchanda* should follow the *Guru*’s command and one who wants to avoid *pratibandha* has to renunciate all ties. Srimadji has already said a lot about *svachchanda* in the opening pages of this *Shashtra*. The stubborn insistence of going by one’s own opinion and pride is *svachchanda*.

What is *pratibandha* – obstruction, and of what? That which ties a *jiva* at every time is *pratibandha*. The *jiva* has the company of *pudgal*. It has attachment with the *pudgal*. There is the ego and pride within. All these feelings are obstructions for a *jiva*. A great saint may be around; that could be a great opportunity of *satsang*. But the *jiva* would be so engrossed in its attachment

with the material world and so entangled in the web of desire that it does not have the time to go and listen to the discourse of that *Sadguru*. Desire and possessiveness in the material feelings draw it away and hence it is unable to free itself and derive benefit from interaction with the *Sadguru*.

Secondly, there could also be *pratibandha* due to karmic bondage and the rise of karma. It is said in the scriptures that the *jiva* keeps acquiring bondage of karma from time to time. How does it happen? The earlier karmas are lying in wait. When their time is ripe, they arise and offer their fruit. The *jiva* gets involved with the result that arises. If *punya* arises and offers a positive fruit, the *jiva* gets involved in enjoying it. If *papa* arises and offers a negative fruit, it still gets involved in enjoying it. The positive fruits of karma contribute to attachment while the negative ones contribute to aversion. Attachment and aversion are both instrumental in further karma bondage. That is, getting involved with the positive or negative fruits of karma binds you in the karmas of attachment and aversion.

Thus *jiva*'s involving with the rise of karmas will lead to karma bondage and that is *pratibandha*. *Atma* is pure and dispassionate, but it becomes passionate because of its karmic bondage. This passion gives rise to attachment with company and hinders the *jiva* from coming face to face with the *Sadguru*.

If this *pratibandha* is to be avoided, then the *jiva* will have to inculcate the feeling of being only a witness. Karma is bound to arise in due course, but if the *jiva* does its *kshayopashama*, then it does not get involved with the karma. Why! Perhaps *vipakodaya* may have occurred but if *jiva*'s understanding keeps it from developing *mohodaya*, then it does not develop new karmic bondage and thus the *jiva*'s *pratibandha* gets avoided.

Thus after avoiding *svachchanda* and *pratibandha*, the *jiva* can absorb the *nimitta* of *Sadguru*'s advice. This becomes helpful

in the attainment of the fundamental characteristics of the *atma*. Therefore, *nimitta* is not to be abandoned. While *upadana* is in the form of *niscaya*, *nimitta* is in the form of *vyavahara*. Without *Vyavahara*, *niscaya* alone does not accomplish anything. The great poet Banarasidass has said –

गुरु उपदेश निमित्त बिन  
उपादान बलहीन  
ज्यौ नर दूजे पांव बिन  
चलबे को आधीन

Without *nimitta* in the form of Guru's advice, *upadana* becomes powerless. *Upadana* alone can do nothing. Just as for a man to walk both legs are necessary; if for some reason one leg is amputated, he cannot walk with one leg. He may well have crutches or a walking stick or any other device, but two legs are required to walk. Thus, even after having *upadana*, *nimitta* is essential.

Thus the underlying intention in saying this is that many who walk the path with the refuge of *niscaya* alone, do not want to absorb the refuge of the three principles of *deva*, *Guru* and *dharma* in *vyavahara*. They say that, 'my *atma* is my *deva*, my knowledge is my *Guru* and *upayoga* is my *dharma*. Why do I need any other *deva*, *Guru* or *dharma*? It has been said for the benefit of such stubborn minded *jivas*, 'your *upadana* may well be very strong, but if a proper *nimitta* is not found, *upadana* can do nothing.

Through a practical example, the great poet Banarasidass says –

ज्ञान नैन किरिया चरन  
होउ शिवमग धार,  
उपादान निहयै जहां  
तहां निमित्त व्योहार . . . . .

If you have the eyes of knowledge and the legs of activity, then there will be rapid progress along the path of *moksa*. Otherwise, you remain in an undeveloped state and continue to wander in the material world. Therefore, it is necessary to understand that if *upadana* is in the form of *niscaya*, then *nimitta* is in the form of *vyavahara*.

That *jiva* which has understood this, harbours the thought of *nimitta* along with preparing its *upadana*. In the Sukhavipaka Sutra, there is a section on Subahukumar. He had taken twelve vows. Once while he was keeping a vigil in the poshadhashala after performing poshadha, it occurred to him, 'How fortunate that land and the city is where Shramana *Bhagawant* Mahaveer was travelling and how fortunate are those *jivas* who are going across the ocean of sansara with the proximity of *Prabhu*. When will I get such an opportunity? If *Prabhu* Mahaveer were to come, I would renunciate every tie with the material world and get ordained at the feet of *Prabhu*'. Subahukumar's strong desire brought *Prabhu* Mahaveer to the city of the former and he was then ordained into the ascetic order.

Brothers! Subahukumar desired a *nimitta*. He prepared his own *upadana* and the moment he got the *nimitta*, he absorbed it and attained the betterment of his soul. He is bound to become a *Siddha* in due course.

Here Srimadji says that *moksa* is attainable only if *nimitta* is absorbed, and not otherwise. Those who ignore *nimitta* remain in the illusion that they are attaining something, but do not gain anything.

Here we have been told what the stubborn *jiva* is losing and where. In spite of being in the form of *Siddha* itself, it is unable to attain it because of its own folly. If this fault is rectified, then the true form of *Siddha* can certainly be attained.

Now, where else the life can wander, will be learnt later . . .

## Talking about knowledge . . .

The *jiva*, which pursues the three gems, becomes omniscient. Omniscience is the ultimate transformation of the characteristic of knowledge. The complete experience of the self with all its characteristics along with the knowledge of all the substances and their transitions in the universe is complete knowledge.

Other than *kevaljnana*, which is in the form of complete knowledge, all other *jnanas* are incomplete. Only *kevaljnana* is complete. Indeed, as mentioned earlier, *kevaljnana* is infinite. *Mati-shruta jnana* etc., are all terminable, and not just that even the knowledge of *jivas* who know the purvas is but an infinite part of the *kevaljnana* – same as a droplet of water in comparison with the deep ocean. The value of the knowledge of a *shrutadhar* or *purvadhar* is as good as a droplet of water compared to *kevaljnana*, nothing better.

If this truth is understood then no *jiva* would be able to take pride in its knowledge. The only *jnana* that is worth being proud of is *kevaljnana*. On several occasions I mention in my discourses that ‘if you have a mind to be proud of your knowledge, let it wait for a while. What is the point in taking pride in such a shallow knowledge? If at all you want to be proud, then wait till you attain *kevaljnana*. No *jnana* can stand in comparison with it.’ Brothers! I know what is on your mind. You are going to say, ‘Only when all pride within is destroyed, does *kevaljnana* occur. Then how can one be proud? Well! This indicates that *jnana* is not a device for being proud. While acquiring or after having acquired knowledge, let us salute the Jinavar and say, ‘O *Prabhu*! I have learnt a lot. I believe I have acquired a lot of knowledge but it is no more than an infinite part of your knowledge.’ Then our pride will be demolished and humility will naturally prevail.

The incomplete *jiva* which is unaware of the limitations of its own knowledge begins to believe that ‘there is nobody as

learned as I', the moment it has acquired some knowledge, read some treatises and understood a little. It even desires to be revered and respected and begins to expect this from people. Srimadji refers to such *jivas*, who have not overcome such desire for accolades and fame, which still remains within them, as unfaithful

मुख्यी ज्ञान कये अने, अंतर छूट्यो न मोह,  
ते पामर प्राणी करे, मात्र ज्ञानीनो द्रोह . . . . . १३७

Those stubborn *jivas*, who claim *niscaya* as the only way, whose actions are not consistent with their statements, who talk about the true pure form of the *atma* – 'I am the eternal true pure *atma*, my lord *atma* is detached and different from all, it is the dispassionate Lord, endowed with immense power' – so on and so forth. They sing praises of many such other characteristics, thinking they are endowed with complete knowledge. However, if they are examined internally, we see that they are filled with as many passions.

They believe themselves to be the eternal truth but are not free from the fear of death; do not like to die, running away from the very mention of death. Why does an eternally true substance have to die? Yet, 'What if I die?' is a thought that is nagging them always. They do not believe in their own true eternal form.

While they talk of the purity of the soul, they cannot forego even one *nimitta* of attachment and aversion. Their inner self is not free from the attachment for passions; not once do they falter in abetting the passions. As an experiment these wise ones should be tested by giving them the cheapest and tasteless food and their reactions, their feelings, their transitions should be observed; we will know whether their *atma* is well and pure or whether it is filled to the brim with the state of attachment. Brothers! In the scriptures, there is a reference to the ascetic Dhanna and some more munis like him, who would perform a severe penance of

fasting of six days or eight days, and on the day they broke their fast, would eat just one handful of tasteless food. Yet, their body and minds were filled with equanimity. No subject relating to the senses could be of their interest. Such great men would truly have attained the state of *atma*.

Others would be neck-deep into the passions of the senses and merely talk of pure *atma*. Their activity in the material world would not have improved in any way. Their intrigue and involvement with the material world would not be altered at all. Why! We can also find persons talking about *niscaya naya* while believing just that all this talk should be for deriding other faiths in the fields of *dharma*, knowledge and satsang. There they put forth *niscaya naya*, while in their own fields of activity, business and relations they live just like the others. There they do not like anything to change.

In their activities, just like the others, if there is anything amiss between them and others, they immediately develop animosity. They resort to guile and lament. 'So and so celebrated an occasion, but did not call me, did not invite me, or did not respect me. Not just that! I had presented a gift worth Rs. 500/- to his son, yet, when occasion arose at my place, he has brought something worth only Rs. 100/-.' Many such occasions arrive in life and we always respond with feelings of attachment and aversion. So can we call these people as knowledgeable? They certainly do study the scriptures everyday; they have learnt some catchwords by heart, which they go around dropping everywhere, and if they get a chance to do so in the presence of people from other faiths, their mad love for *dharma* seems to rise and get mixed up with animosity.

What difference is there in the conduct of an ignorant *jiva*, which does not know anything about the *atma*, and the conduct of such *niscayavadis*?

After having realised the true pure form of the *atma*, the ego has to dissolve. Instead, the ego found here is more than anywhere else. Brothers! Pardon me, but when you see the ego of a person talking about *niscaya naya*, one wonders how the scriptures that came to him and the talks that he heard about pure *niscaya*, could be so transformed! How could they become instrumental in inflating the ego? The omniscient supreme soul has said in the scriptures, ‘Whatever be the agamas, to a *Mithyatvi* they turn into a form of *mithya*’. One can see this statement practically proving itself in such *jivas*.

Not just that! The moment they read some scriptures, learn some of them by heart, and with an expertise in oratory learn to speak well, their yearning for fame and status begins to grow. They desire that the society should admire and follow them, and that their glory and fame should grow. They set aside the God whom they used to believe and begin to run a sect in their own name.

Brothers! How bad the times are! What a farce going on in the name of *dharma*! One has to pity the people who talk of grand things. That is why, Srimadji has said that such pitiable *jivas*, who talk about *niscaya* but the desire within them has never diminished, are destitute, impoverished and deprived. What else can be done but to have pity on them?

However, Srimadji says that the greater reason for pitying these people is that they do not know what they are doing. In their desire to hear that ‘they are *jnanis*, they know it all, nobody else knows as much as they do and understand’, they make the greatest blunder.

First of all they do not get to recognise the true knowledge. They cannot go to the feet of the sages. They cannot develop a feeling of awe towards the sages. They cannot pay respect and devotion to the sages. On the contrary, they try to prove the sages



wrong. They harbour animosity towards the sages and begin to carry ill will for them. What a great treason!

In this age too we get to see this all around us. Our history too is witness to it. How treacherously Goshala behaved with Mahaveer! But Brothers! I would say that Goshala was righteous. He did not pretend. If he developed feelings of animosity against Mahaveer, he came into the open and tortured Mahaveer in a way that the world could see, and got himself a place in history. But this age is a terrible age. In this age those who destroy each other with their envy and jealousy are so treacherous that they attack just like the tiger from the back. Those, against whom the envy and jealousy is directed, do not even realise it or even understand it. This deception causes the bondage of great *mohaniya* karma.

Let us think about Goshala. In *Bhagawan* Mahaveer's chhadmastha state, he remained with the *Prabhu* as his disciple and travelled with him. He learnt a lot from *Prabhu* and began to travel independently. He was an ascetic and moreover had learnt several arts. He had learnt to read the past and predict the future. He started his own group and attracted people in the thousands. They became his devotees and began to propitiate Goshala. He had mastered the art of making people toe his line.

With this art, it does not take long to build a crowd of devotees. Our dear *Gurudev*, the late *Pujya* Pranalji Maharaj used to say often, 'There are those who will bend, it takes only one to make them do it.' This has been happening in all the ages. Goshala gathered devotees not in thousands but in lakhs.

Time passed, and Mahaveer attained *kevaljnana*. He established the tirtha and became a tirthankar. Not just humans, but demi gods and god of gods Indra too began to propitiate him. The immense sun of his omniscience began to shine bright

and strong. Goshala began to look pale before the radiant *Prabhu*. Goshala used to call himself *Jina*, *arhat* and *sarvajna*, and used to get propitiated. However, now everybody realised who the true Jineshwar was. Goshala's fraud was ripped open and he was full of anger. Indeed, how could he tolerate the Indras propitiating Bhagwan Mahaveer? And the fire of animosity flared. To prove that Mahaveer was a fraud and not a sarvajna and that he – Goshala – alone was the true sarvajna, he ran to the *Prabhu* to use his attained powers.

Reaching there he began to insult the *Prabhu* through an attack of words. When *Prabhu* maintained silence, Goshala became more provoked, forgot Prabhu's benevolence upon him and directed his *tejoleshya* (energy-fire) towards *Prabhu*. Flames started emanating from his mouth and eyes and reached Prabhu's body. *Prabhu* was a great person, endowed with a strong *punya* of *Jina* namakarma. Therefore, the great fire could not burn him. The flames turned back after going around Mahaveer's body thrice and started burning Goshala. He began to cry in great unbearable pain. Then *Prabhu* released his *sheetal-leshya* (pacifying energy) and doused the fire.

Brothers! Think! What is this? Goshala, burning in the fire of animosity, never thought, 'Who am I planning to kill? Can I not bear the respect-propitiation-success of that person whom I had once accepted in the form of my *Guru*, whose disciple-hood I had accepted? Am I trying to prove the sarvajna to be wrong? How very ignorant of me!' Why! He had lakhs of disciples. Was he not scared that his deception would be seen through? He became infamous in the pages of history.

Who was responsible for this? The ignorance. That is why Srimadji has said that such pitiable *jivas* do not recognise the sages and become the Guru's traitors. They renege against the sages. That is why it is very important to attain unity between

talk and action. Only if the true desire for *moksa* has arisen within, then the importance of the sages can be understood and the ignorance of the self dispelled. The characteristics that arise in the inner self of the *mumukshus* will follow later . . .

## *The mumukshu is always alert . . .*

While devotedly pursuing the three gems, the virtues in a *mumukshu jiva* are steadily increasing. As *aradhana* progresses gradually, the infinite virtues in the *atma* appear one after the other.

*Mumukshuta* is the unquenchable thirst for *moksa*. Srimadji says, while explaining which characteristics have to be first present in a *jiva* –

दया, शांति, क्षमा, समता, सत्य, त्याग, वैराग्य;  
होय मुमुक्षु घट विषे, एह सदाय सुजाग्य . . . . . १३८

The *dharma* of Jineshwar is *daya* – compassion based. *Daya* has been called the root of *dharma*. *dharma* is only there where there is *daya*. Several people mistake *daya* for attachment and treat it as to be avoided. They are in a great delusion. The path of the Jineshwar is itself in the form of *daya*. One who claims to be a follower of Jineshwar and rejects *daya*, could be anybody else's follower but is certainly not a follower of Jineshwar. Srimadji also says –

धर्म तत्त्व जो पूछ्युं मने तो संभळावुं स्नेहे तने;  
जे सिद्धांत सकळनो सार, सर्वमान्य सहुने हितकार ।  
भाख्युं भाषणमां भगवान, धर्म न बीजो दया समान;  
अभयदान साथे संतोष, ह्यो प्राणीने दळवा दोष ।  
सत्य शील ने सघळां दान, दया होईने रह्यां प्रमाण;  
दया नहीं तो ए नहीं एक, विना सूर्य किरण नहीं देख . . . .

In these verses, Srimadji explains in very simple terms that *dayadharma* is the greatest of all *dharmas*. Where there is *daya*, it is followed by other characteristics. But if *daya* is lacking then as darkness pervades in the absence of the sun, or as it is not possible to see even one ray of the sun without its presence, without *daya*, the characteristics of truth, honour etc. cannot remain in a life.

In this *gatha* too, Srimadji has mentioned *daya* as the first characteristic while describing the characteristics of a *mumukshu*.

Here *daya* – pity is *svadaya* – self-pity. One who has recognised the true form of the self, and that in spite of being the dispassionate, *atma* in *chidrupa*, it has become tainted due to karmas, due to affected disposition, due to attachment etc. This blemish, this malady is what hurts the *jiva*. When the *jiva*, which has been troubled by these maladies from infinite times, finds them unbearable, it develops a pity upon itself. That is called *svadaya* – self-pity. Such a *jiva* decides that it should not do anything that hurts the *atma*. Activities of violence etc. are bound to taint the *atma* and hurt it, so such activities are given up.

Indeed, when the self develops self-pity, it also realises that ‘if I do not like my *atma* to be harmed, then how can any *jiva* like to suffer harm to its body, mind or soul? Therefore, I should not hurt anybody.’ Thus in self-pity, pity for others too gets accommodated. The feeling of compassion for other *jivas* arises naturally.

One who has developed *svadaya* within, certainly realises that the feelings of attachment etc., are harmful – disastrous. Therefore, the activity arising out of the feelings of attachment etc., naturally subsides. There is a loss of peace only when there are the feelings of attachment etc. Peace can be experienced when involvement in the feelings of attachment etc., is stopped. That peace, which was not attainable from any situation, any place or any happiness derived from the *pudgal*, is available to the self from within. Therefore, the *jiva* seeks refuge with such sages at whose feet peace is always available and becomes their obedient and devoted follower. As the feelings of devotion and obedience gradually progress, the passions begin to diminish and as a result peace – supreme peace is experienced. One, whose passions are overpowered, is bound to get peace.

With the arrival of peace, equanimity also comes in. The intensity of passions creates an imbalance in feelings. When the passions are overpowered, peace is the first to arrive followed by equanimity. Once the endlessly rising passions within are contained, they can never again harm the *jiva*. Like the milk placed on the stove for boiling. Its nature is to boil over. But the ladies have a knack for not letting the milk boil over. When the milk is about to boil over, they remove it from the stove or if they do not have the means at hand to do so, they sprinkle a handful of water on it. Once the boil-over has subsided, they find the means to bring down the vessel and set it aside and then the milk cools down on its own.

Brothers! If you want to bring equanimity within, then this is what you do. If the passions are boiling over inside, they can be contained by understanding, but that will be momentary. But the concentration – chitta has to be drawn away from the passions. The chitta has to be on something – it has to be drawn away from passions and stabilised in the humility of the original form of *atma*, in meditation. Then the chitta separates from the passions and involuntarily the passions subside. And then, just as milk cools down once the boil-over has subsided and returns to its original disposition, the *atma* too involuntarily returns to the state of equanimity which is its original disposition.

Once equanimity arises within, the nimittas of anger etc., cannot bother the *jiva* for long. Sometimes, on account of some earlier karmas, such nimittas arise and try to bother the *jiva*. But the *jiva* adopts forgiveness. It believes that anger is a fire and one who jumps into that fire will not remain without getting burnt. Therefore, it seeks refuge in the calm and peaceful waters of forgiveness and experiences peace.

The feeling of forgiveness becomes so developed that even when some human, animal or god comes to inflict torture upon the *jiva*, it develops not animosity but compassion towards them.

It occurs to the *jiva* that ‘this *jiva* is making me a *nimitta* and transiting into imbalance. The pitiable *jiva* is going to suffer extreme consequences.’ So thinking the former *jiva* develops compassion and adopts forgiveness in its *atma*. In the scriptures, among the ten dharmas of the *Shramanas*, the first to be listed is *khanti* or *kshama*. That is why many of our earlier *Acharyas* used to be called *Kshamashramana*. Those, in whom the great characteristic of forgiveness has awakened, do not take long to awaken the remaining nine.

A *mumukshu* who is endowed with all these characteristics has an unwavering faith in the principle of *sat*. *Sat* means *atma*. The awareness that ‘I am the Soul’ is constantly prevailing in it and therefore the *jiva* is always in a state of *svadaya*. Where *svadaya* prevails, there no iniquity can find refuge. For iniquity is the passionate state of *jiva*. Passions never offer any happiness or peace. They offer sorrow and disturbance. How can such a stable and devoted *jiva* harbour any passions at all? As a result, the five main sins of violence, untruth, stealing, adultery and aspiration will never arise. Where *sat* is the goal, where *sat* is the conduct, in their life, speech and thought there can only be *satya* - truth.

Renunciation comes easy to the *atma* desirous of *sat*. It does not have to consciously try to sacrifice. For the possessiveness and attachment over things and subjects diminishes and therefore, renunciation comes naturally. And along with renunciation, there is always the rejection in the form of discontent with the material world and attachment etc. Thus, renunciation – *tyaga* and rejection – *vairagya* both are bound to be in the life of a *mumukshu*.

Therefore, Srimadji has, in the opening *gathas* of *Atmasiddhi Shastra*, given us a lucid description of renunciation and rejection. Here too, he says that a *mumukshu jiva* is always alert about these characteristics. Deep within its self, these characteristics

are being churned. To find out who is a true *mumukshu* or to ascertain whether you come into the category of *mumukshus* or not, the self has to be examined in the light of these seven characteristics. Those *jivas* who are conscious of these characteristics are *mumukshus*, and none others. Now, how the *jnani* state is, can be learnt later . . .



## ***All else can be called illusion . . .***

The devoted pursuit of the three gems gradually diminishes the feeling of desire. With diminishing desire, the purity of *atma* increases.

All the impurity, blemish that is there in the *atma* is due to *moha* – desire. *Moha* is in two ways – faith in the contradiction of *atma* and possessiveness in the feelings of attachment etc. The *atma* is pure only when both these feelings are removed. *Moha* is uppermost among all passions of the *atma*. Hence it has been compared with a King.

Just like a King who looks after his subjects, develops and protects his kingdom, *Moha* too nourishes various types of *mithyatva*, passions – *kashayas* like anger etc., *nokashayas* – sub-passions like *rati* etc., and the various maladies that arise out of them. It keeps on developing them. It extends a protection to them so that they do not lose their way from the *atma*. It is so capable in itself that it manages to protect all the others. It does not need anybody to protect itself. Not just that, this one feeling alone is capable of erecting an entire tradition of infinite *sansar*. The reason why the *jiva* has not attained the *siddha* state until now is this *moha*. The *Samyak* state will not awaken within the *atma* unless the state of *moha* is removed.

Without *Samyak* state, there cannot be the *veetaraaga* state and without the *veetaraaga* state there cannot be the *siddha* state. Therefore, the *jiva* has to awaken the transition of *Samyak dasha* – state within the *atma*. With the awakening of the *dasha* the *disha* – direction changes. Those who have an awakened *dasha* are bound to change their direction. It does not take long then.

Brothers! You are driving a car. You are following a straight direction. When the turn arrives and you want to change the direction, you do so with a minimum effort. What is required is

knowledge of car driving in the first place, secondly a licence and thirdly a control over the steering wheel. Once you have all these, then you can take the car in any direction, for any distance. Similarly, if the *jiva* has to be taken away from the state of attachment etc. to the *veetaraag* state, it can be done provided there is the knowledge of that path, the ability in the *jiva* and the restraint on the transitions. One who can awaken such a state is a *jnani*.

Defining such a *jnani*, Srimadji says –

मोहभाव क्षय होय ज्यां, अथवा होय प्रज्ञांत;

ते कहीए ज्ञानी दशा, बाकी कहीए सांत . . . . . १३९

Who should be called a *jnani*? Either, one whose feeling of *moha* is absolutely diminished, in other words – one whose *moha* in the forms of *darshan mohaniya* and *charitra mohaniya* is removed and who has attained an absolute *veetaraag* state, is a *jnani*. Or, one who is in a state where both these forms of *moha* have been more or less pacified or diminished, in other words – one who is in a state between the fourth and the tenth *gunasthana*. Why, even up to the eleventh *gunasthana* where the feeling of *moha* goes on diminishing or subsiding gradually. That state where the feeling of *veetaraaga* goes on increasing gradually.

One, within whom such a state has awakened, is a *jnani*. In other words, that state where the attachment for the *sansar* or the feeling of *sansar* is absolutely diminished or is gradually diminishing, is the *jnani* state. Otherwise, a *jiva* who is attracted to all the feelings of *sansar*, who harbours affection for sansaric feelings, who is attempting to attain them and has also learnt many scriptures, is not a *jnani*, but in an illusion of knowledge.

One whose state of knowledge is really awakened within will have an altered viewpoint. With that change in the viewpoint, its entire universe looks different. The desirability that an *ajnani jiva* sees in material substances, the attraction that *pudgals* tempt

with, does not affect the *jnani jiva*. Its feeling towards a substance changes altogether. As a result, there arises a major difference between the common man's definition of a substance and that of a *jnani*.

The great poet Banarasidass, while describing how the viewpoint of such a *jnani* – superior soul will be, in Nataka Samaysar says –

कीचसौ कनक जाकै नीचसौ नरेस पद,  
मीचसौ मितार्ई गुरुवाई जाकै गारसी  
जहरसी जोगजाति कहरसी करामाति  
हहरसी हौस पुद्गल छबि छारसी  
जालसौ जग - विलास भालसौ भुवन वास  
कालसौ कुटुंब काज लोक लाज लारसी  
सीठसौ सुजसु जानै बीठसौ वखत मानै  
एसी जाकी रीति ताहिं वंदत बनारसी . . . .

Gold is equivalent to dust and mire. In principle, there is no difference between gold and dust. Both are groups of *pudgal paramanus*. That is the fact. This view can be found in even many common people.

There was a poor couple who worked hard and lived from hand to mouth. Once, at the behest of Parvati, Lord Shiva planned to gift them some gold. Both were going to the work spot, where Lord Shiva placed a bag full of gold coins in the way. The husband was leading and the wife followed at a distance. The husband hurt himself on the bag that was obstructing the road. The bag tore and spilled the contents. He was surprised to see the gold coins. The man thought, 'Somebody seems to have lost this bag.' He had no desire to pick it up but thought, 'My wife is following. Perhaps she would get tempted for we have been living in stark poverty. That would be a disaster. The desire to take away wealth that belongs to somebody else should not arise.' Therefore, he covered up the gold with some dust. Yet his wife

reached just then and asked, 'What are you doing?' She had reached and seen what happened, so it was in order to explain the truth. So he told her, 'Someone has lost a bag of gold. I was not tempted, but I was worried that you might get tempted. Therefore, I was covering it up with some dust.'

The wife's reply was very thought provoking. She said, 'You might be seeing gold here, but I see only dust. What is the point in covering dust with dust?'

Brothers! Here lies the difference in viewpoints. One who is contented within, who is honest, will always find others' wealth the same as stones. Banarasidass too says that such *jivas* treat gold and dirt – mire as equal.

They find the king's status the same as that of a lowly commoner. Why so? We have an old saying,

राजेश्वरी सो नरकेश्वरी

A king has to resort to intrigue along with politics. He has to accept many responsibilities leading to great arambha and great *parigraha*. As a result, very often he becomes eligible for a birth in hell. What is worse than hell? Therefore, a king's status is not great but very lowly.

Without attachment and desire, there cannot be friendship. Where there is desire, there is also repeated death and birth. Therefore, friendship is treated as equal to death.

The fame that is earned in this world is always false. For, the people who are all praises for you today will kick you out tomorrow and you will not know when. Those who are praising you today will start deriding you tomorrow. Hence fame is like a coating of hailstones.

The activities of yoga etc. which lead to a bondage of karma are treated like poison and the magic of mantra and tantra, which mesmerises people, is treated like sorrow.

The desire to acquire prosperity in this world and fame and status is treated as disaster. This body which is like a statue of *pudgals* is treated as ash. You may well feed and strengthen this body, may well decorate it, may well wrap it with ornaments to make it look beautiful, you may sin a lot for it, but ultimately the body is going to turn into ash. Therefore, it is like ash.

The enjoyment and luxuries of this world are like a fishnet. Once caught in it, one can never escape. Enjoyment pushes you into the mouth of death. And even becomes a tradition. Therefore, enjoyment and luxuries are like a net.

In a *jnani jiva* there is always anguish over the rebirths. Even life in this world is like on the sharp edge of a spear-head for it. It does not like the hassles of the family, which is like the grip of death; it does not want to, but has to do things. The effort to enhance name and fame in the material world is dirty like saliva drooling from the mouth. Whether such fame is earned or not, it is the same. It has no value at all.

That is why, those who have a real yearning for realising the self, are not afraid of public indignity. Even the Queen of Mewar – Mirabai, set aside her fear for public indignity when she developed the love for Krishna. Indignity has no value. Especially those *jivas* who want to proceed on the spiritual path can never progress if they remain stuck with indignity. Their movement is against the material world.

The desire to attain or enhance success and fame is as worthy of absolute discard as refuse from the nose, because it nourishes the ego. And ego creates clashes. Therefore, it is not proper to desire success and fame. In fact, they treat the rise of *punya* equal to human excreta, which is not for enjoyment. For, enjoying the rise of *punya* leads to awakening of feelings of attachment etc., and there is more bondage of karma. Hence, they are to be discarded like human excreta.

That *jiva* who harbours such feelings about the chitta, whose viewpoint is changed, remains untouched by the *sansar* in spite of living in it, like the lotus in water. It lives in the *sansar*, because it has to; the *sansar* does not live in it. Just as a boat which remains in water unlike the boat in which water remains and sinks it. Thus, the *jiva* has to remain in the *sansar* so long as it has not become *shiva*; however, it does not let the *sansar* make a home within it. The poet Banarasidass salutes such a superior person.

Srimadji too, calls those *jivas* as *jnani*, whose feeling of desire has weakened, has got pacified. Such a *jnani* person's attachment and aversion would be highly diminished despite being in the *sansar*. Therefore, they get a very limited bondage of karma.

Attachment and aversion – these two are the seed of karma. They are also the seed of imbalance. A person aglow with attachment and burned-up with aversion can neither see its own feelings nor the inner equanimity of all *jivas*. Those who cannot see equanimity, commit *papa* by getting attached to somebody or averse to somebody. Those with equanimity neither get attached nor averse to anybody. As such they do not commit *papa*.

सम्मतदंसि न करेइ पावं

This is a very cryptic sutra. Those, who can see *papa* in its proper true form, can never commit *papa*. Only those, who do not know or cannot see *papa* in its true form, can commit *papa*.

जानामि धर्म न च मे प्रवृत्तिः

जानाम्यधर्म न च मे निवृत्तिः

I know *dharma* but I do not practice it. I know *adharma* but do not give it up. This is the experience of the macro chitta. Since the *Samyak darshan* that occurs in the micro chitta does not take the *jiva* into *asamyak* practice, a *Samyak darshani jiva*

does not knowingly commit *papa*. It might happen unknowingly, but the *jiva* never does it.

Those, from whose chitta the activity of *papa* has gone away, are the *jnanis*. The feelings of *papa* diminish in the same degree as the feeling of *moha* diminishes. Those in whom such a state prevails are *jnanis*; others are all in illusion. The *jiva* that is stuck in feelings of *moha*, lost in *moha*, cannot be categorised as *jnani*. Therefore, it is called a wayward *jiva*.

Now, how such *jivas* feel about the world, what their inner state is, will be told later . . .

## ***The entire world is like left-overs . . .***

Devoted pursuit of the three gems, enables you to understand the proper true form of the two substances of *jada* and *chetan* and also helps you experience the difference between the two. *Jada* is *jada* (inanimate) and *chetan* is *chetan* (animate). Despite knowing this, it is essential to know the characteristic transitions of the two substances.

Srimadji is explaining that, the one, who has realised the *atma* and recognised the *chaitanya* in its proper true form, which then acts as an eye-opener, looks at the *jada* substance from a very different viewpoint, as against the way that the entire world does. Its relation with the entire inanimate world would have changed. The sharp vision of the *jnanis* reaches the depths of the *jada* substances. It catches the transitions within the *jada* that take place every moment. As a result, the approach of a *jnani* towards life also changes. It begins to lead a life diametrically different from what it lived earlier. With a change in viewpoint, the entire universe looks different.

Srimadji, while telling us how such *jnani jivas* evaluate the *poudgalika* substances, says –

सकल जगत ते एंठवत, अथवा स्वप्न समान,  
ते कहिए ज्ञानी दशा, बाकी वाचाज्ञान . . . . . १४०

Ignorant man measures the entire world only with the measure of his intellect. ‘The world is only that which is encompassed within the limits of the intellect. Nothing more special than that.’ Such is the ignorant belief of man. Nevertheless, intellect, however high it may be, is but a limited substance. It cannot break the limits of visibility and go beyond into the unlimited. That is why, an *ajnani* cannot know of the substances beyond the limits of intellect. There are infinite substances that exist beyond the intellect, which are outside the



limits that a *jiva* can gauge. Once the *jiva* accepts this, then it can leave behind the narrowness and enter that vast field. This narrowness is what creates desire and possessiveness in a *jiva*.

Its possessiveness is unlimited in substances and relations that it meets. An *ajnani* is unwilling to let go of this at any cost. Why, if a substance or person leaves it, it begins to get engorged in the whirlpool of distress and feels its own sorrow! For such *ajnani jivas* there is no sorrow greater than the separation from mind, a substance or a person. This is absolute ignorance.

Indeed, has the separation from a person or a substance, that causes sorrow, happened for the first time? If the union is not for the first time, then neither the separation can be the first ever. Separation of the union is inevitable. Therefore, as many times as the substances or persons have united, they are bound to separate. This is the eternal truth. In the infinite past, these same substances or persons have been united with the *jiva*, in one form or the other, not once but many times over. Either they all left the *jiva* and went away, or the *jiva* has left them all and come away. The *jiva* has been wandering in this whirl for infinite number of times, from infinite time.

Let us consider this – ‘The *poudgalika* happiness that has been found in this present, whatever specific that is found, is something that only I have found and none other has.’ We take pride in such thinking. We are overwhelmed with our achievements. Since the others have not got it, we consider ourselves as more fortunate and the others as less so. We harbour many such illusions. However, when our viewpoint for looking at the *pudgal* dravyas changes, when we go into the depths and trace the substance, examine its past, we realise the truth.

What are *poudgalika* substances? All the substances that come into our visibility, all those inanimate substances, all *pudgal skandhas*, are groups – *pindas* of infinite number of *paramanus*

– atoms. The natural disposition of the *paramanus* is to meet and scatter. The viscosity and the dryness in the *paramanus* attaches and releases other *paramanus*. One *paramanu* attaches to another, two-three or more *paramanus* get together, or infinite number of *paramanus* get together to form a *skandha*. When a *skandha* of infinite number of *paramanus* is formed, it becomes visible to us, not earlier. Just as the *skandha* was formed with *paramanus* attaching to each other one by one, in fact, at every moment new *paramanus* come and join the *skandha* while those other *paramanus* in the *skandha* break and go away. This is a natural reaction in the world of *paramanus*. It continues naturally. Many types of substances are created as a result of this reaction.

All visible, invisible substances and those, which come to be used by us, are all groups of *paramanus*, and nothing else. We absorb these groups in different ways. We absorb the eight types of *pudgal* categories, which have been defined, in those respective ways, use them and release them. All the *jivas* of the universe have been absorbing and releasing *pudgal pindas* and releasing them from infinite time. This action has never stopped nor will it ever. It has been happening incessantly and will continue so.

Let us consider the absorption of *pudgal pindas* that happens in a *jiva*.

There are infinite karma *varganas* in this universe. The *jiva* attracts them through its feelings of attachment etc., and is bound by it and thereby the *varganas* transform into karma. The karmas, remain with the *atma* for a certain time in the form of karmas, provide the results and separate from the *atma*. They get mixed up with other karma *varganas* in the atmosphere. A *jiva* might again absorb the same karma *paramanus* as karma or it might absorb other karma *paramanus*, which have been earlier absorbed and released by other *jivas*. In the same way, other *jivas* too absorb and release the karma *paramanus* earlier absorbed and

released by other *jivas*. Thus the karma *paramanus* absorbed and released by one another keep getting absorbed.

Our interaction with the *pudgals* of the *bhasha* – language – *vargana*, *mano* – mind – *vargana* and respiration *vargana* is also similar. What we absorb has been absorbed and released earlier by other *jivas*. What we release is absorbed again and again and other *jivas* absorb that which is released by us.

The *jivas* with *vaikriya* body, who are required to absorb *vaikriya pudgals*, also absorb and release in the same way. Similarly, the great sages endowed with *aharak labdhis* absorb the *pudgals* absorbed and released in the past by some other *jivas*. Others absorb what they release. They also absorb what they had released earlier.

Audarik *vargana* is one such *vargana* that a *jiva* absorbs in many ways. First of all, our body is made up of audarik *pudgals*. When we absorbed these *pudgals* they were not entirely pure. They were absorbed and released by some *jivas* earlier, which were now absorbed. Our body is formed out of them. After the body is formed, the *paramanu skandhas* that we absorb every moment from the atmosphere are either those, which were earlier released by us or by others. This body absorbs and releases many *paramanus* at every moment. This reaction is continuous.

The *pudgal skandhas* that are absorbed in the form of food by vegetarian *jivas*, are generated by the vegetation. We have absorbed in food-form, those *pudgals*, which were released by those *jivas*, which lived in the vegetation. It is true for the non-vegetarians too. It is an audarik body of some *jiva* or the other. Some *jiva* had absorbed it as an audarik body, which was left behind when the *jiva* went away from it; thereby the body that remained behind is a *paramanu pudgal skandha*. Therefore, it has been absorbed and released by a *jiva*.

All the inanimate substances that come to be used in our lifetime by us have been used and left by some other *jiva* with an *audarik* body. Gold, silver, jewellery, metals, various chemicals etc. are *pudgals* absorbed, used and released by uni-sensory *prithvikaya jivas* in the form of bodies. Cloth, wood, various items of furniture and other substances that are useful in our life are all *pudgals* absorbed and released by vegetation *jivas*. Ivory, pearls or other such animal-based substances are all absorbed and released by those respective *jivas*.

Thus the visible gamut of this universe is in fact the gamut of *paramanus*. All those *paramanus* have been absorbed and released by all the *jivas* of the world not once but many times. There is not one *paramanu* in the entire universe, which has not been absorbed or not touched by some *jiva*. For, every *jiva* of this world has been born and dead at *akash pradesh* – sky space – infinite number of times. If it has not left even one sky space, then how could it have left even one *paramanu* that was located at that sky space?

Thus all the *paramanus* of this world which are absorbed by a *jiva* are all earlier absorbed by other *jivas* in the past. Those *jivas* have absorbed, utilised and released these *paramanus*. This *jiva* too has absorbed and released these *paramanus*. Again it has absorbed the same *paramanus*. For, in the universe, there are infinite number of *jivas* and *paramanus*, infinite wandering of the *jivas* in the *sansar* and infinite absorption of the *pudgals*. Now, even if one *jiva* absorbs one *paramanu* only once, it will have absorbed all *paramanus*. Then what is left for the other *jivas*? However, the *jiva* absorbs *paramanus* many times over. Thus, the same *jiva* repeatedly absorbs the same *paramanus*. The same happens with the other *jivas* too.

Thus, what can be inferred after deliberating over the relation of a *jiva* and *paramanu*-absorption, is that none of the *paramanus* that a *jiva* absorbs, as many times and in as many forms is ever

a fresh one. For, they have been absorbed and released by somebody or this *jiva* itself. How can that, which has been used and discarded by one, be ever called fresh? That is to say, a *jiva* never gets fresh stuff. Here Srimadji's statement is proved true. He has said –

सकल जगत ते एंठवत

What is aintha – left-over?

In our practical world, if someone leaves behind half-eaten food, and it remains in the plate, that is called *ainthu*. If one uses it, touches it, eats a little of it and leaves the rest, then it is *ainthu* – left-over. Now the leftover may well be very tasty, may be something that the mind loves, may be very expensive, but once it has become a leftover not even a common man would eat it. It is consigned to garbage. There some beggar or a crow or a dog might eat it, but no worthy person would ever. Why, howsoever hungry one might be, one will not eat leftovers.

Brothers! I ask you, if you are passing by a marriage hall and out there in the garbage is lying a piece of a sweet or savoury that you like very much, would you pick it up and eat it? No, never! Looking at it, instead of your mouth watering, you might even develop nausea. You may not even like to see it. Ah! Not just that! You take lunch in the morning and leave behind some food, and if the same plate is brought to you in the evening with the same leftover food along with some more fresh ones, would you like it? No! Leftover is absolutely discarded. Whether it is left by us or by others. It is not eaten at all. You train your young innocent child the same way, don't you? 'Son, never eat leftovers!'

If you really think over, even a beggar would not be as pleased to eat leftovers as he would be with fresh food that you offer. The poor fellow is helpless, the fire in his stomach is raging, does not get any food anywhere, cannot bear the hunger, so he

rummages through the garbage and eats leftovers. But in reality, even he does not like to eat such food.

So it is proved that the entire human race despises leftovers, hates leftovers. They do not like leftovers. Whatever be the worries, but leftovers are not wanted!

Srimadji is aware of this state of mind in the humans. That is why he has compared the transitions of the inanimate world with leftovers, and has struck a massive blow on our desire and possessiveness, on our ego and conceit.

The entire world is like a leftover substance taken and left by some *jiva* because of the transitions of the *paramanus*. All substances coming to you, whether they are costly or insignificant, are all somebody's leftovers. Whether it is a diamond worth 125,000 brought and fixed into a ring, worn on a finger and flashed around, or a bungalow costing a million where you live in pride, whether you are walking in the clouds wearing a 2,000 worth saree, or you have just gobbled rich food with some thirty-two varieties and are now making fun of the poor, whether you are blinded with the wealth worth billions that you have amassed, it is all leftover in the plate! Nothing better!

Brothers! Just try telling a person who is making faces looking at a beggar eating leftovers, that 'whatever you are enjoying, thinking it to be fresh, and are wallowing in pride, is all leftovers. There is no difference in that beggar and you. He is eating leftovers and so are you. Why, what he has is the leftover from one person, but what you are taking has been released infinite number of times by infinite *jivas* of the entire world. Then what are you proud of?

If you understand this principle, then all the *moha* that we have for the *poudgalika* substances, and the pride we harbour after acquiring them, are both demolished in one moment. How can one, who is truly a *jnani* person, who has understood the

depth of the transitions of the *paramanus*, ever desire *pudgals* and be proud of his ownership over them? Man is establishing ownership over many substances; if someone challenges the claim, he establishes it with force. Ah! He even steps into a court to prove his ownership. But the entire world is like a dream. Not even one *paramanu* in this universe has ever belonged to anyone, neither will it ever. One *jiva* has a time limit of living with a *paramanu*, lives only as long together and then invariably falls apart. How can ownership be possible there?

Srimadji has compared the substances in the material world with dreams. Do the substances seen in a dream ever belong to anybody? Can these substances ever offer happiness? Can satisfaction be experienced ever? Brothers! You may have seen sometimes in your dreams that you have had a very rich meal. Do you wake up and inform at home that you are not going to eat that day, that your stomach is full because you ate in your dreams? No, food from your dreams cannot fill your stomach. The poverty of one who has become a king in his dreams does not diminish. The mind does not get satisfied with the joy experienced in the dreams. For, dreams are not a reality. Similarly, the *paramanus* of the world do not get satisfied with such transitions. *Atma* is *chetan*, while the world is *jada*. The *chetan* is satisfied with feelings of *chetan*, and not with feelings of *jada*. *Jada* feelings are of a changing nature, but the pure *chetan atma* holds the power of infinite happiness. One who learns to obtain joy from the *chetan*, from the *atma*, will never be short of joy. The joy of *atma* is such a kalpavriksha – wish tree – which never enters fall. It is always in spring. It is always in full bloom.

Brothers! That is why Srimadji says that one, who has recognised the feelings of the material world to be like leftovers or dreams, is a true *jnani*. Rest are all pseudo-intelligent. They say one thing and do another. Unless there is a disinterest within

towards *pudgal* substances, the knowledge is only expert oratory, and nothing more.

Now, telling us who can certainly attain *moksa*, Srimadji says –

स्थानक पांच विचारिने, छठे वर्ते जेह;

पामे स्थानक पांचमुं, एमां नहि संदेह . . . . . १४१

Six statements were discussed in the *Atmasiddhi Shastra*. 1. *Atma* exists, 2. It is eternal, 3. It is a doer of karma, 4. It suffers the fruit of karma, 5. *Atma* can attain *moksa*, and 6. The means to *moksa*.

These six statements were explained for the benefit of the curious *jivas*, in a very elaborate way. Five among them are to be thought over, and one is to be acted upon. If after understanding the first five statements and a deep contemplation done over it, the mysteries of the *atma* begin to unravel before our eyes. Thinking is a very important spiritual activity, which is in the form of thought. As the contemplation of the *jiva* begins to clarify about each substance, the magnanimity of thoughts, the generosity of action and purity of feelings begins to grow. This purity is itself the diminishing of attachment and aversion.

The diminished attachment and aversion create a unique and favourable situation for the devoted pursuit of the *ratnatraya*. As a result, the *jiva* goes on progressing on the *moksa* path. Here too, the same thing has been said, that if the *jiva*'s efforts towards attaining *moksa*, in the form of the sixth statement, go on progressing, then *moksa*, in the form of the fifth statement, will certainly be attained. The devoted pursuit of *moksa* is a relative state. In spite of it being the original state of the *jiva*, it is essential to pursue the three gems.

Therefore, there is first the *vichar* state – contemplative state and then the *dhyān* state – meditative state. Srimadji has,



therefore, placed a great importance on ‘*vichar*’ in *Atmasiddhi Shastra*. The state of thinking, which begins, with the thought of attaining the *atma*, allows the thought of *atma* to sprout in the own *atma*. Thereafter, a quest for the path told in the scriptures awakens in a dispassionate feeling. This dispassionate state can understand the background of the goal of the *atma* in a proper way. And the firm belief, in the unity of the path of *moksa*, that it is the same at all times, that there is no other path, stabilises within the *jiva*. This may be called a good thought. Once good thoughts awaken, the *jiva* on the path of progress begins to go deeper into introspection to experience the principles in a proper way. In doing so the *jiva* becomes aware of the difference between *jada* and *chetan*.

Going beyond that, it gets a proper understanding of all the six statements in its thoughts. Once this is done, the great benevolent *Gurudev* passes the order that, ‘just as you have introspected to understand the six statements, if you think about the sat-chid-ananda true form of the *atma* and stabilise within, then you will also realise the *atma*. The thoughtful state of the magnanimous *sadhaka* who has realised the soul, develops the ability to perceive all faiths from the *anekanta* viewpoint and accommodates all within the self. And ultimately that stage arrives where the state of thinking is transformed into the state of meditation.

A proper analysis of the five statements and meditation help attain *moksa* that is in the form of the fifth statement. Thus, the thought process that has begun with the quest for the goal of the *atma*, transforms into a tremendous effort for the attainment of *moksa* and brings the experience of the infinite bliss of *moksa*.

Thus, *Srimadji* removes the doubt from all the *mumukshus* by unambiguously stating that the *jiva* in devoted pursuit of the path of *moksa* certainly attains it. He unhesitatingly tells us that

if there is thinking with faith followed by conduct, then attainment of *moksa* is certain.

Now, ultimately where Srimadji dedicates his own faith remains to be seen . . .

## *In spite of the body, the state of those . . .*

The superior-most fruit of the devoted pursuit of the three gems is *nirvana*, freedom from body, absolute purity, and ultimate transformation of the fundamental form of the *atma*. First there is freedom within the body and then there is freedom beyond the body. This devoted pursuit transforms the *sadhaka* into the *sadhya* – the goal and provides *siddhi* – attainment. That is also the ultimate and supreme goal of the *jiva*. Those who have attained this goal, who have awakened the state of the supreme soul, are always worthy of salutation.

At the outset of *Atmasiddhi Shastra*, Srimadji saluted such a *Sadguru* who had attained the inner state of *atma*. As I had mentioned on the very first day, that any treatise begins with an invocation. The devotion of the Indian mind desires to dedicate its faith towards the *Ishta*, the one prayed to. Indeed, the invocation is done with a noble intention that the treatise may be completed without hindrances. Therein the composer of the *Shastra* dedicates his faith at the feet of his propitiated God. He renounces his own ego and possessiveness. He even places the treatise at the feet of the *Ishta*. Thus, naturally the responsibility of protecting those who have sought refuge, goes on to the *Ishta deva*.

The first invocation was done after saluting the *Sadgurudev*. A salutation was offered in appreciation of his munificence, at the valued feet of that *Sadguru* with whose unlimited benevolence the *atma* was realised, the self attained the self, the infinite sorrows of *sansar* came to an end. Similarly, the Indian tradition offers a benediction - mangal prayer at the end of a treatise too. The composer of the *Shastra* is overwhelmed within with the feeling of devotion as a result of the happy and impedance-free completion of that mammoth task undertaken, and bows down with inner faith.

The proper faith that prevailed within Srimadji is seen here. He had said in the initial pages

प्रत्यक्ष सद्गुरु सम नहीं, परोक्ष जिन उपकार

In proving this statement, if he had saluted the *Sadguru* at the outset, he now salutes the Jinavar while making the closing invocation. He dedicates his total faith at the feet of the Jineshwar. The benevolence of the Jineshwar *Prabhu* has filled his heart. He has experienced the unlimited compassion of the Jinavar. Others cannot feel what has been felt from experience; as such what will the others know?

Today there are many who have forgotten the *Arihant Parmatma* and the *Sarvajna*, and are blowing their own trumpets. However, they do not know of the unlimited benevolence of the *Sarvajna* on the spiritual path. Brothers, think! Who gave us all those spiritual treatises through which we are able to know the true original form of our *atma*, through which we can find the means for self-realisation, through which we can attain the path of devoted pursuit? Who made us aware of all these principles? Our infinitely benevolent omniscient Supreme Souls have told us all that, in the form of principles, devoted pursuit and the path, which they saw, understood, believed and experienced in their knowledge.

Here one fact is worth considering. In the *Antakrutang Shastra*, there is a mention of the effort of 90 *jivas* for the attainment of *kevaljnana*. These *jivas* attained *kevaljnana* through their *purushartha*. The moment they attained *kevaljnana*, their four *aghati* karmas were destroyed and they immediately attained *moksa*. Such *jivas* are called *Antakruta Kevalis*. They saw and experienced the entire universe in their *kevaljnana*, they scrutinised all the *dravya-guna-paryayas*, but they were not left with any time to offer a discourse after attaining *kevaljnana*. As a result, they could not tell anybody else about their experience.

Now, just think! If all the kevalis were to attain *moksa* like this then who would give us the principles? There is no totality in any knowledge other than *kevaljnana*. The power to perceive all the *bhavas* of the *Loka-Aloka* is there in *kevaljnana* alone. All other *jnanas*, whether *Avadhijnana* or *Manahparyavajjnana* are all incomplete. They are all equivalent of an infinite part of *kevaljnana*. Therefore, nobody else can narrate the complete knowledge of *atma* and other substances like the *kevaljnani Bhagawant*. So the question is whether we would have had these spiritual *Shastras* that we have now, if all *kevali paramatmas* were to be Antakrut Kevalis and would have proceeded to attain *moksa* immediately after *kevaljnana*. We would not have been able to attain the path of *moksa*. The path, which the *Sadgurudeva* has indicated, is also based on the principles propounded by the *Jineshwar Bhagawant*.

The tradition that has been coming from *Bhagawan Rishabhdev's* times, has been continuing unbroken for more than millions of years. The credit for this goes to *Jineshwar Bhagawant*. Therefore, we are infinitely indebted to them. That is why, *Srimadji* while finishing this *grantha*, dedicates his own faith at the feet of *Jineshwar Prabhu* in this final *gatha* –

देह छातां जेनी दशा, वर्ते देहातीत,  
ते ज्ञानीना चरणमां, हो! वंदन अगणित . . . . . १४२

Aha! What an unparalleled state! In spite of having a body – deha, if one does not have an awareness of it, it is a state beyond the body – dehatit state. The body is there on account of the previous *karmas*, it has its own *dharma*s, it has its own natural transformations. The *atma* is locked within this body. It cannot escape until the release of this body. In spite of all this, the *atma* is beyond the thought of the body. The body exists but the feelings for it do not. The body existing is one thing, while the awareness of the body existing is another.

All sansaric *jivas* have a body. Only the Siddhas do not have one. What is a body or a state beyond a body to those who do not have a body at all? Nothing. Those who do not have a body do not have any feeling or lack of feeling towards it. Therefore, Srimadji has taken into consideration the state beyond the body in the *Arihant Bhagawan* with a body and not the *Siddha Bhagawant* without a body, while offering his salutation.

The *Arihant paramatma* also has the same kind of body as any common *sansaric jiva*, made from *audarik pudgals*, and endowed with the disposition of decay, degeneration and destruction. All other sansaric *jivas* have a feeling of the body along with the body. That is to say, they have an ability to feel the happiness and sorrow of the body as their own. They can feel the transformations taking place in the body. They have a joy or sorrow for the beauty or ugliness of the body. The rati-arati of the healthiness or unhealthiness of the body affects them. Thus, the *mohaniya* types connected with the body are the feeling of the body – *dehabhava*. Those *jivas* who are not free from the illusion of *atma*, who have not yet given up the concept that body is the soul, continue to remain in *dehabhava*. But after the illusion is dispelled, and after the awareness that ‘I am the soul’ occurs, the *dehabhava* gradually declines. Even after the attainment of *Samyak darshan*, there may be a faint presence of *dehabhava*, yet the *jiva* partially experiences the state beyond the body. However, it is not continuous. It occurs sometimes, and does not at other times, because the *charitra mohaniya* is not completely destroyed. Unless the *charitra mohaniya* is completely destroyed, the state beyond the body does not arrive. *Arihant paramatma* has completely uprooted *mohaniya*; as a result their state beyond the body is natural. Srimadji salutes such *Arihant* Jineshwar in whom prevails this natural state beyond the body.

Here a question arises as to why Srimadji, while saluting the *Arihant Paramatma*, did not recall any of his other qualities except the *dehatit* state? The *ananta chatushtaya* of the *Arihant Parmatma* are awakened. In addition, there is also the rise of the infinite characteristics like *anant kshama*, *anant santosh*, *anant nirved* etc., which are not only worthy of our respect and salutation, but are also to be emulated. Then why did Srimadji not give an importance to any one of those and picked up only the *dehatit* state?

Srimadji is placing this *Shashtra* before *jivas* like us who possess a body, in whom there lies *dehabhava*. In our soul too, there are the same qualities as those in the *Arihant paramatma*. His qualities are expressed, while ours are concealed. These qualities being concealed cannot be experienced. But our body and the *dehabhava* is so expressed that it can be experienced every moment. The *dehabhava* does not disappear even for a moment. Whether in sleep or awakened state, the transformations taking place in the body are experienced. Anything that happens even in the minute-most pore of the body is immediately registered. The joy or sorrow arising out of that is experienced. But we are unaware as to who it is that experiences. If we look a little deeper and think, then we realise that the one who realises the vibrations in the body is somebody else. And we understand that it is different from the body. However, we do not look deep. We think only on superficial levels. Hence, we do not come out of the *dehabhava*. Thus there is a constant feeling of the *deha*. That feeling is the *deha-adhyas*. As long as the *deha-adhyas* is not removed, the *atma* cannot proceed on the path of progress.

Therefore, Srimadji has referred to the *dehatit* state of *Arihant*, firstly to draw us away from the *dehabhava* and start us off on the path of spiritual progress, and secondly, because we recognise the body very well, to tell us that it is equally essential to recognise the *dehatit* state too.

Indeed, *jivas* like us, who remain in *dehabhava* always, must be wondering how this dehatit state is attained. 'How can the body be denied while it is present? How can one believe that the body is not there even while it exists? How can one remain aloof from the pain and agony that is happening in the body? How can the feeling of happiness and sorrow be avoided?' These questions are apt for all of us. But the sages too have given an equally apt reply to those questions. They have experienced, believed and they tell us the same that the *jiva* experienced the joys and sorrows of the body etc., infinite number of times in the infinite past, but that has not benefitted the *jiva* at all. All these experiences were momentary and perishable. Once the *jiva* has experienced the *atma*, then the infinite experiences of the body-happiness become inferior. Once the *jiva* stabilises in the experience of the self, it does not ever want to go away, whatever may happen to the body then. Someone may apply the paste of cool sandal or hundreds of scorpions sting together; all that is taken in the stride. To an *atma* which is immersed in the experience of the self, these experiences of joys and sorrow of the body are totally insignificant. They do not notice this at all. The ecstasy of self-realisation is unique. Therefore, such experienced sages tell us to relinquish the *vargana* of the body. The *atma* needs to stay in the body. However, if it does not retain the *vargana* of the body, it is in its own bliss despite being in the body by going beyond it.

As long as the seed of coconut is attached to the shell with *vargana*, it cannot express its independent entity. However, when it breaks away from the shell and dries up the juices of *vargana*, it can immediately show the external world that it has a separate existence, despite being packed within the shell. When you pick up a mature coconut and shake it, you cannot miss the fact that the seed is independent inside.



Well, similarly, one who has relinquished the *vargana* of the body, in spite of being a resident in it, experiences one's own independent existence. This state is the *dehatit* state. The incessant experience of the true eternal form prevails. The *jnayaka bhava* of the *atma* is only in experiencing its self. Srimadji salutes innumerable times at the feet of such a *jnani* the supreme soul *Shri Arihant Bhagawan*. In the first invocation he saluted the inner feeling of the *atma* and in the end another invocation salutes the feeling of the supreme soul.

How many salutations? Not hundreds, thousands, lakhs or crores, but innumerable. *Prabhu!* Your *vibhuti* is infinite, salutations to you are infinite. When does *ananta-vandan* occur? Only when the ego within is totally diminished. Srimadji accepts servitude at the feet of the Jineshwar and offers innumerable salutations. Indeed, what respect towards the Jineshwar! Only the heart of those, who have got the greatness of Jineshwar settled in their heart, can bow at the feet of the Jineshwar and not at those of others. Srimadji has dedicate his own faith and devotion at the feet of the Jineshwar.

That is it! *Atmasiddhi Shastra* ends here with the offering of prayers at the feet of Jinavar. We have analysed this *Shastra* for four months here. The thoughts in this *Shastra* are very sombre and cryptic. Every word of that person who composed this *Shastra* is coming from his own self-experience and it is valuable. If a *chhadmastha* (*ajnani*) and *alpa jnani jiva* like I, tries to unravel such a deep grantha, there are bound to be inaccuracies in it. It is but natural that I could not do full justice to the thoughts in this *Shastra*. After all our intellect has a limit and the thoughts in the *Shastras* are unlimited. How can one with limits describe the unlimited? Therefore, if there has been any lapse while expressing the wonderful thoughts in the *Shastras*, I take this occasion of the ending of the *Shastra* to seek pardon at the feet of Sri Jineshwar.

What a strange coincidence on this auspicious day, that we have completed the study of the composition of the great Srimad Rajachandraji, today, which also happens to be his birth anniversary. Srimadji has taken birth on this earth and benefitted the consciousness of the public to a great extent. He himself attained the fact of the soul and opened up the path for others. The greatest benevolence he has done us is the simplification of the principles propounded by the Jineswar from the viewpoint of language. He has offered the same to us in the form of poetry, letters or maxims, which a common man can easily understand.

Indeed, for those in whom the *mumukshuta* is awakened, Srimadji's literature is really helpful. A person who evaluates Srimadji's literature in an impartial state without any coercion, will be able to rise above attachment and aversion. The deep study of the *Shastras*, relinquishing the tradition of ego, can be certainly helpful to a *jiva*. Like the *Atmasiddhi Shastra*, he has one more unique poetic composition - अपूर्व अवसर गुणस्थान क्रमारोह -. That too is greatly beneficial to a *jiva* desirous of spiritual progress. It is highly necessary that all *jivas* should listen to, think and learn Srimadji's *Shastras*.

One more thing . . . We have read it at many places in the literature of Srimad Rajachandra, but I shall relate my experience. In 1973, I was at Matunga, Mumbai for my Chaturmas. I was then writing my thesis, which also included Srimadji's literature. To know more about Srimadji, I went to his daughter Jawalba at her residence. She was old and unwell, yet she welcomed me with love and enquired about my welfare. When I told her that I needed to know something about the personal life of Srimadji, she was greatly pleased. But Jawalba had been very young during the lifetime of Srimadji.

She admitted this and told me that it was not possible for her to know him from that viewpoint. However, she said, "I remember but one incident from when I was about 8 or 10 years

old. Father had finished food and was strolling in the verandah outside. I went there and noticed tears in his eyes. I did not like it and asked him the reason for the tears. I was a kid, would he tell me? Then I went in and brought along my grandmother from the room within. Grandmother saw the tears and asked, ‘*Bhai!* You are shedding tears? What is the reason?’

Father replied and I recollect that answer even till date. He said, ‘Mother! Jain *dharma* has been made into pieces. How many are the *matas*, paths and cults within? All believe their own community to be true and try to prove the others as false. Such is the growth of aversion and jealousy in the name of *dharma*. *dharma* is not something that you can tie up in your back-yard. *dharma* is all encompassing. It is not in the cult, but in the *atma*. Today the stubborn *jivas* do not understand and I am sorry about that. Those are the tears that have come to my eyes.’

Jawalba said, ‘I may have got the words different, but the feelings were certainly these.’

Brothers! This is the matter heard directly from Srimadji’s daughter. Such lofty thoughts of Srimadji should be the goal for all of us. He has repeatedly written in his letters etc., ‘I am not in any gachcha or sect; I am in the *atma*.’ Let us also desire to live in the soul and not in some *mata*, sect or community. Let us give shape to Srimadji’s feelings.

Today is also the birth anniversary of another great man. That is Mahapran Lonkashah. Almost 500 years ago this person studied the *Shastras* deeply and exploded the true principle and held the red light before the people. He removed with a great effort the laxity that had crept into the *Sadhu samaj* and the *shravaka samaj*. He presented a fail-safe pattern for conduct and established the *Sthanakavasi* tradition. Lonkashah too had been a very benevolent experience. Let us remember such great people and offer them our hearty homage today.

Today I want to place before you my small expectation from you, at the end of this *Chaturmas*. I had told you on the very first day of *Chaturmas*, that I wanted a *Gurudakshina* from you, in the age old Indian tradition of *Rishis* and *Munis*.

Not in reciprocation of my serving you such a wonderful spiritual treatise, but as a fruit of our daily *mantra* – ‘I am the Soul’. We have everyday contemplated on ‘I am the soul’ for ten minutes after the discourse, so that all of you may awaken the same goal within you. Let there be an awareness in your minds, let this call ‘I am the soul’ be echoing in every pore on you. Please try! I only desire that you experience ‘I am the soul’. Those who make a tremendous effort – *purushartha*, will certainly be successful.

That is all! I close this discourse with a demand for *gurudakshina* in the form of your experiencing ‘I am the soul’.

### *Silent delineation . . .*

The unwavering, true experience of 'I am the Soul' . . . the excellent progressive detachment in the *Sadhaka* state . . . the *Upadhyaya* mode absorbing the unravelled mysteries of the voice of *Veetaraaga* . . . followed by the *Acharya* mode, as if representing the *Arihants* . . . various modes being attained one after the other in the *Sadhaka* state . . . with the tearing-off of the veil of *moha*, the transparent crystal-like brilliant state of *Arihant* . . . attainment of complete progress of the *atma* while in the body . . . and then the *Siddha* state in the form of freedom from the bondage of the body . . . the gradual progress of the *atmic* state . . . the sparks emanating from the developed *chetana* flying in all directions . . . the glow of the *atma* in the form of attainment of the supreme state of the six statements . . . the glow of the soul encompassing the soul as if saying 'I am the Soul'.

