



Shuddhatmine Namah !

Gurudevshree's Vachanamrut

SELECTED FROM SPEECHES OF
REVEREND GURUDEVSHREE KANJI SWAMI

(Engraved in Nandishwar Jinalaya)



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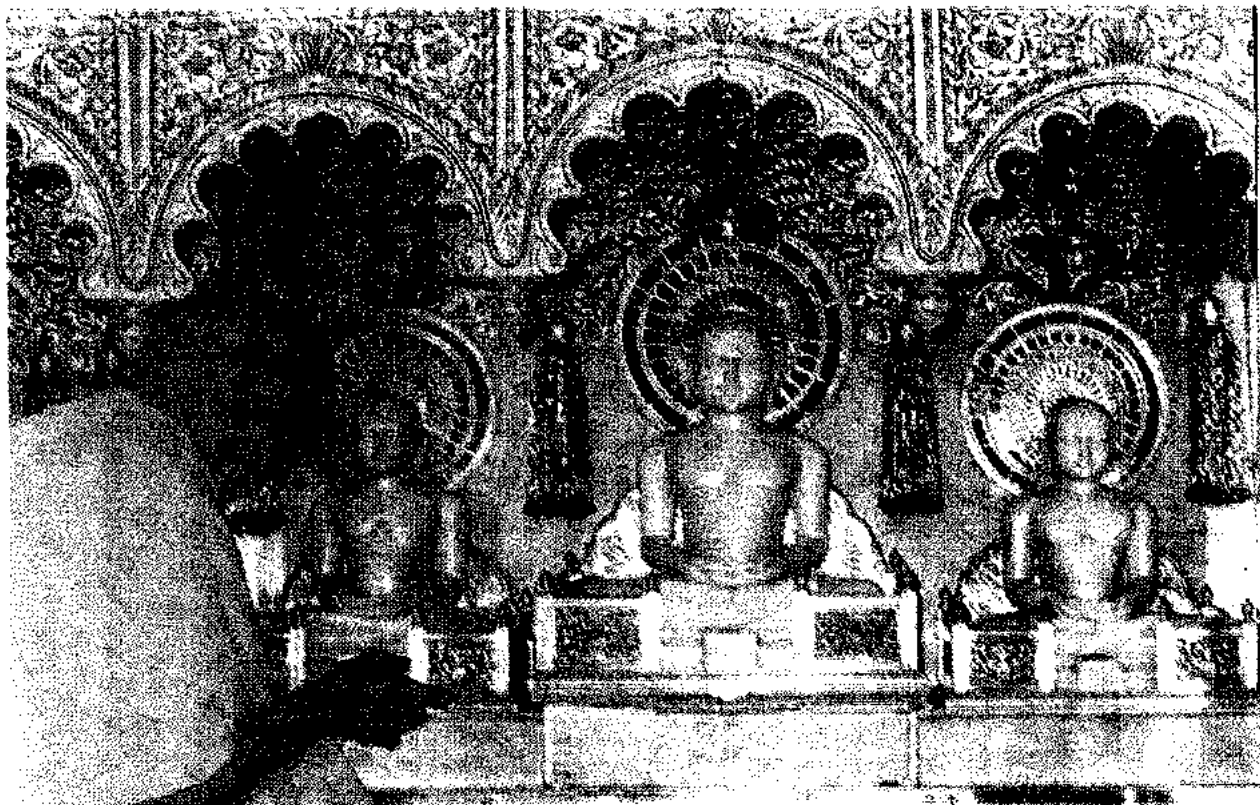
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Puja Gurudevshree is worshipping with offerings to Shree Simandhar etc. Jinendra Bhagwants.

WHAT IS

GURUDEVSHREE'S VACHANAMRUT ?

To Collect Gurudevshree's speech in so small unit is to taste a little sample. It is a vast; a vast very extended flow of speech given by them for years and years. It was unprecedented, unfathomable, unimaginable divine tune. As Shri Krishna's flute was making people mad, our Sadguru Dev Shree Kanji Swami's divine tune, way of speaking, method of explaining was wonderful, a miraculous power of words was making people mad, people were becoming thoughtful and cannot go away from his sermon for whole life.

Param Pujya Kanji Swami was born at a small village 'Umarala' in Saurashtra - Gujarat state on Sunday dated 21.04.1890. His parents, mother Ujamba father Motichandbhai both were of religious minded and from very childhood Pujya Shree Gurudev was full of ascetic feeling. He was tall, handsome boy whose eyes was showing unprecedented personality of high intelligence and strength. He always stood first in school and in Jain Pathshala. He was not satisfied by this worldly study He was feeling intensely, that 'what I am searching is not this'.

Once his pain for searching what he wanted was so intense that as a child separated from his

mother and what is his condition that way Pujiya Gurudev by the separation of truth once wept too much. He was working in his shop, but he only was searching for true religion and truth. As he was of religious minded, and simple have no interest in worldly life his relatives and acquaintances were calling him 'Bhagat' (a saint) At the age of twenty-two he decided not to marry and then observed austerities in Sthanakvasi Jain. Moreover he studied Shwetamber Agams. After austerities within short time he preached in so impressed way that people, were telling him 'Kohinoor of Kathiawad'.

From beginning Gurudevshree was hard worker and was firmly telling that who works hard and hard have no revolution of birth. He was yet searching what he wanted meanwhile once he found out one great sacred Agam namely 'SAMAYSAR' written by Shri Kund Kund Acharyadev. What he wanted, he attained. He read one by one 'GATHA' and he felt that he is drinking nectar. He achieved unprecedented joy by reading this scared book and came revolutionary change in his life. He abandoned Sthanakwasi Jain-religious sect. He told that now that I am accomplisher of Atma, a celibate follower of 'Digamber Jain Dharma' This made a great commotion, became terrible opposition, but for the truth, he left what he felt untrue – came at Songadh, set down alone in lonely place flow of

people turned towards this true Gurudevshree. Hearing Gurudev's speech haundreds of scriptures' learned men were surprising and with joy were telling: oh Gurudev ! yours preaches are unprecedented; we want to listen and listen. we are obtaining new and new thing to know. He was preaching Samaysar, Pravachansar, Niyamsar etc. scriptures. He showed form of nine tatva, form of SyadVad, form of Samayktva, form Nischaya - Vyvahar etc. many forms. Gurudev often was telling: 'Samaysar' is the excellent Agam' !

Oh ! What is the glory of Gurudevshree ! Gurudevshree's substance was wonderful, it was divine. His substance was of 'Tirthanker'. To have birth in such Shree Gurudev's era is most rare opportunity. What I gain, so for I humbly with wetted heart-heartily bow down in his lotus foot by devotion !!



PREFACE

It was natural sparking of thought from where I started to translate 'Bahenshree's Vachanamrut' and yet when I have not completed this translation my sister Shrideviben gave book in my hand expressing her feelings that, first should be this and it was Param Pujya 'Gurudevshree's Vachanamrut' the same, which was given to me by Param Pujya Mataji with her own holy hand at the time when 'Gurudev's Vachanamrut' was published. I accepted immediately and started to translate simultaneously.

Atmarthi Shri. Dilipbhai Dagali and his family members are very co-operative in this work. Shri Dilipbhai was worthy dictionary for giving me implied meaning of any word of 'Gurudevshree's Vachanamrut' at any moment. He encouraged me a lot in translating 'Vachanamrut' to English language. He gave me enthusiasm, even though it was very hard and responsible job to translate 'Vachanamruts' as fulfilling with true implied meaning in English language. I beg pardon of readers in case of any mistake, kindly forgive me and guide me. Murabi Manjulaben Dagali also gave me implied meaning of words. Thanks to them.

This work was time consuming one. But it

became possible when my Sisters gave me support by making free from all of my routine responsibilities. Here I express my heartily thanks to Pujya Ushaben, Shreedeviben and Dr. Rajshreeben. My brother Nayanbhai encouraged me to write and Smt. Meenaben Nayanbhai Bhalani also supported me. Sincere thanks to both of them. I also express my gratitude to my late parents who gave me this religion in inheritance and gave me education at the time when girls have not to take more education in our society. I bow down to them with obligatory feelings.

I cannot forget three students of English medium. My nice Rujeeta and Niyant Nitinbhai Dholakia both helped me in composition on computer. And Yash Sameerbhai Bhalani of age nine years once gave dictation from rough work to fair. At that time he was telling me 'I am soul', 'I am Jiva' – I surprised, I asked how he knows all these! He replied me as he was the student of Shree Kiritbhai Gosalia's English medium class at Chiploon and I feel that this will be useful to such future generation and by such incidence I inspired more. Thanks to these three children.

Unless Shri Nitinbhai Dholakia & Smt. Nitaben Dholakia's help in this job could not have been completed. My thanks to them for providing their knowledge, computer and designing skill and all

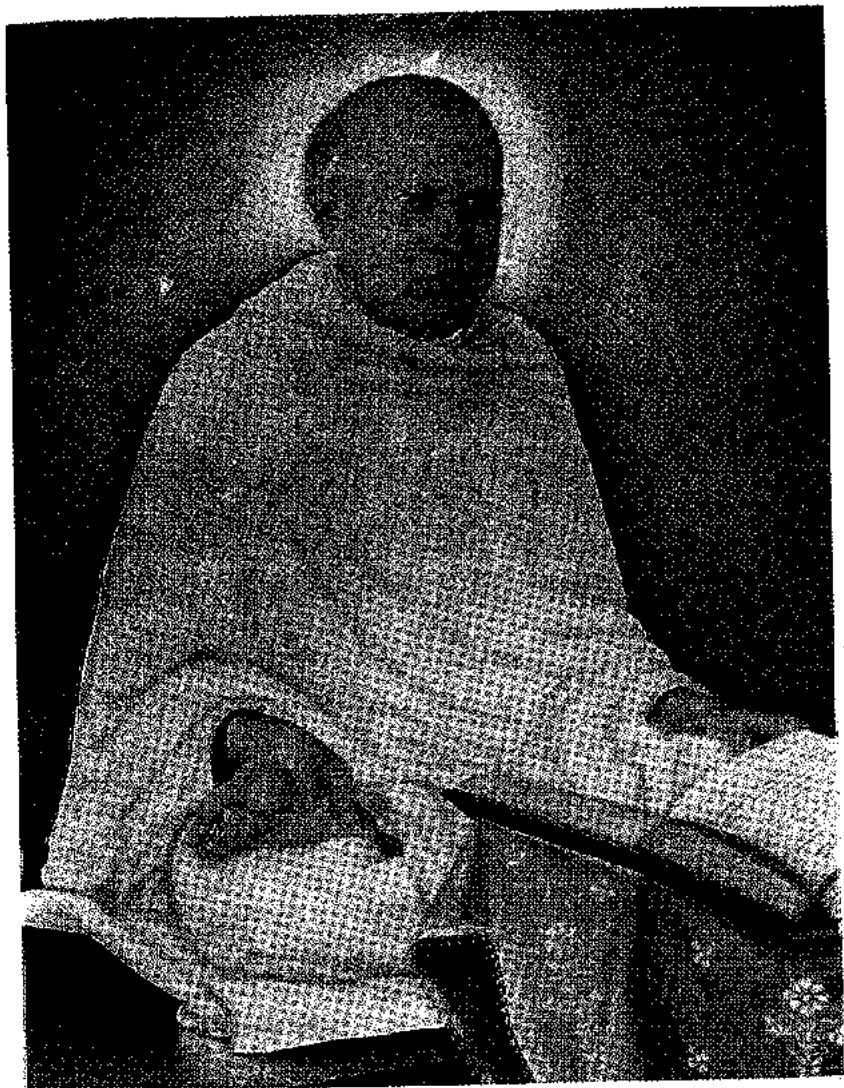
type of arrangement to make this publication.

I cannot forget Shri. K. V. Thomas, who is a founder Trustee member of KPES English School, Bhavnagar who shared his knowledge in English language by composing, proof reading and art. My sincere thanks go to him.

I beg pardon of Param Pujya Gurudevshree and Param Pujya Mataji if with my little knowledge cannot preserve any implied meaning or have any error. I apologize for it as please forgive me.

This is the path of self-experience preached by Param Pujya Gurudev in his divine tune for years and years. My Koti Koti Pranams to such grand super human having Divine Power, Supreme Param Pujya Shree Gurudev !!.





**Yog : Param Pujya idol of spirituality
SadGurudev Shree Kanji Swami**

DEDICATED

At the lotus foot of

**PARAM PUJYA
GURUDEVSHREE -**

Creator of spiritual era.

With Devotion

-- ASMITA



NAMAH PARAMATMNE !

GURUDEVSHREE'S

VACHANAMRUT

**Selected from speeches of Reverened
Gurudevshree Kanji Swami**

(Engraved in Nandishwar Jinalaya)

ॐ Natural Chaitanya Bliss !

1



By the Nischaya sight (chief sight) every Jiva is the form of Parmatma only. There is no difference in Jinver and Jiva. Let he may be of one sense Jiva or may have Jiva of heaven. Those all are in state. In the form of Atm-substance is Parmatma only. From state whose sight moving has become sight on own form he also sees own self as the form of Parmatma and to every Jivas also sees as the form of Parmatma. Samyag-Drashti (of right sight) to all Jivas knows as Jinver and knows Jinver as Jiva. Oh! How much vast is sight ! Oh! If this statement understands then becomes

welfare (of Atma); but they who prevent such confession fortress of wrong belief are not at an end ! Here it is said that the essence of twelve Angas (name of scripture) is that to take Atma in similar sight of Jinver, because the form of Atma is similar as matma. 2

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I am whole idol of Gnayak, even one portion of concept is not mine - such feeling of self support lives, that is the cause of freedom (salvation); and a portion of concept even is form of supporting to me - such others support's feeling lives that is the cause of binding. 3

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By Darshan pureness only is Atma attainment 4

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What is the real remedy for bringing the end of revolution of birth? 'With the restraint of substance attained up to neck, once again struck back', there what remained to do? - The path is anyway different only; at present beginning is doing by reverse only. This deed division is not the path of salvation, but highest aim Atma and of Samyag Darshan (right belief) etc deciding the own form to do self - experience that is the path; specific absorbedness in experience is the path of follower of Jainism and more than it also to play

in own form is the path of Muni. Occurring with outward religious vow - rules then is to reveal of imperfectness - weakness. Oh! Oh! There is so much change in the origin statement of the path of salvation. 5

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Beginning by the aim of completeness is the only real beginning. 6

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Of whole doctrine's essence in essence then is leaving outward, that is to be introvert. Srimad has told Ne ! (addressing word) - 'Created by illusory concept all this Sansar (worldly life and activities), observing in introvert no time is in becoming destruction.' In knowledgeable's one statement is full of infinite seriousness. Oh! Who will be lucky to him will come interest of this real form and the impressions of this real form will go down in deep. 7

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If thought of cause is taken then binding - salvation two sides are there and not taking its thought if only not desirous real form is taken in aim then own state reveals. 8

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Removing the skin if does shoes yet cannot repay obligations such an obligation is of Guru (priest) etc. Instead of it usurping his obligation that is infinite Sansari (of worldly life). To whom to listen its also who has no discrimination he is not worthy

for understanding Atma - is not deserving. Who has no suitability of even worldly justice - morality such Jivas do reading of scriptures and who goes to hear them that listener is also not deserving.

9

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Bhagwan Atma is the idol of Kevel Ganyan (omniscient) and this body is inanimate dust - clay; to it where is the touch of Atma? - Because all matters in own substance living absorbed in soul own infinite of attributes to circle is kissing - is touching, yet they mutually one to other is not touching. Oh! Bhagwan Atma touches to his own strengths and states but does not touch to an atom etc. or it's states. Gnyayak Atma to own infinite attribute nature and to its pure states are kissing, touching, but without it body, mind, speech, karma (activity) or wife - son - family etc to outward any substances is never touched, is never touching. In this Bhagwan Atma who is quite indifferent from another who has established his sight that Saint always doubtlessly behaving with experiences one form of knowledge to own Atma only.

10

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Whole substance and state having knowledge of both yet to keep aim towards whole nature, to take linkage of Chaitanya state towards whole substance, it reveals equanimity in inner heart.

By self-support, destroying the binding which pure state revealed to it Bhagwan says the path of salvation that is to say is told religion. 11

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Devotion means to worship lovely. To whom worship? To worship own form. My own form is pure and unspoiled - is Siddha - Doing its real understanding to worship it, that is the only Nischaya (Chief -three tense foremost) devotion, and that is only highest aim prayer. In lower stage feeling of devotion of Dev - Scripture - Guru may come that is Vyavahar (subsidiary - concept condition) is auspicious attachment. Anybody will tell that this statement feels hard. But Brother! Infinite saint doing understanding in a moment of separate real forms, being cool down in own form - doing Nischaya (chief) devotion of own form - has gone to salvation, at present some are going and that way only ones infinite Jivas will go in future. 12

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In whose aim, in likeness and in love has stayed only feeling of Gnyayak to him does not like to stop in auspicious concept or anywhere else. Oh! A strong eagerness is for going in inner Gnyayak nature. Of outward - feelings of merit and demerit which are not in Atma nature and of its fruit - to whom is interest and love is to him is not the love

of Gnyayak nature, and who felt the love of Atma's Gnyayak's feeling to him from the beginning of merit's state whole universe is not the subject of love. Oh! Such Gnyayak feelings to whom have interest to him, for his attainment always stays likeness and feeling. Who has love of outside that how world believes me, how become my reputation in world, if I know, then world believe me great, to him has not liking and love towards Gnyayak Nature.

13

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Activity of two substances is different only. Chetan is not doing activity of inanimate; an inanimate is not doing the activity of Chetan. Man who believes doing two activities to one substance he is of illusory sight, because to believe that one substance does two substances' work is not the opinion of Jin. In this world, what is substance is own nature only. Each matter by substance, by attribute and by state completely full is independent. Being thus Atma is the form of knowledge, so the condition of nature is only doer of Gnyan (knowledge) and in opposite feeling's condition ignorance, is doer of attachment and hatred, but never is becoming doer of another. Other's feeling (attachment etc. spoiled feeling) also nobody else substance is doing, because of in one substance is non - existence in other substance; yet becomes spoiled in state that

becomes by opposition of diligence or by weakness, but when knowledge becomes that is not in nature (in sequence) spoiled is destroyed.

14

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Bhagwan has told that the sight of state's fruit is Sansar (worldly life and activities) and of substance sight's fruit is asceticism - salvation.15

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*** Sight of accomplisher Jiva ***

In spiritual knowledge always Nischaya Naya only is chief; by its support only Dharma (religion, spiritual knowledge) happens. In scriptures of spoil states by Vyvahar Naya when is doing verbal statement there also motive to do Nischaya Naya main and Vyavahar Naya as subsidiary – that way to understand; because by diligence to reveal pure state in own self that is to say to pass off spoil state always Nischaya Naya is respectable only; at that time has knowledge of both Nayas but for revealing Dharma both Nayas are never respectable. By the support of Vyvahar Naya never Dharma happens in portion even. But its support then only arises concepts of attachment-hatred.

All the six substances, its attributes and of its states of own form for doing its knowledge at any time keeping chief of Nischaya Naya and

subordinate of Vyavahar Naya may be doing verbal statement, and some time doing Vyavahar Naya Chief and keeping subsidiary to Nischaya Naya do verbal statement; own self thinks in it also some time is doing the chiefness of Vyavahar Naya; and some time Vyavahar Naya in chief; in spiritual scriptures also Jiva's spoiled state is doing by Jiva own self so becomes and that is Jiva's is unparalleled state -in that way by Vyavahar Naya is telling – is explaining; but that at every time Nischaya Naya is only one is chief and respectable in that way knowledgeable are telling. For revealing pureness some time, Nischaya Naya is respectable and some time Vyavahar Naya is respectable to believe in that way is mistake. At three tense only by Nischaya Naya support reveals spiritual knowledge thus to understand.

Accomplished Jivas from beginning to end keeping the chief of Nischaya only is going to do Vyavahar subsidiary, so in accomplished condition by the chief of Nischaya's strength to who accomplishes is becoming more pure and is passing off impurity. By that way the strength of Nischay's chief becoming complete Keval Gnyan there is no chief – subordinate and there are no even Nayas (knowledge which knows one part of substance).

16

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Infinite attribute's own form Atma, of its one shape own form taking in sight, to it (to Atma) to one making aim to do effort of concentration in it that is the only first of all first remedy of peace - happiness. 17

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In Samaysar (Name of chief Agam - sacred book) Shree Kund Kund Acharya Dev has filled up the extract of spiritual knowledge alone. By the tradition of their only this Yogsar (name of scripture) and Parmatma Prakash: (name of scripture) etc. spiritual scriptures are composed. By the commentary of Samayasar etc. opening the secrets of spirituality flowing fall of nectar Shree Amrut Chandrasuri in Purusharth Siddhi Upay (name of scripture) says that Atma's Nischaya that is Samyag Darshan (right belief) Atma's knowledge that is Samyag Gnyan (right knowledge) and the firm position in Atma that is Samyak Charitra (right conduct); - such three gems is the salvation path and is the only nature of Atma by it binding is not happened. Binding happens by attachment; three gems are without attachment, by them Karmas are not binding, they are then the cause of salvation only. So Mumukshus becoming introvert attend upon

such salvation and have change in the form of highest bliss. Today only abode of infinite attributes Atma as own self do experience. 18



For revealing Samyag Darshan for doing experience of Atma first of all what to do? First of all by the support of listening knowledge do decision of knowledge nature of own Atma.

Every Jiva wishes happiness, then who has revealed complete happiness, who is such man, do his acquaintance and what is told form of happiness by that complete man know to it. That omniscient man's statement is Agam. So first of all what is told form of happiness of Atma in Agam that by Guru's insight knowing exactly, and taking its support, to take decision of knowledge nature Atma. Decision is deservingness and experience of Atma is its fruit. Where became liking to do such decision there in heart interest of passion (kashaya) becomes slow definitely. Without becoming slow the interest of Kashaya cannot reach to this decision.

First of all to take support of listening knowledge - in it which are real Agams? Who is the man of telling it? etc making all decisions are coming in it. In doing decision of knowledge form Atma in

doing decision of real Dev-scripture - Guru etc.
all together comes in it. 19

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Dharm Atma (spiritual Atma) like Bharat Chakravarti (name of absolute emperor) also at the time of lunch coming on road was waiting for coming of any Muniraj, and when Muniraj was coming respectfully with highest devotion was giving food for eating. Oh! As if in courtyard, Kalpvruksha (a fabulous tree in the garden of heaven having the power to satisfy all the desires of persons who sit under it) has given the fruit, more than that also pleasure becomes to spiritual Atma by seeing accomplisher the path of salvation. Muniraj to his own courtyard - To own self has sight of without attachment of Chaitanya nature and has feeling of abandoning company of all there to accomplish household comes such auspicious feelings. How much limitations of that auspicious attachment that much he knows. The path of inner salvation then is at an end of attachment changes by the support of Chaitanya nature. In religious vow of Shravak, (follower of Jainism) there is no statement of auspicious attachment. Which is auspicious attachment to it then is told merit in Jainshasan (command) and at that time to Shravak by the support of nature how much purity occurs that much is spiritual knowledge; that is the highest

aim vow and that is the means for salvation - as to know.

20

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Being impossible to break down to steady limitations substance condition, substance is not getting transition by the change in form of substance or by change in form of attributes; change in the form of attributes includes state. Substance by itself moves independently, moves by its own strength then opens it's state independently. Any body can change it forcibly or nobody explaining forcibly can open his state. If can explain forcibly to any body then Triloknath Tirthanker Dev take away all in salvation ! But Tirthanker Dev is not taking anybody in salvation. When one understands then opens own salvation state.

21

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When there is absorbedness in own form at that time peace is in state also, and in blissful essence of Atma is peace, peace and peace; in substance and in state pervaded in all parts peace. A thought was mixed up with attachment relieving that sorrow in state and in substance equality, equality and equality; in present condition also equality and in three tense substance also equality. Blissful essence of Atma outside and inside by all method is torn out; Atma crossing

the net of concept attains own form in the form of blissful essence. 22

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Money may stay or pass off that is not the matter of own hand. When merit changes a Shop burns out, insurance agent is break down, daughter becomes widow, money that is buried becomes coal etc. altogether all suitability is changing. Anybody will say that such happens sometime only? Oh! if merit is changed then no time will take to change all events. How to live to other substance is not your hand's matter even! So always steady treasure of happiness own Atma's doing reorganization cool down in it! 23

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Oh! Saints show fine united separate form of Atma. It is likely to listen it by bringing unprecedented love. Relieving the world's acquaintance, doing Atma's acquaintance by love is likely to do its experience inside. In such experience reveals highest peace, and of eternal time removes restless. It is difficult to get such nature of Atma's listening -acquaintance- experience; but at present for its attainment has come easy available time so oh Jiva ! forgetting all other you take your attention to your pure form, and dwell in it. That is only likely to do. 24

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Ascetic saint as Shree Kund Kund Acharya Dev's self experience's pleasant form of grace is scripture 'SAMAYASAR' (Chief Agam). Its glory is wonderful is unimaginable and extraordinary. Oh! this 'SAMAYASAR' then is the Agam for showing bodiless feeling; by understanding its feelings is obtaining bodiless state of emancipation. What to talk about Kund Kund Prabhu! but Amrutachandra - Acharya Dev also in commentary opening serious deep feelings of Atma's experience has done great obligation on world. These saints has renowned the origin path of salvation in the presence of world — has opened the cupboards of Chaitanya. 25

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What is the meaning of having merciful attribute? Atma is pure knowledge bliss nature, three tense ascetic nature – is God with merciful nature. Doing internal sight in it, not becoming production of attachment etc. pure state of Chaitanya - ascetic state – to produce that is mercy attribute. That is form of Atma, is form of Atma's nature. Samyag Drashti has such mercy religious, has not to ignorant.

In period of concept to Samyag Drashti may have concept of doing protection of other, yet in that concept, 'I am the protector of other' - such Atm feeling and pride is not there. He knows that the life of the other Jiva is by his worth by the cause

of his duration of life, in it I have not to do any thing; I am only cause. Oh! Religious man then at the time of life of other to him which concept of mercy to other happened and became deed of meeting stays only its knower, is not becoming karta (doer), then after how he becomes karta of other's life? Bapu ! (A kind word of addressing) I can keep mercy for another - such belief is illusory and ignorant feeling, it is the cause for long worldly life and activities. Brother ! Such talk of ascetic path is not anywhere else without omniscient God's command. 26



Which any beauty is in world, any holiness in world, those all are in Atma. Shree Kund Kund Acharya Dev has told in SAMAYSAR:

**Unity - going in chief time everywhere in beautiful universe;
so happen disputes - binding story in unity.**

-Such beautiful Atma taking in experience its all attributes' beauty and holy reveals altogether. One by one time in state taste of infinite attributes are together; it consists altogether in experience; but doing concept one by one attributes 'by consideration if wants to catch up infinite attributes of Atma then it does not catch up by infinite time. The Chaitanya state putting in one Atma in it its infinite attributes' state is certainly experienced with purity. Oh Brother ! Do zeal and enthusiasm

of such experience. Leave of outside, or of concept's zeal, because by it do not catch up Chaitanya' attributes. To Chaitanya state - to likeness winding up from outside firmly apply in inner heart, so that to you at once breaking concept with imperceptible joy infinite form of attribute will be own experience of Atma. 27

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By the concept of attachment who was divided which Jiva deciding of own form cooled down in inside, there was becoming division that stopped and alone Atma full of infinite attributes form of joy remained. I am pure, I am impure, I am binding, I am not binding, - which were such concepts that relieved and which only Atm real form remained. Its name is Samyag Darshan, Samyag Gnyan and that only is SAMAYSAR. SAMAYSAR is not these pages, not alphabets; they are inanimate. Absorbed in Atma's bliss that only is SAMAYSAR. Doing decision in right way of Atm - own form concept relieves, then full with infinite attributes' strength lived alone, which own pure Atm real form that is only SAMAYSAR. 28

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In worldly life and activities merit is in priority and in religion attribute are in priority. So knowledgeable is staying far from merit not mixing with own lordship in it knows with free from desire, and

ignorant becomes engrossed in it. Merit is one element, but by it does not become knowledgeable, by it does not become Atma's welfare. Who Jiva sees on merit prosperity, success - fame that, who does not understand difference, symptoms of Jiva - Ajiva is ignorant.

In Pravachansar (Agam)it is told that merit and demerit (sin)both, are not the attribute of Atma, so both are equal only by Nischaya - (in chief)

Not believing that method by merit in demerit there is nothing specific,

He is covered by illusion terrible limitless wandered in worldly creation.

As chain of gold and chain of iron both equally are doing the work of binding, in that way merit and demerit both are equally binding only. Which Jiva of merit demerit does never believe Avishesh (- equality), to him there is never end wandering in this horrible worldly life and activities.

To knowledgeable has discrimination of welfare - not welfare, which are circumstances of merit - demerit of it only he stays knower, which ever may be circumstances but knowledgeable knows it innocently.

29

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Pure Chaitanya Gnyayak Prabhu's sight, knowledge and experience that is accomplished condition. By it complete accomplished condition

will reveal. Accomplished condition then is pure flow of knowledge, but that is also not origin nature of Atma; because of full of accomplishment imperfect state. Prabhu ! (addressing word for 'God') you are lord of complete joy - real Chaitanya bliss God - is really Atma! In state may be attachment etc. let it may be, but substance by its origin form is not like that. That own complete joy Prabhu's accomplishment - in the form concentration accomplishment of accomplished condition - do in specified manner that by which your accomplished - salvation becomes complete. 30

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Restraining of desire of own form – to nature's steadiness Bhagwan (preacher) says 'penance'. In own form in form of rest of Chaitanya - of Gnyayak (Atma) to become to be heated without ripple, to become shining brightly that is penance, after being Samyag Darshan by non-passionate nature's strength desire of taking food etc. by breaking becomes steady in own form that is penance. Where is such condition inside there, in between not going in inauspicious for, not eating etc. of twelve kinds auspicious feelings are told penance that is by false belief. In it there isauspicious attachment that is advantageous - the cause of Nirjara – is not. By the strength of nature without merit - demerit increase of purity

and by portion by portion to pass off attachment that is Nirjara. 'तपसा निर्जरा च' - (with penance and Nirjara) thus is told by Shree Umaswami - Acharyadev in Tatvarthsutra (A sacred book) its meaning to leave eating that is not penance, but becoming playing in nature naturally eating is relieved that is penance. Such penance Jiva has never done in eternal time previously.

'I am whole full of joy perfectly complete Gnyayak real form' thus cooled down by the aim of nature there relieving attachment, eating etc also relieves. This way with the understanding of nature inside cooled down with peace that is only penance. Without sense of nature 'to stop desire, do abandon' thus says, but without sense by whose strength will he do abandon ? Where will be cooled down? The form of substance is not understood in reality.

In Atma food or any inanimate substance there is no acceptance - abandonment of another is not to take - to put by any kind. I am of Gnyayak nature without support. By such strength of trust is concentrated in own form inside the concept of eating etc. relieves that is penance and in absorbed of inner heart which is joy that is the fruit of penance. 31

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In Pravachansar and in Samayasar (both the

name of Agams) Bhagwan Shree Kund Kund Acharyadev and Amrutchandra Acharyadev's intuition is that what we are telling that way is only form of substance. And that is the talk of the house of omniscient we are telling from our self-experience. By understanding this own form, trusting in one - two births certainly becomes salvation - thus does the talk of Apratihata (not going back from what attained) feeling not the talk of to be disappointed which own form is limitless, is infinite, is independent, of it from inside after becoming real decision how can go back? By which feeling has trusted of complete, same feeling (self experience) is fulfilling whole pure Atm - position. 32

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In world generally such illusory beliefs are in practice that this world cannot be made without Karta(doer). One Atma can do of other's life - death, happiness - trouble, obligation - ingratitude, By the inspiration of Atma body can walk - move, can speak, karma (deeds) gives trouble to Atma, by somebody's blessings becomes welfare of other and by curse becomes not welfare, by the grace of Dev - Guru attains salvation, if we keep care in right way then our body can be well and if we do not keep attention then spoils body, a potter can make water-pot, a goldsmith shapes ornaments etc. But 'another Jiva's -welfare, not

welfare I am only doing.' Thus who believes he himself believes as the form of another Jiva and also 'of bodily matters' activity I am only doing' thus who believes he ownself believes form of bodily substance own form. So such kind illusory beliefs are proper to give up. 'Karta (doer) may be one substance and its karma(deed) may be other substance's state such never can be happen, because 'which is changed that state is karta, karma is state and the state is the deed - those three are undivided stages of one substance only; Moreover 'If of one substance's karta becomes other substance then the both substances becomes one because with karta - karma or with state - of changing can be only in own substance. If one substance becomes the form of other substance then, that substance destroys, that comes great fault. So to one substance to tell other substance's doer is not proper!' Also powers of substance are not keeping expectation of another ! of substance of that time which stage (AV = Nischaya + stha = condition that is to say with reality own in own condition) that is its arrangement. So for doing its arrangement there is no need ever of any other substance. Thus whose belief becomes, he accepts each substance as independent and completely full. In another substance's in state there is no my hand and in my change any one else's hand is not there. Believing thus the pride

of another's power of doer naturally pass off so by the feeling of ignorance which infinite strength which was engaged in another that turned in own self that is only infinite diligence and in it only is infinite peace. This sight is only becoming substance sight and only became Samyag Drashti.

33

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Which Jiva in deeds of sin uses money with enthusiasm and does greed in religious works to him has no real love of religion. Lover of religion householder man behaves with more enthusiasm in religious deeds than in worldly life and activities.

34

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Knowledge and joy etc. infinite complete power's treasure such real own form Bhagwan going to own Gnyayak Atma's shelter becomes non - concept Samyag Darshan that its infinite attributes' portion - pure change in portion - reveals and knows of all attributes states. To it Shrimad Rajchandra - (Name is) 'portion of all attributes that Samyktva' and Todermalji (Name) in 'Rahasyapurna Chitthi' At fourth Gunsthan (attribute's fourth stage) Atma's knowledge etc. attributes is revealed 'Ekdesh' (in portion) - thus says. That statement in Bahen's Bole (in Bahenshree champaben's Vachanamrut) has

come by this way:

'Non concept self experience condition is revealing wonderful state of joy attribute Atma's all attributes (so far as possible) pure state in portion reveals and are known all attributes' states.' Atma inside is lord of complete joy who has sight for it to him.'

Substance in inner heart is completely full' - such experience - knowledge is becoming, so of infinite attributes in portion so far as possible becomes open, which is Samakiti. (Having Sanyag Darshan) 35

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An ascetic speech spoken by Bhagwan omniscient by tradition from Ganadhar (one kind of Acharya who is main disciple of Tirthanker) and from Munis is continuously coming. In this ascetic speech said real forms without opposite attachment who has set that great Jiva's births are destroyed. To him no birth is staying Bhagwan's speech is of destroying the birth who sets that of Jiva has ripe down the time of achievement. 36

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Bhagwan shree Kund Kund AcharyaDev says in Samayprabharat that, what I want to say this feeling that of inner Atma witness by true

knowledge take it as authoritative: because this scripture is of experience chief, in it occurring with my own Atm - divine prosperity is told. Thus saying beginning sixth stanza Acharya Bhagwan says that, 'Atm - substance is not Apramat (not careless) and not pramat (careless) so that prohibition of those two stages I am one knower of whole - I am telling by present occurring condition. Munis condition in these two stages Apramat and pramat are doing to come - to go thousand time, staying in that stage great Muni has told this.

Samaya Prabhut means the gift in form of Samayasar. As to meet to king gift has to be given in that way own highest excellent form of Atm condition to reveal Parmatma condition Samayasar which in form of Samyag Darshan - Gnyan - Charitra Atma is giving gift in form of its state Parmatma condition - Siddha condition. - reveals.

This in form of word Supreme Being by Parmagama (holy scripture) showing united divided to Atma takes it as authoritative, take it affirmative only, and do not do imagination. Who is doing high respect of this is also most lucky.37

*

By the true company doing Atma's acquaintance does Atm- experience. Of self - experience is

such a glory that obstruction comes but Jiva's flow of knowledge is not becoming unsteady. Of three tense and three universe adversities heaps together stands coming in front of (us) yet living only as knower strength of suffering all these is staying in Gnyayak nature's in one time state. From body etc. and attachment etc. who knew Atma as separate to him those obstructions heaps cannot do a little effect - Chaitanya by own fall of knowledge do not become unsteady and by the steadiness of own form becomes absorbed in own form for two Ghadi (measurement of time approximately 24 minutes) then reveals complete Keval Gnyan, becomes life's freedom condition and becomes condition of salvation. 38

*

Ignorant believes that Bhagwan will rescue me - will save me; its meaning is such, there is no spirit in me, I am quite without strength. Thus becoming dependent, in the presence in front of Bhagwan or in front of his ascetic idol being poor, says that Bhagwan ! make me free. 'दीन भयो प्रभुपद जपे, मुक्ति कहाँसे होय ?' 'Being poor worships, at God's feet, how can be freedom?' Being poor says that Oh God! give me freedom; but where is your freedom in possession of God? your freedom is in you only. Bhagwan tells you that every Atma is independent, I am also independent, and you are also independent, your freedom is in you only; -

thus do acquaintance. By knowledge remedy of saving knew in own self at that time applying to Bhagwan is telling politely that 'Bhagwan made me free.' that is auspicious feeling and that is prayer in by Vyvahar. (in subsidiary).

Body etc. that I am, merit - demerit feeling that is also I am - releasing such false feeling 'I am one by Chaitanya nature idol of infinite attributes' with such sense becomes which auspicious feeling towards Bhagwan that is prayer in practice, and with such full of sense occurring with separate from auspicious feeling which supports to own form purity is related to truth is prayer. 39

*

In scriptures by Vyvahar and by the highest aim statement comes by both way. In scripture at one place it is told thus that there is no attachment - contempt in Atma; there to understand in that way, that statement is in thought of nature by substance sight it is told. Moreover in the same scripture at another place it is said that attachment - contempt becomes in Atma; there it is to be understood that, that statement by presence of impure condition in thought of state sight is told. By that way that statement to understand it as it is, but do not understand by doing hotchpotch of both.

Also in scripture 'Atma is everlasting' thus which

is told is statement by substance sights in thought and 'Atma is not everlasting' such which is statement that is by state - in thought by the condition sight is told. Those both statements, which are by in thought, that does not know and to Atma by all way not everlasting believes then he is ignorant, is of lonely sight. Both the sides as it is that way exactly understanding form of Chaitanya - joy on Bhagwan Atma and separates from another and from opposite feeling is pure Gnyayak such sight is highest aim sight - permanent sight. Changing at moment by moment which condition on it which sight that is Vyvahar (subsidiary)sight - breaking sight - separation sight. 40

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This Samayasar scripture is of Agams also Agam; of lacs scriptures extract is existing in it, it is pillar of Jain Shasan(command); it is Kamdhenu (heavenly cow capable of fulfilling all desires) for one who accomplishes, is heaven's tree (will give what one desire sitting under it) it consists secrets of fourteen Purva(scripture). Its every stanza at sixth - seventh attribute's place swinging has come out from great Muni's Atm - experience.41

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Atma is Karta and inanimate Karm's condition is its work - how can it be thus? Moreover inanimate

Karma is Karta (door) and Jivas spoiled state is its work - thus also how can it be? It cannot be. Many have great illusion that by Karma spoil happens, but it is not so only. In scripture which statement is coming that its meaning is 'by cause spoil happens' its meaning 'By cause spoil happens' thus is not so 'by doing the support of cause becomes spoil' it is thus. If Jiva is not in body and body is not in Jiva, then after how can be to them feeling of Karta Karma? So Jiva is knower that knower only, is not doer of bodily karma, and bodily karma is that bodily only, not karma of knower. Thus revealed separate substance are yet 'I am doer and this body is my Karma' such of ignorant this fascination (-ignorance) why is dancing? 42

*

I want something of outside believer of that way is beggar. 'I want my one Atma only, do not want anything else' believer of that way is emperor. Atma is lord of unimaginable strengths.' at which moment awakes at the same moment own blissful form awakened flame can come in experience. 43

*

From internal feeling - from deepness if feeling arose then the path becomes easy. Atma inside is pure Chaitanya. By inside likeness it's feeling

arose and with the aim of substance reading - thinking does then the parth is attained. In Shree Moksh Marg Prakash (name of scripture) comes that if reading is true yet who is for fame and worship is reading his knowledge is wrong. His aim is to please the world and to maintain own specialty - greatness then his all reading - thinking is ignorance. 44

*

Syadvad is from eternal time Jain Darshan; to it as it is should understand. Substance is three tense steady; by its thought to pure state of one time also let is told worth to give up; but on other side, auspicious attachment comes - is there; its causes are Dev - scripture - Guru's auspicious attachment. Idol of God is there; to it that does not believe he is also of illusory sight. Let by it supreme knowledge is not happening but disregards it then is illusory sight. Auspicious attachment is worth to give up, is troublesome, but that feeling is their; its causes Bhagwan's idol etc are there. If does its prohibition then he does not understand Jain doctrines, so he is of illusory sight. 45

*

Feeling of worshiping idol of Parmatma may come, but it is not Dharma. In stage still is accomplishment so such feeling may come?

Siddhness is not as much is binding - such auspicious feeling - comes. Comes, but that comes as giving up; comes for knowing; knowledgeable then is only its knower. In Samayasar Natak(drama)comes Ne(world of pause)

कहत बनारसी अल्प भवशिति जाकी,
सोई जिनप्रतिमा प्रवाँनै जिन सारखी ॥

Idol of Jinendra in presence just like Jinendra is with ascetic full of filling. By which thought is told that thought should know. Jin idol is, its worship, devotion all is there. When cannot cool down in own form, that time to save himself from inauspicious, such auspicious feeling does not be without coming 'such feeling does not come definitely' - thus who believes he has no knowledge of substance own form; and if comes so 'by it there is religion' - thus believes yet it is not right; that auspicious attachment is the cause of binding.

Still unbinding states are not completely revealed, until in imperfect condition such states of binding are there. It is there so it is respectable - thus also is not.

Grasp only own Parmatma Tatva, be absorbed in it only, and leave attachment of an atom even. Who wants to take support of own Parmatma nature to him a particle of dust and also the portion of attachment even will have to relieve. In

it opinion of having my own is relieved so Samyag Darshan happened; yet such auspicious feeling may come. Which comes it is worthy to know, that known by that tense is full of purpose. 46

*

At the time of becoming anger etc. any Jiva without his presence 'this is anger' etc; thus cannot know only. In own presence only anger etc. is known. Knowing attachment etc. also 'Gnyan - (knowledge) Gnyan - Gnyan' that way mainly knowing yet 'Knowledge that I' not believing that, knowing in knowledge 'attachment etc. that I' thus, in attachment by oneness intellect, knows - believes, so he is of illusory sight. 47

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Velocity of Chaitanya state outside - towards cause - inclines that is binding feeling, velocity of Chaitanya state inside - towards own self - turns that is unbinding feeling. By self-support feeling binding and by another support feeling freedom is not in three tense.

One portion even of concept is not mine, I am then non - concept Chaitanya bliss idol if such self - supported feeling live that is the cause of freedom; one portion even of concept is supportable such another's support feeling lives that is the cause of binding.

In another's support feeling - let of Dev - scripture

- Guru's devotion or of vow - penance - mercy - charity etc. which auspicious feeling is in it - even portion of binding's absence to do has no strength and I am whole Gnyayak idol such in front of own assurance in strength to become even one portion of binding has no power.

In another support feeling of salvation path and salvation state are not produced and in own support feeling salvation path similarly salvation state both are produced. Immovable is form of oneness completely full; salvation states' production and worldly creation's state's becomes consumption.

Stopper of pure of nature is binding feeling; stopping of progress of nature and to stop in spoil that is binding feeling. 48

*

Bhagwan Atma form of joy and attachment form of impatience - thus knowledgeable seems both separate. Three tense ever joyful on Chaitanya Prabhu spread out the sight immediately which knowledge happens that, Chaitanya and attachment to both knows unlimited separate. Who has become the sight of real form to his Samyag - Gnyan is there; who has not becoming sight to him Chaitanya and attachment to know as separate has no power. 49

*

Natural knowledge and joy etc infinite full of attributes prosperity which is own Gnyayak real form to it incomplete, spoiled and without expectation of complete state to take in aim that is substance sight, is only real sight. By the strength of listened knowledge first of all knowledge nature Atma's exactly doing decision of intellect knowledge and listening knowledge to activity did in front of Atma is Vyvahar (subsidiary) - to do effort is Vyvahar. Stopping towards senses and mind and of fewer rises which knowledge to turn towards own self of its activities that is Vyvahar. Natural pure Jiva's nature only feeling then is completely full of similar form; in state there is incompleteness, is spoil, so have to do efforts. By state sight becomes difference of accomplished - accomplishment. By the sight of state there is spoil and incompleteness, to it by the strength of the sight of real form by passing off Jiva who accomplishes by sequence reveals complete pureness. After becoming real sight accomplished - condition cannot be without coming in the middle. By understanding Atma becomes concentrate in nature then only experiences Samayasar form of Parmatma, to unprecedented and unique joy of Atma experiences , Oozes stream of joy 50

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Bhagwan Kund Kund AcharyaDev' is very much

obligation on us, we are his very humble attendance----- Srimad Bhagwan Kund Kund AcharyaDev in Mahavideha Kshetra (region) Omniscient ascetic in Shree Simandhar Bhagwan's Samvasaran (Bhagwan's assembly) had gone and there they stayed for eight days about it there is no doubt a particle even. That statement is like that only; do not be imaginary, do not tell no; if you believe yet it is so only and if you do not believe yet it is so only. As real is talk, is true word by word, is successfully proved. 51

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Who has likeness of merit to him has likeness of inanimate. He has no likeness of Atma's spiritual knowledge. 52

*

Do not stop in knowing, but which Jivas are doing intellect support to cause are stopped those Jivas only are talking are not doing intellect to do introvert Gnyayak nature's diligence. 'As Bhagwan will see like that it will be, in his knowledge how many births has seen that many substance, region, tense, feeling and revolution of births without being, does not happen salvation, at which time attainment of time will ripe at that time Samyag Darshan will happen.' - thus in feeling and in statement happening essence less, keeping dependent to cause diligence is

omitted. Becoming without diligence is doing talks of substance union that is mainly illusory. Who happened the trust of Keval Gnyani to him four sides as trust equal - truth should be without any opposition, and he only 'Keval Gnyani Saw' its real acceptance has done. Who has believed Keval Gnyani to him likeness of attachment, form of has not doer ignorance; he has no adverse trust that 'Kevali Bhagwan has seen my birth so now, I do not do diligence - cannot do, diligence will awake by itself.' As believe then he is of false sight, to him in inside has not set down the trust of Kevali (who has attained absolute knowledge). Srimad Rajchandra has told enough! - if you wish supreme real form then do real diligence; condition of birth etc. taking the name do not cut down the welfare of Atma. 53

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Atm- substance is of omniscient nature. To omniscient that established in his state to him a decision already come to be omniscient. Enough, that in nature 'Gny' more cooling and cooling omniscient will be in state. 54

*

Question: - Is it merit then the first step for salvation?

Answer: - No; merit is opposite feeling - is another's feeling, is adverse feeling from

salvation, in it there is no any joy or knowledge of Atma. So it is not the first step of salvation. Infinite time has done merit yet salvation did not come in hand, even one step did not go towards salvation; salvation's first step is Samyag Darshan and it is far away from merit - demerit from both. By the BhedGnyan (separation of body and soul) knows the Atma separate from both merit - demerit then, of own pure Atma becomes Samyag Darshan and experience. By the experience of own pure Atma only of the path of Tirthanker Bhagwan - the path of salvation becomes auspicious beginning; so it is first step of salvation palace. Pandit Dolatramji told in six Dhala. (Name of sacred book)

मोक्षमहलकी परथम सीढी, या बिन ज्ञान चरित्रा,
सम्यक्ता न लहै सो दर्शन धारो भव्य पवित्रा ।

• दौल • समझ सुन चेत सयाने, काल बृथा मत खोवै,
यह नरभव फिर मिलन कठिन है, जो सम्यक् नहीं होवै ॥

(First step of Moksha Palace is SamyagDarshan. Without Darshan, Gnyan, Charitra cannot rise a ladder of grand, holy Moksha palace. That way oh ! Dolatram you understand, be alert and do not waste unprecedented time (human birth) because if do not attain Samyag Darshan, it is hard to have human life.)

The growth of the path of salvation and also completeness same way happens, not becoming by merit. By relieving merit salvation happens, not

by keeping it. By merit wealth etc. heaps of dust gets, not getting Paramatmness. Parmatmness then gets by complete ascetic feeling only. By this way asceticism that is only supreme knowledge, Dharma that is only the path of Bhagwan and that is only essence of all scriptures. 55



To knowledge and attachment by attribute's division always make separate then only with omniscient nature pure Jiva can come in attention. As who becomes complete ascetic that only can become omniscient, that way who by all kinds of attachment understands separation of Gnyayak that only to omniscient nature Atma can know - experience such. Self-experience recognition Jivas are rare only. As demerit feelings are outside from self - experience of pure Atma, that way merit feelings are also living outside only, not entering in self experience; and so to them is said Abhutarth (hidden). Without merit - demerit of own pure Atma of Bhutarth (open, true) Gnyayak nature - becoming sight in inner heart self - experience is revealed, and that only is Samyag Darshan and Samyag Gnyan. 56



Let make two divisions auspicious and inauspicious in attachment, let make its discrimination, but that both feelings are Asrava

(cause for binding) and both contains binding path, not in savor - Nirjara (stops new spoil and not related to new karms with Atma i.e. sanvar) and (To decrease spoil in portion relieves relationship with previous binding karms to Atma. i.e. Nirjara); that even one division is not coming in salvation or cause of salvation. The path of salvation and salvation - Sanvar, Nirjara and salvation - are of different kind from those both. Auspicious and inauspicious in both kinds in attachment is taste of Kashaya (passion, anger, illusion, greed), confusion is there, taste of Chaitany's peace, not confusion are not in anyone from both of them. In Panchastikaya Sangrah (name of book) Shree Kund Kund Acharya Dev has told:

So do not do attachment a little anywhere who are desirous for salvation, Becoming ascetic in that way he swims great ocean of birth.'

What to do of knowing this? - That without attachment of all kinds to own Chaitanya joy real form exactly taking in attention to make only its meditation. To auspicious inauspicious attachment so that to merit - demerit do not consider helpful in salvation or in the path of salvation but to understand as with obstacle robber. Oh, to be ascetic this talk of ascetic Parmatma toward Jivas cannot grasp; by merit does not happen supreme knowledge (Dharma)

- hearing that statement only is startled - their hearts are shivering. Knowledgeable then for salvation one pure Chaitanya state only believes, to any particle of attachment is not mixing in it, auspicious and inauspicious abandoning both ascetic to pure Chaitanya state only accepts as the means of salvation. 57

*

The teeth of elephant are different for showing and different for chewing. Showing teeth are big and that comes in work for doing colour and for decoration; chewing teeth are pointed and that comes in work of eating. Scriptures are the letters of 'BHA' (an honorable term for elder in Gujarati), should learn to solve it. In scripture subsidiary statements are many, but as many of subsidiary and of causes statements are those, which are not useful in own attribute but are useful in explaining supreme real form. Atma by supreme real form is separate from another doing its trust if absorbs in it then to Atma intoxication rises. Which is supreme real form that in Vyvahar - for explaining does not be useful but by it becomes peace in Atma. Such is revealed Naya (knowledge of knowing of one part of substance section. 58

*

Above attachment - hatred and merit - demerit

own form of Atma experience to pure path knowledgeable only are knowing, ignorant stops in attachment believing merit as religion - demerit is non-religion and merit is religion - this much only understand worldly people, but merit and demerit both are non - religion is then an extremity to both such ascetic form of Chaitanya feeling. This statement is only in Jain religion and rare knowledgeable only understand that and says.

As of iron and gold chain is binding only that way, to merit may tell of gold yet that chain binds Jiva in worldly creation, salvation is not happening; breaking even that merit's chain happens salvation. To ignorant talk of merit feel sweet, but sweetness of Chaitanya without attachment he does not know. Experiencing Chaitanya's sweet ascetic taste of merits decoction also feels bitter. Such knowledgeable only accomplishes salvation. 59

*

Knowledgeable sight is on whole permanent nature; sight of ignorant is on cause. Sight towards cause that is another's support sight. 'Cause' is not such thing - not like that, cause is thing is right; if cause is not anything then binding and salvation such two conditions cannot be. Cause is there as to know; condition of binding becomes that way to know, those all are Vyvahar

Naya – knowing to Vyvahar have knowledge of incomplete condition, knowing Vyvahar any way comes support of Vyavahar - that is not so. Subject of Nischaya Naya which whole Gnyayak substance doing its shelter Munivers attains freedom. 60

*

If a horrible tiger jumping speedily comes by running then how he is running? will he stand to take rest? By that way Oh! This time is coming speedily and inside many works are to do thus one should feel in inside. 61

*

Samyag Darshan is any unprecedented thing. Removing the skin of body on sprinkler of saline substance even did not do anger - such Vyvahar – Charitra (subsidiary good conduct) this Jiva has executed for infinite time, but not for a single time Samyag Darshan is attained. Sin of false sight is infinite time more than killing sin of lacs Jivas. Samkit (true curiosity for knowledge of real form) is not easy, in lacs; crores Jivas to any rare to Jiva only has it. Samkiti Jiva own decision can do by own self only. Samkiti has drunk whole Brahmand's feelings..... Samkit is any different thing. Without Samkit deeds are zeros without one number. Form of Samkit is very minute..... cost of diamond is thousands rupee, while

shaping its facets falling down particle's value also are hundreds rupee; that way Samkit diamond's cost is invaluable, if that attained then and then will be welfare but that is not attained yet 'Samkit anyway is different thing only.' - thus its glory if understood in the form of eagerness facets also give much advantage.

Knowing is not knowledge. With Samkit knowing is only knowledge. Eleven Angas (scripture's name) is remembering by vocal tune but if there is no Samkit, that is ignorance. Now a days all believe own - own houses Samkit. To Samkit then has attained the sample of salvation's infinite imperceptible happiness. That sample is in infinite part of salvation's happiness yet is infinite. 62

*

In Jain Doctrine not only outward activities are expounded with accepted facts but also in it minute philosophy is filled up completely full. In this costly human birth if Jiva from body, speech and mind above as highest real form is not understood, did not do its likeness then this human birth is unsuccessful. 63

*

Being Muni condition naturally becomes without binding Digamber (belonging to the so named cult of Jainism) condition. Munis condition is three tense is unclothed Digamber. This is not any side

or party but is eternal real substance condition.

Doubt: In Muni condition if there is clothe then what is wrong in it? Clothe is another thing, where is its obstruction to Atma?

Compromise: - clothes is another thing and those are not obstruction to Atma that statement is also right; but to receive clothes which intellect is there that full of attachment intellect is the stopper of Muni condition. To Muni's playing and playing in inner heart so much ascetic condition naturally happens that, there is no rise of concept even of receiving of clothes. 64

*

Cause to another and by the cause of own worth Jiva does mistake in state which inform of attachment - hatred smoke is arising that by impure acceptance becoming of Jiva - Jiva's ascetic nature name's Charitra attribute is - shapeless form of spoil is reverse condition. This momentary of spoiled condition there is no entry in Chaitanya nature. If karma etc. without another's cause only becomes spoil then becomes that nature, and spoil becomes then that nature happens, and nature is never pass off. But this mistake is enough for momentary condition and that three tense by completely full nature's understanding pass off. Which passes off how is called of nature's house? Which stays three tense

together that only consider of own self.

65

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Wife - son - family is not any way worldly creation. Worldly creation is in own state, which in form of illusion - attachment - hatred opposite feeling - feeling is that only. If wife - son etc. is worldly creation then becoming death this body, wife, son etc. all will live here then what your worldly creation will relieve and will it be Moksh (salvation)? Brother! Wife - son etc. are not worldly creation definitely. Missing glory of own form of knowledge, which feeling of another doing and with illusory or with unsteady feeling form of attachment - hatred feeling is only worldly life and activities.

66

*

White cloth by the cause of another seems dirty, but in present by nature it can see pure. In example viewer is another but in Atma own self is only viewer. In Atma, which at present polluted condition is there, that is not his origin nature, so in present Jiva of polluted condition also can see own pure nature, can do its trust.

67

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Infinite knowledgeable has only one motive. The path, which is told by omniscient ascetic Bhagwants (God's) to reach to Atma - the path of

salvation is one only in three tense. Who has likeness to achieve that, who has eagerly desire for meeting of true Gurudev, to him, do not be without meeting. Perhaps did not happen to meet true Guru then by heart, by previous impression becomes Atm - knowledge by own self, or visible Guru's union meets and in heart only complete salvation's pinching is there to him such path meets only. 68

*

Who stays concealed in natural Atm - form, cools down in own form becoming face to face to own self he is not stopping in attachment of bound not bound side; leaving entanglements of attachment whose mind has become peaceful he is taking taste of the nature of joy - nectar, becoming absence of confusion is taking taste of not confused own peaceful juice, by making to dance to feeling of Naya (knower of one part of knowledge) sides abandonment drinks the nectar of Atma 69

*

From outside pond's upper surface feels similar, but going down inside doing measurement of its deepness can know how many distance is there on shore and in middle, that way of knowledgeable and of ignorant statements by seeing without seriousness feel similar, but seeing

secret deep of internal part in their motive of how many difference is there it can be understood. 70

*

State is not different changing by state (substance), because state and changing state both are undivided thing - not is two separate. From which condition happens from it substance do not be separated. Gold and gold's ornament do they both is separated? definitely is not. From gold became ring's state, but form of ring state remained anywhere and gold remains at another place anywhere can happen that way? cannot happen definitely. Anyone say - ring is done by goldsmith but goldsmith has not done ring but goldsmith has done desire to make ring. Doer of desire is goldsmith but doer of ring is not goldsmith, goldsmith is only the cause, goldsmith has not done ring. Doer of ring is gold, ring has become from gold only; that way which any state is of Chaitanya that from Chaitanya substance is undivided its doer is Chaitanya and which any state is of inanimate that from inanimate matter is undivided its doer is inanimate so thus proved that which is any deed those all are not separate from doer so that, is not different from substance. State is not without substance. And substance cannot be without state. 71

*

At which moment did spoiled feeling at the same moment Jiva is its enjoyer, karma (deed) then will come in rise and then will enjoy to say like that is Vyvahar. Ignorant cannot do - enjoy to another substance but believes that 'I am doing - enjoying the another substance.' Knowledgeable of another substance which state happens live its knower, so its knowledge state is increasing. Knowledgeable becomes doer of knowledge, but is not becoming doer of state of another substance. Ignorant cannot do state of another's substance but believes as doer. Ignorant does own's auspicious inauspicious feelings but is never doer of inanimate deed, so that ignorant is doer of feeling- karma (deed) but own form of bodily substance and of slow deeds are never then a doer.

72

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To which house is not to go it also should know. That house is not own but is of other that should know. That way has not to do support of state so if its knowledge is also not doing then it will be Ekant (pertaining to a single affair or thing), do not become true knowledge. Support of state is proper to leave yet then as it is that way its knowledge will have to do, then as it is that way its knowledge will have to do, then only knowledge of Nischaya Naya (grasping the knowledge of

origin substance) will be right. 73

*

Oh grand ! you drink of feeling - listening knowledge form of nectar. With the true listening knowledge doing experience of Atma drink non-concept joy-juice, so that yours eternal attachment thirst's burning is removed. You have never drunk the glasses of Chaitanya juice, by ignorance you have drunk in form of illusion - attachment - hatred glasses of poison. Brother ! Now then attaining nectar speech of asceticism drink your Atma's Chaitanya juice; so that removing your confusion becomes attainment of Siddha (who has attained super natural spiritual power) position. Forgetting Atma experience of outward feeling is that as the drinking of poison, let be auspicious attachment, in its taste also has no any nectar but is poison. So from it also different taking knowledge joy form Atma in trust does drinking of nectar of its self-experience form. Oh! Shree Guru by kindness gives to drink Chaitanya's affection juice's glass. Speech of an ascetic (having no desire for any worldly thing) is showing highest peaceful juice of Atma - such ascetic peaceful Chaitanya Juice's experience that is pureness of feeling. But it only in three universes best of all highest - form of joy Siddha position is attaining. 74

*

Oh happy that Muni condition! Muniraj says we are then swinging in Chaitanya blissful nature; we have not taken the birth for enjoyment of this universe. We are now turning in our Atm-nature. Now proper time has come for us for cooling down in own form. With the trust of an internal part of joy full root pulp in nature awoke with trust to play in it in that feeling now is not going to break. Infinite Tirthankers at which path went the same path we are following. 75.

*

To understand inner life of knowledgeable should be of internal deservingness. By the union of previous luck standing in outward circumstance the state of Saint inside is doing some different work. Who sees by circumstance's sight he cannot understand nature. Religious man's sight is not on circumstance but it is on what is own - other discloser nature of Atma. Of such sight Saint's internal life is to be understood by internal sight its measurement is not becoming by outward circumstance. 76

*

When Gnyayak Nature (Atma's nature) comes into aim then can understand real Kram Buddh(of regular succession) state. Who Jiva becoming deserved for welfare of own self wants to understand to him this talk comes in real

understanding. To whom has no trust of Gnyayak, no trust of omniscient, no assurance of omniscient, no asceticism inside and no slowness even of Kashaya such Jiva then leaving the diligence of decision of Gnyayak nature by the name of Kram Buddha maintains uncontrolled behaviour. Who Jiva understands real Kram Baddha state in real form to him cannot be uncontrolled behaviour that Jiva becomes Gnyayak, to him the power of doing becomes calm, and becoming not doer of other substance and of attachment is becoming concentrate in Gnyayak.

77



The time of death will come is not coming after asking that Lo, (take) now the time has come for your dieing. Oh! worldly life is just like a dream; whose is family and whose is building-property ! This body also at once bursting will relieve in a moment. Family, fame and building all will remain here. If you have separated Gnyayak Bhagwan (God) from inside, it will be free at the time of death. If has not done separation from body at the time of death will crush in heavy pressure. So is proper time there is to do separation from body.

78



Dev. Human being, beasts and birds and hell

those four states are always there. It is a fruit of Jivas' state, is not imaginary. To whom, for achieving own convenience in between doer of inconvenience to kill how many Jivas, and to do such cruelty for how many time has no limit, for it to him for that excessive cruel states' in form of its fruit where is limitless misery have to suffer that place is hell. Killer of lacs of people gets lacs gallows such is not in this universe. To him where gets complete fruit for his cruel feeling that for suffering infinite miseries that region is called hell. Those places of hell state are under middle universe and are permanent. Its proof can do true by skill and justice.

79

*

If do trust of strength of Chaitanya then by its support of three gems spiritual knowledge revealing many branches - and all little big branches with fruit of salvation big tree grows. The strength of salvation tree, which will happen, in future now only in your seed of Chaitanya exists. By minute sight taking it in thinking doing experience yours will be unprecedented welfare.

80

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To knowledgeable saint comes feeling of worship-devotion etc. of God but his sight is falling on without attachment Gnyayak Atma. He has

understanding of Atma; in that sensibility he has occurred constant supreme knowledge (Dharma) who understands true to him will not be coming without proper attachment of devotion towards Dev-scripture-Guru. To Muniraj also comes such feeling of devotion, by the name remembrance of Jinendra God even mind is tossed up by feeling of devotion. In inner heart happens attention of ascetic Atma and how is it possible that hard attachment of outside does not pass off? By prohibiting feeling of devotion of God who joins to eat-to-drink etc. bad attachment he will go in bad condition. My form is knowledge, attachment is not my form - thus who knows the truth he naturally cuts down the love of wealth etc. other substance, and devotion of God, prabhavna (gift to relatives and others, on an auspicious occasion)etc. feeling tossed up, yet there he knows that this is attachment, this is not religion. Knowing pure blissful nature own form in inner heart without revealing it does not pass off birth-death.

81

*

Spiritual knowledge (religion) becomes to knowledgeable and high merits are also binding to knowledgeable. Ignorant does not know Atma's nature, so he has no spiritual knowledge even and high merit is not. Also Tirthanker's position, absolute emperor's position, Baldeve's position;

those all positions are binding only by Samyag Drashti (having true sight) Jivas; because knowledgeable knows thus that - one my pure Atm nature is only respectable; except it a portion of attachment or a particle of dust of body is not respectable becoming such trust still has not become complete asceticism so part of attachment comes. In it of higher quality praised attachment when comes Tirthanker, absolute emperor etc. high positions are binding. 82

*

From internal deepness likeness and absorption should feel. If with the aim of Atma for six months feels real strong addiction then not staying only without becoming experience of Atma. 83

*

Body works of body and Atma of Atma. Both are different - different independent. The change of body at which time is to happen by which method it happens only by itself, in it where is the man's control? In Atma also becomes a state of attachment and knowledge that, Atma does itself. Where both substances are independent to do their own's work, there-outward how roused on right path, these many did and these many are - where is the place of that talk? 84

*

Violence, a lie, theft etc then are sin feelings, but of mercy - charity - worship - devotion etc. auspicious attachment are also pertaining to Atma is sin; because it does fallen from own form. Oh! all says sin as a sin but experienced knowledgeable Jiva then to merit also says demerit. Shree Yogindu Dev has told -

जो पाउ वि सो पाउ मुणि सब्बु इ को वि मुणेइ ।

जो पुण्णु वि पाउ वि भणइ सो बुह को वि हवेइ ॥

Too minute talk is there, if understand by heart then only can understand. 85

*

Knowledge - perception nature only doing undivided own real form's sight in it there is no change of form of nine real forms. In Gnyayak substance of Chaitanya nature only is not even attribute difference. So to difference of attribute or difference of state hidden - untrue. State as a state is true, but for doing aim - support is true. Mercy - charity etc. feeling is attachment, it is not proper to take in aim, but in the form of Sanvar - Nirjara ascetic state also is not proper for doing aim - support; proper for taking shelter - proper for taking support, is only one three tense pure Gnyayak feeling. 86

*

People believe ancestry Dev for doing protection

present in person, but you inside have spirit or not? Three tense independent attentions see inside ! Three tense with independence lasting Bhagwan Gnyayak Atma that who is awakened continuously as form of knower, that is only present in person is Dev. Do its trust only, leave other's shelter, do discrimination of shower separate from another pure knowledge, by the strength of nature do concentration; trust, knowledge and steadiness identically join in nature. That is only the path of salvation. 87

*

Brother ! in Pancham time (present time) and in Bharat region and in poor house you are born so 'what we have to do for livelihood etc.' do not see like that ! you just now and when see at that time are similar to Siddha only, at which region and at which time when you see at that time you are similar as Siddha only. Does Muniraj not knowing that all Jivas are of worldly creation? Brother ! worldly creation and Siddha those are of state by thought. By nature those worldly Jivas are also pure similar as Siddha only. 88

*

I am Gnyayakam Gnyayakam Gnyayak
- that way doing repetition inside, to incline in front
of Gnyayak, to do concentration in front of
Gnyayak. Ahaha!(oh, oh) to turn state in front of

Gnyayak is very hard, infinite diligence wants there. In base (origin) of Gnyayak state reaches, Ahaha! what is to say about it ! such lord of complete joy Prabhu in it perception - in trust - in assurance should come that oh! after one time state so big Bhagwan that I am only. 89

*

In (nearly) one one inch of body ninety six - ninety six disease are there, that body will deceit in a moment, will pass away in a moment. Where some convenience is there intrudes, but Brother ! you have to go somewhere there whose guest will be? who will be your acquainted? doing its thought then do yours something! still body is good you are not careful and in a moment releasing body will go in an unfamiliar place ! of young young age also are going away, so you do something yours! In scripture it is told that still old age does not come, still disease in body does not come and senses still are not becoming weak up till then do welfare of Atma. 90

*

Religious means what? To whom to says religious Jiva? People say we want to do religion (to attain spiritual knowledge). Then from where religion becomes? Religion does not become by body, speech, money etc; because those then are different from Atma inanimate another

substances, in them there does not reside religion of Atma. More over illusion, untrue, theft, non-celibacy etc. by sinful feelings or mercy, charity, worship, devotion etc. by merit feelings also is not becoming religion; because they both are spoiled feelings. Atma's unspoiled pure condition that only is religion. Its doer is Atma own self only. That spiritual knowledge(religion) asceticism - Dev - scripture - Guru or Jin idol etc. anywhere from outside is not coming but reveals by support of own pure Gnyayak Atma only. Atma is permanent mine of (secret treasure) of knowledge, joy etc. of pure attributes; with true meeting by listening - meditation doing its real recognition from Atma which excessive sense's united with bliss pure portion reveal is spiritual knowledge. Without beginning endless of similar form Chaitanya idol Bhagwan Atma that is Jiva(Atma), is saint and by its support which pureness reveals that is its state, is spiritual knowledge. To who accomplishes Jiva has support of spiritual Jiva, not of state and experience is of state but is not its support - not weight on it. Support then always is of pure whole one highest form of Jiva's nature only feeling own form of own Atm substance. Only by its support say spiritual knowledge or say peace - all happens. 91

*

Who felt fatigue of birth that has awoked true

curiosity in heart to understand that how is Atma,
to him true (Guru) priest meets definitely. 92

*

In which land there is saline in it if corn sows it
does not grow. For growing corn as should be
best land, that way to digest sermon of pure real
form should be best deservingness. 93

*

Every Jiva does own feeling - is suffering, is not
doing another thing - is not suffering. In mouth
tells piece of sweet - ball, at that time he does not
enjoy that inanimate - sweet ball but he enjoys
attachment, which becomes by its attention.
When is happened intense disease that time Jiva
does not suffer inanimate disease but by its heed
what becomes hatred is suffering. In experience
of pure Atma Jiva with spiritual knowledge in chief
is not doer or sufferer of attachment - hatred, but
in nature sight does to pure state and enjoys its
bliss. 94

*

Any hard unsuitability comes, anyone says hard
cruel craker in vital part of body words then at
once residing in body highest blissful own form
Paramatma's doing meditation leave body's
attention do equality (without any difference
ascetic) feeling. 95

*

Question:- state is not in substance then after why to state is doing subordinate?

Answer :- In substance that is to say in its steady portion state is not there, but its which present reveal changing portion in that thought is state in it. The state is always not only - is not thus - the state is, but doing its disregard, doing subordinate 'not' as saying, by his releasing attention, of substance - of steady nature - for doing attention and sight is cause. So to substance - of steady nature doing chief, telling existing, his sight is doing; and doing disregard of state, doing subordinate, 'state is not, untrue is there' telling so, its attention is released. If state is not totally then where is to stay to do subordinate? Substance(steady) and state being together whole substance(thing) is the subject of true knowledge's knowledge. 96

*

Brother ! One time bring delight that Oh! my Atma is such form of Parmatma, is full of by the power of knowledge joy; my Atma's strength is not slaughtered. 'Oh! Oh! I became low, became spoil now what will be of mine?' Thus do not be afraid of, do not be perplexed, and do not be disappointed. Once bring enthusiasm of nature. Bringing glory of nature toss your strength. 97

*

Body will leave you definitely but(in sight) you leave body of it is praise worthy. This is the game of fearless man.

98

*

Oh! Oh! whole universe is forgotten, such is your Parmatma real form. Are - re! (addressing word) being three tense lords has rolled in attachment ! In attachment then burns the flame of misery, from there leave sight ! and where is full Ocean of happiness there join your sight ! you forget attachment ! state accepts your Parmatma real form, but that form of state is I am, forget that also! what is the value of momentary state before immortal Bhagwan? It is a talk to forget state there where is the talk of attachment and of body? Oh! Oh! once dead body stands up such is the talk, so that on hearing at once tossing goes away in heart such is talk.

99

*

Really one is own self and other thing is not only. I am only one, other thing is not only because of me. May be Kevali, may be Siddha. They may let be because of them, but they are not because of me. By thought of nature attachment is also not of own. Body - wealth - wife - son etc. are not mine but attachment is also not mine. Form of knowledge is I am alone only - thus should come strength.

Question:- I am knower only such strength is not coming how it comes?

Answer :- Strength is not doing own self so is not coming. Of outside in worldly life's occasions how much zeal and enthusiasm is coming? Thus inside of own nature zeal and enthusiasm should come.

100

*

Which Jiva wants to do religion to him doing religion keep lasting in own self, own self where stays there religion stays together such religion is to do. Religion if is becoming by outside substance then, then by moving away that outward matter religion is also moving away. So religion is not such. Religion then in heart becomes by Atma's support only, except Atma outward of any substance's shelter Atma's religion is not becoming. People goes to view God there believes that way that 'we came doing religion'; how as if Bhagwan has his religion? Oh Brother ! If in outward your religion is only by seeing of Bhagwan then that he does seeing of Bhagwan up to that time religion stays and moving away from there your religion also moves away, so that except temple nobody happens only to do religion in house! As Bhagwan is ascetic same as I am Bhagwan by nature - that way doing understanding in internal part does Samyag

Darshan of Chaitanya idol own Bhagwan then that by seeing of his own Bhagwan religion becomes, and that Bhagwan is together where ever he goes so that religion also is staying. If once even does such Bhagwan's seeing then birth - death passes off. 101

*

Samyag Darshan is not meeting by anybody's telling or giving. Atma own self is of infinite attributes mass - ball - as told by omniscient Bhagwan as it - is according to justice of omniscient with true meeting recognize properly and inside does undivided decision of whole steady Gnyayak nature that is only Samyag Darshan - is self realization. In it there is no need of another's thing - I do this much merit, doing auspicious attachment, by it slowly slowly will become Samyag Darshan - that thing is wrong. Anybody does outside activity does muttering of prayer, does Yogic Sadhana by obstinacy then by it to him never do reveal full of Chaitanya pure Atm-nature, do not become religion; religion is Atma's natural giving happiness nature. 102

*

Oh! Steady holding with tendency of being clad with space, who are dwelling in forest and who are swinging in Chaitanya blissful own form Munivers that who are on sixth - seventh stage

of attribute by becoming engrossed swings in Atma's nectar pit, their birth is successful. Such saint Munivers' also liking twelve feelings of ascetic substance form is meditating. Oh! Tirthanker's also of whom is doing meditation before observance of austerities such full of juice of asceticism tasteful these twelve feelings likings which to grand does not become joyful? And which grand does not awake enthusiasm of the path of salvation? 103

*

Shree ArihantDev and his scriptures thus says that - Prabhu! (God) you only knowledge, do affectionate there and leave love towards us also. Yours Bhagwan inside is cool - cool Chaitanya moon is Jin moon; do love there. Moon which is in sky is cool but that is of inanimate coolness is of inanimate form. This peaceful - peaceful - peaceful coolness of Chaitanya moon is then excessive senses peaceful, alone bar of peace. To it tells bar of peace or say bar of knowledge - both are the same. So as much this knowledge is that much highest aim Atma doing that way decision be lover only in it. 104

*

Oh! This is ascetic command. Religion happens by attachment and by doing and doing Vyahavahar (subsidiary) Nischaya (chief) reveals those all are not path of asceticism, Bhagwan

Atma is form of asceticism, and by its shelter which ascetic condition happen that is religion. Auspicious attachment is there or inauspicious - both happen by another's support, by it are not holy and are full of misery, so it is not spiritual knowledge. Becoming separate from attachment then is going in Atma, then after happens advantage by it how it becomes? Bapu! (Addressing word with affection) The path is hard. By Vyvahar never happens Nischaya and by cause in acceptance never happens work. Such is only form of substance. 105



Subject of sight is substance nature; in it then is not even productivity of impureness. To Samkiti (having right belief) even not by any one thought of infinite worldly creation such illusion and of infinite binding Kashaya's binding is not there, but from it anybody believes thus only that to him has not a little opposite feelings as well as has no binding only, then that is Ekant. (Pertaining to one side of substance). Inside the sight of pure form and experience is there yet still is attachment that feels as painful. Likeness and by sight motive Bhagwan Atma is form of nectar ocean of joy, in experiencing its sample to it auspicious in auspicious both attachment feels painful, in opinion feels poison and black serpent. 106



Jiva came alone, resides alone and goes away alone; he is alone only; to him what is the relation with world? Brother! Particles of this body will remain here and this building - palace also all will remain. Anything of these is not in your own form these all are separate from Jiva form. Prabhu! (God) you come out from its fascination snare. Now do not be cheated. You attaining yours with oneness separation alone enjoy own bliss. 107

*

Glory of Jain religion is that cause of salvation Samyag Darshan - Knowledge - Charitra etc. attainment of pure feeling becomes in it only. By it only is best ness of Jain religion. So oh Jiva! By such pure feeling only knowing glory of Jain religion you accept once to it, and to attachment - to merit do not believe as religion Omniscient Bhagwan in Jain Dharma told that who believes merit as religion, he wishes enjoyment only because in fruit of merit attains only heaven's etc. enjoyment; so who has feelings of merit has feelings of enjoyment so that has feelings of worldly life and activities only, but has no feelings of salvation. 108

*

Removing state sight revealing substance sight he sees other's also by substance sight as complete blissful God. Does knowledge of state,

but as a respectable - as sights' shelter - then to him three tense steady pure substances only is there.

109

*

I am highest Jiva's nature only, I am cause Parmatma, is cause Jiva, pure Chaitanya state I am, non - concept I am.

110

*

One side spoiled flow is from eternal time and on other side flow of nature's strength both are moving in continuity gather to gather from eternal time; at the time of spoiled flow nature is strength's flow any way is not broken, anyway has not become absence of nature's strength. State with experience where turns towards nature's strength there only spoiled traditional flow break down and spiritual state's tradition began, which is becoming complete from beginning - to end time will stay.

111

*

Once for other should become almost as if dead. In another yours is not any right. Oh Brother! You cannot do attachment or particles such are Gnyata Drashta (knower - viewer) substance. Do sight of such knower- viewer nature. Winds up Chaitanya state from four sides go in one Atma only.

112

*

Karma's fruit that is cause and to become attachment etc. feeling that is work - is not thus, but by ignorant feeling Atma itself became auspicious inauspicious attachment's doer and auspicious inauspicious attachment become work. By that way became absence of inanimate Karma (deed) so revealed work in form of salvation condition - is not so, but by feeling of knowledge Atma is doer of pure state of salvation and revealed salvation's pure state that is work of Atma. 113

*

Cost of steadiness is more - state of joy is of one time and heaps of joy are full in steadiness. 114

*

Oh ! in this birth of human being to respect such form of Parmatma, that is any happy moment of life. Atma is form of knowledge, is Gnyayak only, that he knows, in any event I am Gnyayak I am Gnyayak thus appears, Gnyayak's attention stays then is inclining only towards it. 115

*

If you want to hear truth told by omniscient Bhagwan then as is Parmatma is complete holy, as you are also similar of it tell 'yes'; do not say 'No' - from 'yes' will come 'yes'; who are doing respect to complete will become complete. 116

*

The Supreme being omniscient Tirthanker Bhagwan's lecture is being innocent. Natural speech arises; 'to give sermon' such wish even is not there. As thundered clouds naturally arose similar way ॐ tune also naturally arises. That by Gandhar Dev (just like Tirthanker's secretary who grasps his tune) as Dvadashang (Twelve Angas-spiritual speech) in the form of aphorisms is complied. To it Jinagam or Jinpravachan is called.

117

*

Feeling of spiritual Agam anyone hears from anybody or read by own self then by self-willed unprecedented self-realization is not revealing. In the form of preceptor's insight of Guru once to knowledgeable in presence of him directly should hear. 'Lamp shines by lamp ! for grasping truth own acceptance if is ready, there knowledgeable's causes conjunction naturally is definite. Shrimad has said:

**To extinguish liking if thirst, is method of extinguish;
without Guru's insight is not getting, that is eternal condition.**

118

*

Many Jivas has become strong fascination for understanding truth by heart, there from worldly creation forwarded in sequence of progress,

knowledgeable takes birth as Tirthanker. By his cause who is worthy Jiva understands the truth - Such harmony becomes naturally only. Tirthanker's are not taking birth for another. 119

*

Pureness and impureness both are there yet if not doing sight on pure nature then who will know impurity? Acceptance and cause both are there yet; without turning towards acceptance, who will do real knowledge of cause? Pure nature and attachment or Nischaya and Vyavahar - both are there yet without doing sight towards Nischaya substance nature who will say Vyavahar? Without inclination towards pure Gnyayak nature will not open discrimination of knowing one another. To incline on identical nature that only is cause for Anekant.

120

*

Many believes that way that Atma is working hard with intelligence but karmas may be destroyed or not; but it is not so. Atma does hard work and karmas are not destroyed that is not happening; and Atma has done hard work, so by diligence is destroyed karma - that way is also not. When is Atma's time of Samyag Darshan at that time is the time of destruction etc. of Darshan fascinating, there is the time for the rise of knowledge, at that time Atma's attribute of knowledge state is at that

time to destruct and to become slow that is the time and is the time of absence of attachment etc. At that time is to destroy of conduct fascination state; but by the cause of karma that Samyag Darshan etc. is not; and by the cause of diligence of Atma there is no destruction of Karma - that way to understand. 121

*

Origin Parmatma is only real everlasting Atma. Not everlasting state does decision of everlasting, but its subject is origin Parmatma; so it is only real Atma. To state telling Abhutarth (secret), telling Vyvahar, is told non - Atma. 122

*

Oh Jivas! Cool down, sink down in not coming in to existence of karma's strength - such as if Bhagwan's idol is giving sermon ! So establishing is also highest venerable. In three tense permanent Jin idol is of united ascetic face. As universe is eternally non - artificial, in universe omniscient is also from eternal time, that way in universe of omniscient ascetic idol also from eternal time is non - artificial permanent. Who has not accepted such idol establishment they do not understand religion. To religious minded Jiva also comes feeling of devotion towards Jin Bhagwan's image. 123

*

Knowledge nature is own – another disclosure. It knows another is not the reason of Asrava - Bandh (cause of Binding), yet ignorant 'if will do thought of another then it will be binding of cause - binding' believing that way wants to live far from another's thought; his that belief is untrue. Yes, if he became concentrated in Chaitanyas meditation then released from other substance's meditation; but ignorant believes that 'Chaitanya state of knowledge of knowing another is only cause of binding'. How much happened not passionate ascetic feeling that much is SANVAR - NIRJAR (stops new spoilness and not being relation of new karms with Atma - to decrease spoilness in portion and relieves relationship with previous binding karmas of Atma) and how much is attachment etc. feeling that much is Ashrav - binding. If knowledge of another is cause for binding then Kevali Bhagwan knows all substances, yet to them binding is not happening a little even. They have no attachment - hatred so is not binding. That way only to all Jivas knowledge is not cause of binding. 124

*

Being real form knowledge became sight of Atma, 'in circumstance suitability - unsuitability are there.' Such sight is released, and feeling of cause of binding is released, to him being absorbed in Atma which restraint becomes of desires, that is

penance.

125

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For attaining Atma (by insight of Guru) do study of scripture. Doing thinking - meditating do decision of real form, and do study of doing separation. From attachment etc. doing and doing separation, becomes experience of Atma. 126

*

Question: - How comes glory of Atma?

Answer: - Atma is form of knowledge substance, is lump of infinite attributes. That complete Gnyayak real form three tense is form of existence; its form as well as strength is unfathomable and wonderful. Atm - substance is how with existence and how is with strength its form full of likeness taking in knowledge, if understands then its glory comes, of attachment and of little knowing glory is released. At a moment to moment which happens new - new such of one time Keval Gnyan's state also to three tense - three universe has strength to, then after how much strength of its holder three tense substance know? - That way comes glory of Atma if Atma's wonderful nature takes right way in knowledge. 127

*

Who has happened knowledge of Gnyayak in

flow of knowledge to him attachment etc. of another worth to know which knowledge happens to that due to worth knowing happens such dependence is not to knowledge. By auspicious inauspicious feelings being separate who has become sight of Chaitanya to him of knowledge state which knowledge of own - another is happened - that, is another's worth knowing so has become knowledge related to another - is not that way. Knowledge has become due to knowledge's own other - enlightenment. So to attachment - to knower knowing knower doing is knowledge that way is not, but doing of knowledge is knowledge. 128

*

Own another enlightenment heap of knowledge - Gnyayak Prabhu - is 'pure' only, but becoming separate from attachment worships to him it is, 'pure'. Being separate from all another substances doing concentration in own self whom reveals pureness to whom that is 'pure'. It is not happened as concept of attachment so becoming separate from attachment etc. worshipping Gnyayak to whom came sample of pureness in state to him it is 'pure' that way comes in trust; the lover of attachment it is 'pure' that way does not come in trust. 129

*

What is the advantage by speaking too much? So to be quite is only good. How much is cause that much to speak best words. In study towards scripture also which many concepts are by them also is not happening the success of work. So releasing prattle of words and net of concepts separate from concept such by knowledge Chetna (animation) to study of experience of pure Parmatma that is the best only, that is the only path of salvation, that is only highest aim (salvation). How much is Atma's experience that much is only benevolence, nothing other is benevolence so that is not the cause of salvation Pandit Banarasdasji has told :-

शुद्धात्म अनुभौ क्रिया, शुद्ध ज्ञान दृग दौर ।
मुक्ति-पंथ साधन यहै, वागजाल सब और ॥

The act which is the form of experience of pure Atma that only knowledge, perception and conduct, that only is path of salvation, that is only means of salvation. Except it all are net of concept. Who knew to do experience of such Atma he knew all the things. 130

*

Chaitanya state of own form that is happiness that can be done by all from the youngest to the oldest. Except it there is no other remedy for peace. 131

*

In doing respect to real form is towards Siddha (emancipated) and irrespect to real form is the motion towards Nigod (bad life). In going in Siddha state in between one or two births pass its is not counting and going in Nigod becomes some births in between its is not counting, because the time of one kind of animal is some and time of Nigod is infinite. Result of irrespect to real form is Nigod state and the result of respect to real form is Siddha state. 132



Without attention to another cannot be auspicious inauspicious attachment. How many auspicious inauspicious attachments are there that is impure feeling. To auspicious inauspicious feeling to believe own form, to believe them beneficial, to believe as doing, that is Nischaya (chief) illusion - not grasping illusion. Believed spoil as duty he did not believe unspoiled nature. To own nature to believe completely as unspoiled that is true sight. Without its strength in three tense is not becoming welfare of anybody. 133



Atma is of unexpected strengthful. In it there is infinite attribute nature. Without becoming its likeness changing Chaitanya state from another cannot come in own self. Who are staying in demerit feelings' likeness what to talk about them?

but of merit's likeness does outward abandonment, does penance, hold substance mark yet still there is likeness of auspicious till changing Chaitanya state from another cannot come in own self. So first of all to change likeness of another Chaitanya state changing from another can come in own self. This is the sequence of real procedure of the path. 134

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Doing unity with Gnyayak nature, which became change in form of Gnyayak feeling that is the path of salvation. So, knowledgeable says oh child ! You doing decision of your Gnyayak nature turn your state from another turning back your state change towards own self, concentrate it only in glory of nature. In SAMAYSAR comes -

***Be lover in this always, be satisfied in this and,
You satisfied by this, to you happiness oh!
will be best***

In YOGASAR also said that -

**As mind is playing in objects, of enjoyment
that way if absorbed in Atma;
At once take spiritual salvation, do not take
new body.** 135

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Being in front of your Chaitanya blissful nature to do experience of its excessive senses joy that is the true congratulation to Atma. Except this

people of the world being together praises or gives congratulation letter in it there is not any welfare of Atma - Oh Prabhu! you have not accepted ever your Atma's true high respect. By forgetting the glory of your Chaitanya nature you wandered in worldly creation. The strength as omniscience Parmatma is existing in your nature, doing and experiencing joy of nature you yourself congratulate your Atma; in it is your welfare only.

136

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Inside pure Chaitanya substance's sense - Samyag Darshan - knowledge and own form steadiness - true conduct is happened; there more own form steadiness - pure Chaitanya state is not becoming at that time should not do pressure that oh! if auspicious feeling will come, I will become polluted. Auspicious feeling may come in between that is exceptional path. Exception came so became polluted by pureness that way knowledgeable does not believe. Cannot last more in pureness so exception did not without coming that way also he knows. Exception may come, yet for going in rule opposite to exception - for becoming form of pure Chaitanya state - feeling is there at that time also. To stay only in exception such pressure is not to him.

137

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To knowledgeable has revealed real substance sight; he is increasing own form steadiness inside by the substance support; but still is incomplete, diligence is slow, in pure form can not cool down completely, until joins in auspicious state, but to it he does not believe respectable; in nature it is 'non-existence' so sight does its prohibition. To knowledgeable at every moment has such feeling that this moment if is becoming ascetic then these auspicious states also does not want, but because of imperfectness those feelings are not without coming.

138

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To Saint auspicious state also feel as difficulty and as burden; from it also he wants to relieve but that does not without come. Those feelings come yet he lives busy for cooling down in own form. Some times all concepts with intelligence released and naturally cools down in own form, at that time does experience as Siddha Bhagwan in portion; but there cannot cool down always so joins in auspicious state.

139

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If always grasp side of one Naya (knowledge of knowing one portion of substance) then it is attachment mixed with illusion and if by the cause control doing chief to one Naya does grasping of it then that is without illusion only is attachment

of unsteadiness.

140

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Knowledgeable happening real form knowledge afterward seeing own strength as well as outward substance region - time - feeling takes religious vow or Muniness, by imitation is not taking religious vow. Those all conditions are natural.

141

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Oh! Munivers swinging and swinging in Atma's highest joy is accomplishing to salvation. By the Atma's experience salvation is accomplished by Digamber (undressed) real conduct condition. Digamber Saint means incarnate the path of salvation. They are small Siddha, of internal part in Chaitanya blissful form swinging and swinging often with pure Chaitanya state experiences non-concept joy. Whose is status in line of Panch Parmeshti (Five Arahants, Gods) what to talk about such Muniraj's glory! If we get such Muniraj's viewing with devotion it is also matter of great joy. We are very humble servant of such Muniraj. We are bowing down at their foot. Bravo that Muni condition! we are also inclining its feeling.

142

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To reside close to pure Chaitanya blissful form of

own Atma to it is said a vow of abstinence from food. Where is not desire of abandoning food, has no desire of merit demerit and food, water etc. trend of another substance is natural abandonment, it is called abstinence from food. Ignorant does not know anything so how can stop inclination of mind of merit demerit? Do not stop only. Without non-passionate nature's sense never can be abstinence from food. Without understanding of Atma food – form of abandonment which is abstinence from food it is called fast.

कषायविषयाहारत्यागो यत्र विधीयते ।
उपवासः स विज्ञेयः शेषं लंघनकं विदुः ॥

143

*

Oh Oh! Body is going on in front of death at every moment. An opportunity passes away. Without doing front ness of internal part there is not becoming peace anywhere. Knowledgeable grasping own nature in internal part is walking a walk leading to welfare, he in own self accomplishes to path of salvation.

144

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Atma own self does a moral deterioration and puts accusation on karma, then he becoming of illusory sight stays. P. Banarsdasji has told: 'two

substances becoming together does not do one state and two states does not become by one substance'. So by the cause of karma becomes accusation, do not believe like this. 145



To worldly life and activities is not becoming merit-demerit without Atma; in inanimate karma or in body there are not those feelings, so believe that way that those feelings happen in Atma. But the cause of feelings of attachment etc. believing to karma only believes himself not doer of attachment etc. he himself is doer yet believing himself not doer, becoming non diligence wants to stay lazy so decides only karma's fault. But it is his miserable illusion. 146



Achieving this human - birth if is not awakened echo suggesting some future event of birth's end then what is the use of this life? Who in his life has not done remedy for releasing from birth what is the difference in his life and in warm- crows' life? With true company of internal part with delighted listening true blissful nature, doing its trust only in your Atma sound of birth - end will come. So brother! This remedy of the end of birth - rotation with true company do quickly. 147



Digamber Muniraj means Bhagwan mixed up with pancha pameshti. Oh! As kund kund Acharya Bhagwan has told! Beginning from Arihant Bhagwant up till our Guru (priest) all were absorbed in solid spiritual knowledge, they were not in attachment and in cause but was not in indifference also, they all were absorbed in solid spiritual knowledge. 148

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Anybody to nobody has cheated in three tense, doing deceiting feeling Jiva own only cheats own self. Anybody believe that how I cheated to some one? But brother! In it he is not cheated but you only is cheated. Merit of another's that much less that to him met deceitful like you, but of deceit, of fraud – fraudulent feeling doing you have cheated yourself only, other wise in three tense no body can cheat to anybody. 149

*

Spoiled position becomes in Atma's state that statement is subsidiary by the sight of nature. By nature sight then how much feeling of another's mental inclination those all are bodily. By the sight of state that spoiled state is of Atma but by nature sight that is not Atma's nature so it is bodily. 150

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When again will you get such best favorable

opportunity? To come out from Nigod (Jiva of one sense) to attain Tras (Jiva from two senses up to five senses) is difficult similar to get Chintamani, then to attain human life, to get Jain religion that is then very difficult. To get money and reputation is not difficult. Such a best favourable opportunity has got that will not last for a long time, so it is like by the flash of lightening to thread out a pearl when again will get such favourable opportunity? So you leave glory of world's fame honour and money, leaving the care about what the world will say, to release illusion once do an end of death effort.

151

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As in worldly relation of maternal relative village's to elderly man says 'MAMO' (uncle – mother's brother) but he is not real 'MAMO' telling only – 'Telling Mamo' – is ; that way who has Atma's trust, knowledge and playful chief 'religion' has revealed of that Jiva mercy charity etc. auspicious attachment as 'saying Mama' in Vyvahar (subsidiary) is called 'religion'. That way of saying of 'Dharma' Nischaya – Vyvahar (chief- subsidiary) both sides to know its name is told 'to grasp' of both Nayas. There is no talk of acceptance of Vyavahar. By telling 'Ghee's pot' pot is not of Ghee but it is of clay; that way telling vow etc. as religion state of auspicious attachment of vow etc. is not religion but it is Asrava (cause for binding);

only for telling is 'rigion'. Thus to know to it is told 'to grasp', where is the speech with the chief of Vyvahar Naya there is not so but has done presentation by the thought of cause etc. that way to know. Knowing of similar truthful meaning of both Naya's speech do not prevalent in illusory form. Pandit Todermalji has told in Moksh marg Prakashak (name of sacred book) that !

Question: If it is so, then in Jin path it is told to grasp both Nayas – how is it so?

Answer: In path somewhere is speech by mainness of Nischaya Naya, to him then 'true meaning' is by this way only' that way to know or some where speech of Vyvahar Naya is as chief to it, 'this way is not' by the thought of cause etc. has done presentation this way to know. According to this is only the name of knowing is grasping of two Nayas. But knowing similar true meaning of both Nayas speech 'this way is also and this is also' in that way by prevalent form of illusion is not told to grasp both of Nayas". 152

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Each substance is by own substance – attribute - state. Jiva is by Jiva's substance – attribute - state and Ajiva is by Ajiva's substance – attribute – state. By this way all substances are helpless from one another. Each substance is own helper and is helpless

from another. Every substance even and is not giving help to another substance. In scripture 'परस्परोग्रहो जीवानाम्' comes that statement, but that statement is by presentation. That then of that – that kind of cause-to-cause relation is for doing knowledge. That presentation's real knowledge becomes only if understands the limitations of form of substance, not by anything else. 153

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One Jiva coming out from Nigod (hell) came in salvation path that has come by Charitra (more purity of Atma) etc. – attribute's power of acceptance only and by that way only own intense feeling disgrace's reason has stayed in Nigod. In both condition own's independent acceptance is there; in it cause – karma etc. is Akinchitkar (which purpose is not able to do any work is not doing accomplishment.) 154

*

By the chiefness of cause becomes verbal statement, but work is never happens by cause. If cause only begins to work of acceptance then cause itself only becomes acceptance, so that cause does not stay as by cause so separate from Nimit (cause) acceptance is also not staying. By that way by cause if believes work of acceptance, both the

causes of acceptance and cause will destruct.

155

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First of all becoming in front of own self becomes non concept experience - becomes experience of joy, at that time only is called real Samyag Darshan is happened. Except it trust is not called real. First of all doing thought of real form does firm decision then becomes experience. Who has mistake in decision of real form only to him how becomes real experience? Do not become only. By alone concept does thought of real form that Jiva also does not attain Samyaktva. In heart bringing glory of Chaitanya nature to do non-concept experience that is only Samyag Darshan.

156

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By the study of thought of real form Jiva attains Samyag Darshan. Who has no thought of real form, he does trust of Dev – scripture – Guru and religion, of many scriptures does study, does vow, penance etc. yet is not in front of Samyaktav – is not deserving Samyaktav; and with the thought of real form without it also becomes authorized of Samyaktav. For Samyag Darshan originally is to work hard for thought of real form, so chief is thought of real form.

157

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If you have sweetness any where except nature then that do not make you to come to Chaitanya's sweetness. Other's sweetness will do obstruction to you in coming to sweetness of Chaintanya. So oh brother! You realize and leave sweetness of other

158

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For understanding Atma who awakes real enthusiasm and eagerness in heart to him in heart does not become without happening the path of understanding. By the strength of own enthusiasm doing the path in heart he attains definitely that own pure form of Atma.

159

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By vow – penance – prayer will be Atm - attainment – that belief is as thorn (pain), that way by the study of scripture Atma will attain which is such belief that is also thorn. Doing sight towards Atm – substance only becomes Atm – attainment.

160

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Jiva at which time does feeling of attachment - hatred that time only to him its fruit's – of confusion – experience is there. So doing and enjoying both are all together only. People see by outward sight that he has done sins then when will he go in hell? This one speaks lie then why his tongue at

once is not cut down? But Brother ! At what time he does feeling of violence and of lie etc. at the same time in his feeling is experienced confusion, experience of confusion that is experience of vice only. He did destruction of own nature full of happiness etc. so at that time only in his feeling got fruit; at that time only change of strength of attribute which is decreased that only to him got reverse fruit; which fruit comes in heart that is not seeing and from outside which fruit comes that only sees he is of other's dependant sight. To get fruit from outside is Vyvahar (fruit). From outside gains some time after a long time and some time after a short time, but internal fruit then at once – gains at that moment only. 161



Atma is three tense then its divine power (religion) also three tense is occurring of similar form. Form of divine power is one only in three tense. Jain religion is a form of substance that is to say Atma's accomplishing purity is Jain religion. It cannot imprison in limitation of time; rule of form of substance cannot change by difference of time. At any time substance form is not becoming adverse. As Chetan substance inanimate, or inanimate substance Chetan does not happen that way at any time is not becoming even, that way which spoiled feeling is by it becomes religion – that way also is not becoming at any time. So

form of substance nature to Jain religion cannot
imprison in time's limit. 162

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To Samyag Drashti which having non – vow etc.
feelings are that anyway is not happened by
Karma's enforcement, but Atma itself has done
them. In doing spoilness and in passing off
spoilness is supremacy of Atma only in both Atma
itself is doer independently.

See, 'changing in the form of attachment also
Atma itself is independent God' that way said, its
meaning is not like that attachment let be happen
in regular succession state. Oh Brother! What in
spoilness alone only to change is told Atma's
supremacy? My Atma has supremacy to change
independently in both spoil and unspoil – this way
who does decision that becoming 'Prabhu' (God)
changes in form of purity has a little change in
form of spoil to him not likeness of it. Ekant (to
believe of one) form of Asrava (coming of karma)
form of binding changes by impure feeling he
really does not know Atma's supremacy only. 163

*

In path of salvation has existence of Vyvahar but
is not its support. In state of accomplisher has
attachment but accomplishment is not at its
support. To religious minded has Vyvahar in the
form of auspicious attachment but by its support

they do not believe advantage. Who has true Vyvahar to him has no likeness of Vyvahar and who has likeness of Vyvahar to him has not true Vyvahar. Who has real knowledge of misery to him has not alone misery and who has alone misery to him has no its real knowledge. To true hard worker has not doubt of infinite births and of having doubt of infinite births have not real diligence. Who knows to omniscient to him has no infinite births or omniscient has not seen infinite births. 164



Oh Jiva! You believing happiness in outward object of enjoyment you become attached there only, but 'Atma' also is one object why you forget it? To whom taking in aim is experienced excessive sense of joy such as highest peaceful form of joy leaving own object why are you pleased such as miserable other subjects only? Oh Brother! Now see in front to own subject. Do not forget to such great subject. Auspicious, best and happy such leaving own object unsteady, unprotected and giving misery such who respects to other object? Happening of the same shape in own object you will be so that 'Oh, such is my Atma!' and then of own object near to excessive joys taste all the objects of enjoyment you will feel frail. 165



Doing decision of regular succession sight goes on substance at that time of state of regular successions becomes true decision. Seeing on state's sequence cannot be true decision of regular succession, when inclines towards Gnyayak at that time true decision of Gnyayak becomes, in that decision comes infinite diligence. When taste of joy comes with knowledge then it has become Samyag Darshan to him. Omniscient has seen that way happens, state becomes of regular succession, its decision's meaning is to do sight on knowledge nature. Atma is not doer but is knower only. 166

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My own form is unspoiled, as ascetic Parmatma is, as I am – such own pure forms understanding does not do, so does not pass off revolving. By the fruit of vow collects merit, and by the fruit of non-vow collects sin and if reveals Atma's nature state then reveals Moksha (salvation) state. Mercy, truth etc. feeling is right for passing off sin, but by it will be spiritual knowledge (religion) slowly – will reveal Charitra (specific purity of atma) if believes like that way then that belief is wrong. Without understanding of Atma even one birth is not decreasing. 167

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Sight of others support is feeling of binding and

sight of own support that only is feeling of freedom. To live sight in front of own in it only is freedom and becoming outward sight which feeling of vow - charity - devotion comes those all (feelings) are on other's supporting so they are binding feelings. Those all auspicious states come that is different thing but to believe it likely to keep or advantageous it is sight of others support - is an illusory sight. 168

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The fascinated man when keeps desire that 'I come out forward in family and in caste, wealth, house and in children go forward much and die putting blossoming prosperity behind me': There who are in household heritage saints with the trust of Atma with aim of attaining completeness these three kinds of desire keeps: (1) I return from all relations. (2) Woman etc. outward acceptance or an object of enjoyment form of passion of internal acceptance by in front of own diligence doing abandonment become Muni - free from binding. (3) I attain unprecedented concentrated meditation death. 169

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Changing of one - one attribute is not becoming independent in direct way but full of infinite attributes indifference of substance becoming change simultaneously happens change of

attributes. Putting the sight doing on one by one attribute, is not changing pure but putting the sight on substance becomes pure change of infinite attributes. Leaving sight from attribute separation, infinite full of attribute's sight substance is changing in form of purity in state. 170

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In Jinvani statement of Moksh marg are of two types: of whole Atm-nature's support in the form of Samyag Darshan – Gnyan – Charitra salvation path revealed that is real salvation path, and in that stage which great vow etc. attachment – concept is not salvation path but to it by wrong utterance is called salvation path. In Atma ascetic form of purity which Nischaya path of salvation revealed that true, not of unreal utterance, pure acceptance and is real path of salvation, and occurring at that time twenty eight origin attributes etc. to auspicious attachment – that related as well as being cause - to say salvation path is unreal utterance, is Vyavahar. P Shree Todermalji says enough! –

Salvation path is not two anyway; presentation of salvation path is by two types. Where to true salvation path 'salvation path' is presented that is 'Nischaya salvation path', and where is not salvation path, but of salvation path is cause or is related to it by unreal utterance tell salvation

path is 'Vyvahar salvation path'; because Nischaya Vyvahar at all place is such symptom only. True presentation is Nischaya, unreal utterance presentation that is Vyvahar. So by the thought of presentation is to know by two types, salvation path by two types. But one is Nischaya salvation path, and one is Vyvahar salvation path – by that way to believe two path of salvation is unreal. 171

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Samyag Drashti (of true sight) means to whom bringing trust of complete nature of Atma becomes – Atmas true trust – Samyag Darshan (right belief) that is. I am knowledge – joy etc. completely full of infinite strength substance – that way first of all came trust at that time inside became Atma's experiences. By grasping complete nature happens trust inside. From eternal time Jiva's trust is in present state; but where is that state there only behind deep, whole substance is at its bottom; infinite, infinite unlimited strength's ocean is that. To whom comes its trust inside and who goes in internal experience to him is called Samyag Dram. 172

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'I am pure – I am pure' by such remembrance or by such concept in state joy is not oozing. In state still joy does not ooze up till knowledge is not

true. Taking in aim Atma's benevolence nature becoming state separate in it only in state oozes highest bliss's pearl. 'Substance nature is pure' thus when took in sight there in state also became purity.

173

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Three tense truths Chaitanya Prabhu – your immovable real form – its sight you have never done. Present attachment etc. or less knowing etc., which is position, which is condition, Your sight is on that momentary state. To believe another as own that is big illusion only; put present condition of knowing - seeing which you have done, is yours, is in you, of your substance's present portion is – state on it – state sight – that is also illusion. That substance state is of eternal time. Leaving sight from state your sight has never come on three tense substance nature. From illusion and attachment etc's. misery of realizing of breaking concept there is no any other remedy; internal three tense immovable of substance nature – pure Gnyayak of highest feeling – to do sight that is only one remedy. 174

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As of a tasteful liquid food containing – milk, rice, sugar near to it the taste of red kind of corn's bread does not like, that way who has taken taste of form of joy of Gnyayak Prabhu to him does not

feel love in any worldly thing, does not come taste, does not become of the same shape. Without own - nature how many concepts and outward works knowing of those of all taste are break down.

175

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Someone feels that how Muniraj alone – lonely will like in forest? Oh Brother! In midst of jungle swimming in own joy Muniraj then are highest happy, there is no noise of worldly attachment – hatred. There is no meeting of Atma with other substance even so without relation of other Atma own only is highest happy in own self. By the relation of other Atma becomes happy – such is not his of own form – Samyag Drashtri Jivas experience to own such Atma and know acceptance to it only.

176

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'Form of knowledge is Atma' such attribute Atma's of separation concept, will come in between in going to do Atma's experience, but its shelter is not in Samyag Darshan. Samyag Drashti that is form of concept of Vyvahar taking protection does not stop, but to it also understanding as likely to leave in internal part he experiences pure Atma separate form concept. Such experience is only ascetic path. This is the talk for salvation palace in Atma to do the ceremony of laying the

foundation stone in the form of Samyag Darshan. In Samayasar Shri Kund Kund Acharya Dev has told showing the hidden meaning of Jain religion!

**Vyvahar Naya is shown untrue, pure Naya is true;
Dependant to true Jiva of goo sight is Nischaya.**

Related to Nischaya – Vyvahar all disputes solved and Atma attains Samyag Darshan such feelings are full of in this Stanza. 177

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Knowledge in front of own nature is Samyag Gnyan. In front of another only that is ignorance; because without understanding own natures completeness, of one time of state in incomplete believes complete. So taking complete nature in heed accomplishes complete accomplishment. 178

*

For real understanding of Atma in form of Praman, (true knowledge), Naya (knowledge of knowing one part of substance) Nikshep (setting up of substance) of auspicious concept Vyvahar is not without coming in midst, but of Atma of one shape at the time of experience that concept is released so it is untrue, not helper to Atma. Of substance is going to do decision of oneness and is going to cool down by concentration in it midst nine elements and Naya, Praman, etc. of thoughts

mixed up with attachment not without coming; but by it has not to go in oneness. When one leaves compound then is going in house that way in form of Vyvahar - compound when leaves then is going in form of nature house. 179

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In any objects related to five senses there is no happiness of Atma, happiness is only in Atma. - Knowing this way pass off happiness intellect (desire) from all worldly objects and becomes likeness of free from worldly relation form of Atma, at that time only is real celibate life. In the form of Brahma in Atma how much extent is changed – experience of happiness of Atma – becomes up to that extent is celibate life. How much works in Brahma that much abandonment of other objects.

Who Jiva believes happiness by other objects and by other feelings to that Jiva has no celibate life, because he has feeling of company of objects.

Indeed the likeness of Atma – nature along with only celibate etc. of all attributes seeds are lying there. So desirous of living true Brahma life Jiva's first duty is that – full of perception, full of joy and vacant from all other objects of enjoyment, to do likeness of such own Atm – nature, to do its attendance, doing its experience do effort

become absorbed in it.

180

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Oh desirous of salvation! The path of salvation then is form Samyag Darshan – Gnyan – Charitra. That Samyag Darshan etc. form of pure feeling path of salvation is accomplished by effort of internal part thus Bhagwan (Acharya Dev) has preached. Bhagwan own self has accomplished path of salvation by effort and told in preach also that 'path of salvation is achieving by effort'. So you know Samyag Darshan etc. auspicious feelings only as is path of salvation knowing this accept it with all efforts. Oh Brother! Without Samyag Darshan etc. pure feelings what is to accomplish by such substance – marked? Salvation is only accomplished by Samyag Darshan etc. pure feelings, so do effort for it. 181

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Clever in thought of real form and of pure mind Jiva by the service of lotus foot of great in attributes true Guru by its service grace experiences of Chaitanya's highest real form in inner heart. By three gems etc. attributes as great Guru says to disciple that – know the highest feeling, leaving to believe good – bad from another, who is staying in body yet also separate from body and from auspicious inauspicious attachment own unrelated Chaitanya highest real

form see in inner heart. 'This only I am' by such feeling seeing becomes experience of Chaitanya. On hearing firmly such statements of shree Guru disciple of pure mind totally devoted is changing in inner part. Such of service - worship, by the grace deserving Jiva attains Atm - experience.

182

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Go deep in substance and go in bottom of substance. Substance is Chaitanya - substance, deep - deep, serious - serious is real form; knowledge joy etc. form of infinite - infinite attributes' lump is whole one substance; applying sight in it, enter in it. 'Enter' means is not that state becomes substance; but class of race of state, taking support of substance becomes as pure as substance; to it, state goes deep in substance - has become not separated - that way is called.

183

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My knowledge may become famous in world, the world may praise me and by what I am telling by it world may please - that way who has the cause of proud from inside his knowledge in form of remembrance, let may be right yet, really it is ignorance - is illusory knowledge. Language may much fondle then also it is not way that substance come to hand. Inside does sight of nature, does

its attention, does its support, goes in front of it, at that time gets extremely mysterious peace and joy.

184

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As Siddha Bhagwants without support of anybody by own self-complete imperceptible changes in form of knowledge joy is the divine strength of Dev, that way of all Atmas' nature is also like that only. Oh! Such unsupported form of knowledge and happiness I am! – That way taking in aim even Jivas Chaitanya state becoming imperceptible in its state knowledge and joy blossoms, previously never experienced peace of Chaitanya comes into experience; - thus unfathomable joy's ocean to it in trust, in knowledge and in experience comes; he attains owns highest desired happiness and evil as misery goes away.

185

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In inner part own sensible knowledge bloomed there own self experienced it then anyone other knower or is not knowing – of it any way to knowledgeable has no desire. As having good pleasing smell flower blossoms its fragment other one may take or not taking flower has no desire of it, it then is bloomed own in own self only by fragrant, that way to Saint own full of joy self – sensibility has happened it is not for showing to

another, if knows an other then own self feels peace – such anything is not to Saint, he then himself inside alone - alone in own unit is experiencing in form of joy only. 186

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Inanimate body's form of part senses that is not anyway means of producing Atma's knowledge. To imperceptible knowledge nature making means which knowledge happens, that only is knower of Atma. By such knowledge – experience after becoming Samyag Darshan to Mumukshu, Atma always is known form of Chaitanya state only. 187

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From the beginning to end specified type which is one own pure Chaitanya form it's, becoming in front of own to worship that only is true remedy to become Parmatma. 188

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Oh! Of eight years that little prince when observing austerities becomes Muni at that time of asceticism that carefree and self satisfied scene ! Absorbedness in joy ! As if a little Siddha Bhagwan came down from above ! Vah Re Vah (oh, oh) Brave that Muni condition !

When that little Muniraj comes out after two three days for food at that time swimming - swimming

in joy is coming slowly - slowly, meeting proper ritual for accepting food forming the hollow joining little two hands by both the open palms, Oh! How will be that scene !

Then that eight years old Muniraj becoming absorbed in Atma's meditation revealing Keval Gnyan become Siddha such is Atma's strength. At present also in Videha Kshetra (name of region) near to Shri Simandhar etc. of eight - eight years princes observing austerities such events become

189

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In scripture there are talk of two Nayas. (Knowledge, which knows one part of substance that, is Naya) One Naya then tells which is own form as it is and other Naya is not telling which form is as it is, but tells by thought of cause etc. Of Atma is body, of Atma is Karma, by karma becomes spoil - that statement is of Vyvahar (subsidiary); so do not believe it true. In Moksha marg, Prakashak P. Tondermalji has said that: -

Leaving trust of Vyvahar Naya is proper to trust Nischaya Naya. Vyvahar Naya to own substance - another substance or to their feelings or to cause - deed etc. to anyone mixing in any one does presentation, so such only by trust is illusion, so do it's abandonment. Or Nischaya Naya does real presentation of them only as it is, is not mixing

to any one in anyone, so such only by trust happens Samyktva, so to do its trust. 190

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In too much little time who wants to be free from revolution of worldly life as too much having come near grand Jiva has no acceptance of anything except own Parmatma. In whom has no any desire of Karma such which own pure real form of Parmatma by doing its support Samyag Darshan happens, by doing its only support happens Samyak Charitra, and doing its only support becomes freedom in a little time; so desirous of salvation such very much near by grand Jiva has likely to do support of own pure Atma – real form only, more than it nothing is to take support. So Oh desirous of Moksha Jiva! To yours pure Atm-real form only you do acceptance; - that is only acceptable that way do trust; know it only as acceptance, and doing it only acceptable cool down in it. Doing that way in a little time you will be free. 191

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Of Dev – scripture – Guru according to own liking after becoming to meet, what peculiar matter they want to say he with own likeness by hard work understands then relieving others support sight happens own support sight and at that time is relieving Agruhit Mithyatav. (Agruhit Mithyatav –

means - by the rise of Karma to Jiva happens no trust in real form but happens trust in opposition) First then is worship towards Dev - Scripture - Guru, then Mithytva becomes slow and so relieves Gruhit Mithytva so first towards true Dev - scripture - Guru has feeling of devotion - humbleness but vow - penance is not first. When understands real then Dev - scripture - Guru are called causes, but vow etc. is not the form of cause for understanding the truth.

First becomes likeness of truth, becomes devotion, becomes high respect, then understands own form and afterwards comes vow; first of illusion (Mithyatav) goes, then comes vow, that is sequence; but before relieving illusion sermon of vow - Samiti (who is staying in feeling of equality). That is sermon of breaking down the sequence.

192

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Happening true sight of real form after also of Dev - scripture - Guru's worship etc. in auspicious feelings knowledgeable joins, but he does not believe that religion will happen by it. After happening Samyag Darshan proceed in steadiness comes vow etc. state, but by it does not believe religion. Of Samyag Darshan - Gnyan - Charitra clean pure state in how much, how much portion reveals to it believes religion. Mercy - worship - devotion etc. auspicious state then

is spoiled feeling; by it becomes merit – binding but does not happen Dharma (religion, spiritual knowledge).

193

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Due to knower by Nischaya Samyag Drashti ascetic in rise coming Karmas know only. Being in enjoyment luxury yet Gnyani knows that deed of attachment and of body etc. all are another. Own self is changing as Gnata is it !

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Of Dev – scripture – Guru devotion, worship, gifts on auspicious occasion etc. auspicious feeling as to knowledgeable happens similar as do not happen to ignorance.

195

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Auspicious feeling becomes in own -self so it is not called 'Abhutarth' (untrue) – that way is not. Auspicious feeling becomes in own state yet by its support does not become attainment of welfare, so it is called 'Abhutarth'. In own state its existence is not only that way any is not purpose of 'Abhutarth' but by its shelter does not attain welfare because it is not according to nature – showing that way for relieving its shelter to it is told 'Abhutarth'. Three tense staying in of same shape substance nature is 'Bhutarth' (true), by its support becomes welfare. That of by Bhutarth

nature's sight form of separation or form of attachment all Vyvahar is 'Abhutarth'. Tell 'Abhutarth' or tell worth to be abandoned. Doing its abandonment by accepting natural nature origin of terrible worldly creation – illusion – is crushed, and Jiva attains permanent path of highest happiness. 196

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To Samyag Drashti person has come inauspicious attachment, but at the time of inauspicious attachment does not become binding of age; because Samyag Drashti man produces in Vaimanik Dev after death, so in auspicious attachment only duration of life is binding. 197

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Question: As own substance is respectable that way its feeling form pure state can say respectable?

Answer: Yes, attachment is abandon by its thought to pure state is said respectable; and in thought of substance state is Vyvahar, that is not proper for support is said abandon. Kshayik state also by the thought of substance is said abandon, but by the thought of attachment Kshayik feeling is said respectable. 198

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Curious man thinks that – Oh, Oh! Previously I read big - big scriptures infinite time, heard with true Company and did preaches on it; but pure form of Chaitanya Atma, I never knew, so my birth revolution did not become far off. I searched Atma in outward but becoming introvert, I never search my Atma. In Atma only has strength of becoming own nature accomplishment's means. Except it in outward scriptures even is not such strength happens means for Atm- accomplishment. 199

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In Atma is not doing nature is without beginning - endless; that always by spoil is not rise form only, by the thought of that own form Atma is not doer of spoil only. Who has accepted such nature to him in state also becomes not doer of illusion etc. Illusion feeling becomes and its is non doer – is not that way, but illusory feeling does not happen only to him; and little attachment of unsteadiness which stays it is not acceptance in trust. So its also is non doer. 200

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Samyag Drashti Saint's sight is on knowledge joy nature of inner part, not on momentary attachment etc. In his sight there is non-existence of attachment etc. to him (in thought of sight) where stays worldly life and activities? Sight being on without attachment knowledge-joy nature, it

is free only. In his sight is freedom only; Sight on free nature there is non-existence of binding. Sight on nature is not accepting, binding feeling in own self, so with sight on nature Samkiti is free only. ' शुद्धस्वभावनियतः स हि मुक्त एव ' steady in pure nature such knowledgeable really is free only.

201

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Attachment etc. spoil happens that becomes in own self or in another? Happens in own only. In Chaitanya's state any other thing is not doing spoil. Other thing is cause in becoming spoil, that is right, but any way spoil is not done by it. Alone anyone is not becoming spoil, when two becomes together then spoils. Two bangles when stays together then they rattle sound, that way Atma when puts sight on other substance then mistake happens, alone do not do mistake. As only man puts sight on other's woman then it becomes mistake that way if puts sight on Atma then mistake happens, but if puts sight on own nature then mistake does not happen so becoming spoil to Atma cause is another substance, but other substance is not making spoil.

202

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Without doing slow seeing fascination substance nature do not be known and without making

absence of seeing fascination Atma is not such
who comes in experience. 203

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Outside trouble is not really trouble and outside
wealth is not really wealth. To forget Chaitanya
that is only trouble and to remember Chaitanya
that is only really real wealth. 204

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As Lion is loitering on four sides and as sleep
does not come, police with weapon is moving to
kill oneself and as sleep does not come that way
still decision of real form does not do until who is
desirous for welfare of Atma does not sleep
happily. 205

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In inner heart missing excessive joy of Chaitanya
fainted in outward sense objects outward Atmas
are always in misery, and 'my happiness is in my
Atma only, my happiness is not outward sense
objects' such doing firm trust being introvert who
takes taste of Atma's imperceptible happiness
that saint is constantly happy. By missing own
Chaitanya object outward objects by the intellect
of happiness – misery, ignorant Jivas are burning
day and night. Oh Jivas! Do care of your Atma,
which is full of highest joy, and be engrossed in
Atmas peaceful interest. 206

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Any Jiva has become unclothed Digamber Muni who has no even any vertical and horizontal threads of a loom of cloth, but who has opinion that another thing makes me advantage, until then from his opinion has not relived even one thing of three tense. Intellect of same shape with other is standing, another substance does me advantage such opinion stands, until then three tense of three universe infinite substance are not relieved from his feeling. 207

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Oh Jiva! Then think over for one moment even that increasing good circumstances what increased in your Atma? Oh! by increasing of good circumstances to believe of increasing of Atma that then is like as to defeat human body. Brother! With your knowledge form Atma these circumstances are not mixed up; so do understanding of separation from it. 208

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Who has love for Moksha he loves the cause of Moksha, and he is not loving the cause of binding. Cause of Moksha is then that to incline only introvert in Atm-nature, and inclination of outward is only the cause of binding; so who likes Moksha such Moksha Jiva has likeness of introvert inclination only, outward as of Vyavahar feelings he has no likeness.

First should be solidified of real likeness of introvert inclination; then let as stage may be Vyavahar, but to religious minded – to desirous for Atma that is not form of respecting, but it is in the form of knowing and form of abandoning. Respect and likeness then is only of introvert inclination, as that becomes introvert that way, that way feelings of outward relieves. By this way becoming introvert in Nischaya – nature outward as of Vyavhar feelings became prohibited. This only is way of Moksha. 209



First of all decide that in this world is there or not any Atma who has attained omniscience? If there is omniscient, then in the form of omniscience deed came from which mine (source)? In mine of strength of Chaitanya has laid strength of becoming the cause of deed of omniscience form. Becoming in front of such strength of Chaitanya accepting of omniscience in it comes unprecedented diligence. 'Accepting omniscience diligence goes away' to believe like this is a great mistake. Keval Gnyan and doing its trust of its cause to whom in front of own unprecedented diligence starts that Jiva becomes doubtless that by support of my Atma doing trust of omniscient, I have started diligence of path of salvation, and in knowledge of omniscient also has come by that way; I will attain

Moksha in a little time and in knowledge of Bhagwan also has come by that way only. 210

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As sleeping man who is in intense deep sleep has not living sense of besides world, that way of Chaitanya too much cooling down in peace to Munivers has not happing even a little attachment in outward objects of world; they do not like to come out a little from engrossment of inner own form. In forest tiger and lion are roaring round about yet they are not frightened a little by it or not becoming unsteady a little from by it or not becoming unsteady a little from steadiness of own form. Oh! bravo that wonderful condition !

211

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Oh! see, this highest true path. Bhagwan Simandhar Parmatma is sitted in east Videh Kshetra (name of region) at present, going there Shri kund Kund Acharya Dev came hearing the Divine tune from Bhagwan and then he in these scripture of highest true path did clearance. Oh, how is pure path! How famous path is this ! But at present people by the name of scripture even are creating big commotion in path. What is to say? Such only is time! But true path what it is that will only remain. Form of pure Chaitanya state incarnate Moksha path three tense is full

of Victory, it is only worthy to congratulate. 212

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As Karma Atma only is changing, also as doer Atma own self only is changing, as means also is changing own self only. Karta (doer), Karma (deed), Karan (to do, cause) etc. six Karak (who is doing or makes to do) are not separate but is whole. Atma own alone only form of Karta – Karma – Karan- Sampradan (to give) – Apadan (to make separate) – Adhi Karan (of power) happens; Atma own self only is changing in form of six Karak and such infinite form of power. By this way altogether infinite powers in knowledge idol Atma is tossed, So that Bhagwan is idol of Anekant. (Anekant means enlightens two opposite powers in one substance). 213

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Oh! how is Muni condition do its thinking then ! Swinging on sixth-seventh Gunsthan (stage of attribute) those Munis are becoming hidden in own form. Excessive self sensation that is only Mini's feeling mark, and unclothed of body – without clothes – vessels free from binding condition (Nirgranth) – that is their substance mark. To them of an exception – vow etc. auspicious attachment may come, but of clothes acceptance or partly (defective) work as to take with intention food is not feeling. Oh! to Shri

Rushabha Dev Bhagwan in Muni condition had fast for first six months, then was arising concept of food, but was not getting as system of Muni; so by breaking concept was staying with pleasure inside. To stay in joy is only Atma's work. 214

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Oh! Samyag Darshan is great gem. Of pure Atma's is non-concept trust that is only big gem in all gems. Worldly gems are then inanimate, but separate from body doing sense of Keval (only) pure Chaitanya, which united with self-experience reveals firm trust that only Samyag Drashan is great gem. 215

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To saint own three gems form Atma only is highest lovable, related to worldly creation no any other is lovable. As cow to her calf and child towards own mother how is love, that way to Saint of own three gems nature form towards salvation path by undivided intellect is highest affection. To own self in three gems spiritual knowledge is being highest affection towards other holder of three gems spiritual knowledge Jivas also to him do not be of coming out burst of affection. 216

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In heaven achieves heaps of gems in it there is no any welfare of Jiva. Samyag Darshan gem is

unprecedented beneficial, is origin of all welfare. Without it what does that all then, 'daubing with cow dung on ash' like as is useless. Samyag Drashtri Jiva is not doing the belief of any Shitala (name) any Devi-Devala for wealth – son etc. In world there is Mantra – Tantra – Medicine etc. is there that then gives fruit if there is merit. But this Samyag Darshan is such a unique best gem in all gems that whose glory even Devas are doing. 217

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Only by concept is doing thought of real form then that Jiva also is not attaining Samyaktva. In inner heart doing glory of Chaitanya nature to do its non concept experience that is only Samyag Darshan. 218

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Atma's nature is three tense is highest form of Parinamik Bhav (Jiva's nature only without desire of any type of Karma – see index); by grasping that nature freedom happens. How to grasp that nature? Attachment etc. with Audeiyik feeling (feeding of Atma happens by Karma's rise) that nature is not grasping; Audayik feelings are then of outwards and Parinamik nature then is introvert. With outward feeling cannot grasp introvert feeling. Moreover which introvert Aupshamik (feeling diluted by any Karma) Kshayopshamik, (which becomes by karma's

destruction and dilution), Kshayik (Atma's unlimited pure feeling by destruction of Karma in every respect) feelings are by it that Parinamik feeling though is grasping, yet that by the attention of Aupshamik etc. feeling is not grasping. Being introvert by grasping that highest nature revels Aupshamik etc. pure feelings. Those feelings are own self-form of deed, and highest Parinamik nature is form of cause Paramata. 219

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Different from attachment etc. of Chaitanya joy nature's understanding and experience became there to Saint without doubt knows it that oh! Atma's any unprecedented joys became experience to me, happened Samyag Darshan from Atma destructed illusion. 'Will I be Samkiti or of illusory sight?' such who has doubt he by rule of illusory sight. 220

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If you say that Vyvahar spoils Atma then can be improved, but if say is spoiled in the way of highest real form then it cannot be improved. In reality Atma is not spoiled but only in present state spoil has happened so it can be improved, spoil can pass off. Spoiled state all happens depending to Karma to it believes of own, believes own nature, I am its producer. I am its doer that way believes he is ignorant; but I am not doer of vice, that is

not my karma, I am not its producer, that is not mine, that is not my nature, that way believes he is Samyag Gnyani. 221

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Which any Atma is not doing inanimate – karmas state and does not do body etc. state, and is not believing his duty, is not changing by engrossed intellect but only knows so that neutral stayed with – knows as witness, that Atma is Gnyani. 222

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Spoil becomes in Jiva's state by that thought then to know it of Jiva; but Jiva's nature is not full of spoil; Jiva's nature is not full of spoil, Jiva's nature is without spoil. By this way by the sight of nature spoil is not of Jiva, but by the motive of body is becoming so it is of body as to know. That way knowing both the sides clinging in pure nature spoil is passing off even from state, and by that way Jiva of spoil in presence of becomes not doer. So in highest real form Jiva is not doer of spoil. 223

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In any circumstances, in region or in time which Jiva own self doing support of Nischaya – nature is changing that Jiva attains Moksha marg and Moksha; and which Jiva is not taking support of pure nature and depending to other does support to such Vyavahar that Jiva in any circumstance,

in region or in time is not attaining Samyag Darshan etc. Meaning is that pure Naya is not proper to abandon, because that by its not abandoning binding is not happened and by its abandonment binding. Only is happened. 224

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A preacher should not have a desire of getting means of livelihood etc. worldly deeds by reading scripture, because if is desirous then cannot give real sermon; he then as of audience opinion doing speech, stays intention fulfilling own aim – so greedy orator cannot give true sermon. 225

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In crystal becomes red and black reflection at that time also which is its clean nature has not become its absence; if is not strength of pureness then becoming far red – black flowers which pureness reveals, from where it came? That way in Atma feeling of merit – demerit happens at that time also Atma's origin pure nature has not become absence. If inside has no strength of being form of purity, then at the time of merit – demerit's state form of strength pureness if is destructed; in state from where can come purity? In substance by strength purity is full of then in state attains purity; from attainment becomes of attaining; in which is

from it reveals, if there is nothing what will reveals? 226

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By others purpose becoming attachment etc. feeling are then cause of being dependent to other; by it becomes Karma binding and gets body; by it any way is not becoming of without body. Own dependant as pure three gems feeling is only breaking Karma – binding is the remedy of being Siddha – without shape of body. Who wants to attain Moksha, wants to become Siddha to him then this deed only definitely is as to do so that being introvert at Atma's shelter Samyak, (true) trust, knowledge and concentration is worth doing by it by rule happens freedom. 227

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In outward deed division people has feeling interest and of inside this Gnyayak substance is remained. What is substance? How is its form? etc. by kinds should be its churning. Without understanding substance own form Jiva wants to do religion directly! Takes Padima (one type of vow)more than it becomes Saint; enough, became religion ! but Brother! without Samyag Darshan how is Padima or Saint? Desirous for welfare of Atma, to listen-read-meditate all are originally for Atma, for attaining Samyag

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This body is as unripe clay pot. How many times wash the unripe clay pot yet comes out clay only from it, that way by taking bath etc. how much is caressing – bringing up by fondling of body yet it is the house of impureness only. Body is considered holy by one kind only. By which kind? That in which body form of Samyag Darshan – Gnyan – Charitra of three gems spiritual knowledge is worshipping to that body by the awe of three gems is considered to be holy. Though by Nichaya is holiness of three gems only but by its cause to body is called holy by Vyavahar also.

229

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Who has interest of attachment - that attachment may be of devotion of Bhagwan or may be of pilgrimage – that is vacant by Bhagwan Atma's imperceptible joy juice, is without it and is of illusory sight; and who is Samakiti on fourth Gunsthan (fourth stage of attributes) that who own interest – essence of Atma's joy – has experienced, he by own interest only by attachment is abandoned. Auspicious attachment may be by innumerable kinds, but to Saint has no interest of attachment. Compare to pure Chaitanya's nectar interest, of attachment interest

seems as poison to Saint.

230

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Also at the time of Chaitanya state towards other, to Saint full of Samyag Darshan – knowledge as much ascetic feeling has happened that much religion is occurring constantly; it is not so that when Chaitanya state is in own at that time any religion is there and when Chaitanya state is in other at that time religion is not there. 231

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Disciples says to Guru that Oh Prabhu! Your majesty has done obligation on me, to me to insignificant yourself has fulfilled my ambitions. You have saved me etc. To open attributes state in Vyvahar becomes polite and humble towards Guru and does high respect of Guru's attributes; and by Nischaya towards own self-complete nature polite and humble and high respect. In Nyschaya is high respect to complete nature of own to him so in Vyvahar Dev-scripture-Guru's high respect is not without coming. Dev-Guru are specific in attribute so understanding inside doing accusation on cause speaks that 'your majesty has saved me' that is different, but if that way believes that is wrong. 232

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Pure state is Atma's attribute. It includes all the

three Samyag Darshan-Gnyan-Charitra, but attachment of vow etc. is not coming in it. This pure three gems form which ascetic feeling and that any is it only is purport of all scriptures, that only is Jinshasan (common of Jainism), that is order of omniscience. Jinanath and that only order is of ascetic saint so worship knowing it only full of welfare. 233

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Oh Jiva! Once be delighted that 'oh, my Atma is such!' How? – that similar as Siddha Bhagwan. As Siddha Bhagwan of knowledge – joy complete strength is fully staying in my Atma, the strength of my Atma is not ruined. 'Oh, Oh ! I am pressed, I became spoil, what will happen of me now? That way does not be afraid, do not be disappointed. Once bring delight of nature, do enthusiasm of own form, bringing its glory tossed up your diligence, then you will experience your unprecedented pleasure, and you will attain Siddha position. 234

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Who accept own pure Atm-substance has turned state towards it to such saint now, departure is moving towards freedom at every moment, he has become the traveler of freedom city. Now will have infinite Sansar (worldly life and activities) to me? That doubt he does not arise, by strength of

nature he has so undoubtness that 'now in a little time my state of freedom will bloom.' 235

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To whom whose likeness is he has affinity for its feelings; and according to feelings (likeness) happens result. So as likeness similar as result. By doing likeness of pure Atm-nature becomes that way result-change. So still Atma's real trust, knowledge and experience does not happen up till by true company often with affection its listening, meditation, and likeness is to do by that likeness only birth is ruined. 236

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Oh when people go from one city to other city at that time take away tiffin (lunch box) together to eat on way; then after relieving this birth for going in other lok (universe) did you take any tiffin for Atma's acquaintance? Atma is no way similar as + his birth; completing this birth after also Atma is staying for infinite time immortal; so do some remedy to achieve happiness to him for that infinite time. Such human birth and such occasion of true company to meet is much rare. Without care of Atma if will miss such event then when will be yours liberation from misery of birth revolution? Oh, you are then Chaitanya emperor ! You ownself lord of joy ! Brother, such miseries do not look beautiful to you. As by ignorance

emperor forgetting himself wallow in a heap of rubbish, that way you forgetting your Chaitanya form is wallowing in heap of rubbish of attachment, but it is not your position; yours position is looking beautiful by Chaitanya, yours position is fixed by Chaitanya diamond, there is no attachment in it. You will get great joy knowing such own form. 237

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Yogindra Dev says that Oh Jiva ! Now how much time you want to wander in Sansar (worldly life) still are you not tired? Now coming in Atma enjoy Atma's joy, Aha ha! As water drain is flowing that way this water drain of religion is flowing. If you know to drink then, drink. Brother! in good time woodman of yesterday, attains keval Gnyan today – such was that time. As righteous man's step-to-step comes out treasure that way Atm-desirous at state to state attains treasure of joy from Atma. 238

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Talk of Atma heard for infinite time previously yet, as Chaitanya substance is great similar as to do not take in aim, do not do its love, so does not come fruit of listening. So he has not heard Atma's talk even. In reality heard to it is called that as Chaitanya substance is same as come in experience. 239

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Charity as well as feelings of high respect comes towards Saint, own religious feeling is rubbing with pastel. Who to own self have love of religion to him towards other saint comes pleasure, love and high respect. Religion depends on religious Jiva, so who has no love for religious Jiva to him has no love for religion only. Grand Jivas surely should do love for follower of the same religious noble persons. 240

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The description of miseries of hell etc that only way is not false imaginary description to make afraid to Jiva, but for suffering intense sins fruit is existing in world. As fruit of religion is salvation, fruit of merit is heaven, which way fruit of sin is hell that place also exists. By ignorance doer of intense violence etc sin Jivas only are going there and at once after producing there achieves great misery. Who hears there his pains scream? Previously at the time of doing sin if may see turning back, or if did care of religion, then obtains protection even! So oh Jiva! Be alert in doing such sins! After this life Jiva has to go to any other place – keep this in heed. Atma's ascetic philosophy is only such thing that which give you happiness here as well as in next birth also. 241

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Who does not believe ascetic Dev and Guru free

from binding, and not doing their true acquaintance and worship, to him then as sun rise is there yet is darkness. Moreover who is not doing study of true scriptures, which are composed by ascetic Gurus, he is blind even though he has eyes. False story book is reading and not doing study of scriptures what is work of his eyes? Staying to knowledgeable Guru who is not doing listening of scriptures and do not fix his feelings in heart, that man really is without ear and mind that way is said. In which house is not happening to worship Dev – scripture – Guru really it is not house, it is an imprisonment. 242

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Oh ! such miraculous nature's talk by purport of nature hears then illusion looses courage. 243

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The greatest sin is wrong notion form of Atma, and that is only purport full terrible feeling decease. How can that illusory wrong notion cut? What Shree Guru told Atm-nature understand it as it is and do its thinking and meditating that only is remedy to pass off decease with feelings. First without auspicious, inauspicious of form of Chaitanya Atm-nature that only is remedy from relieving Atm-illusion. 244

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Gnyani knows misery and experiences also. As experience is of joy, that way how much is misery, that much also is experience of misery. 245

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Chaitanya form Bhagwan Atma as a whole is healthy as Gnyayak form. Becoming in present merit-demerit etc. as momentary spoil of that size I am that way, which Jiva believes his spoil decrease is not pass off. Present momentary state is impure only, in deep so that in form of power in present three tense whole is clean – that way whose sight is on complete healthy nature his decrease in form of momentary attachment is destructed. 246

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True intellect knowledge true listening knowledge, knowledge of limit etc. all state happens already, but by putting sight on that intellect – listening etc. state that intellect – listening or Keval etc. any state is not revealing, but with complete divinity which whole substance immovable Nischaya is staying by the strength of its sight true intellect listening and (increasing engrossment) complete Keval Gnyan – state reveals. 247

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In division of restraint by searching restraint, state of restraint is not revealing but 'I Atma is as whole

form of asceticism, and is infinite attributes whole lump by the strength of such whole sight (increasing steadiness) restraint etc. ascetic state reveals. 'If I do abandonment of non restraint then restraint reveals' By such concept restraint is not revealing but my nature only always is form of equality, is form of asceticism – that way by putting sight on it (being steadiness) restraint reveals. Division of Guna – Guni (attribute Atma) is also not the subject of substance sight. In reality infinite attributes' whole form of lump, which is own substance, that only is subject of sight. 248

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Moon own self is complete by cent percent, to it always a cruel trunkless planet is at its horizontal; as that cruel trunk less planet is moving then one by one, part of art of moon is opening. In moon the crescent of the new moon, third, fourth day etc. division of art is not by itself but by the cruel trunk less Planet's of cause by thought is there. That way knowledge forms Atma similar as moon whole completely full. In which arts are of fifth, sixth, seventh attributes' stage division that is not in the thought of whole Atma, but cause as cruel trunk less planet, which in form of karma is by its thought. By hard work it moves so becomes division of art of restraint, but of whole Atma in thought is not becoming that division. Not keeping sight on division of that art, keep sight on whole

substance that only is cause of opening art. 249

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Morality is similar as clothes and religion is like ornament. As without clothes, ornaments are not looking beautiful that way without morality religion is not looking beautiful. 250

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Dev-scripture-Guru is telling that Brother ! your glory you feel in that includes our glory. You have not feel yours glory then you do not feel really our glory also. You have not known to us. 251

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Definition of penance 'not to eat bread' is not; but Atma is knowledge blissful one independent substance after becoming such decision being concentration in heart which state of brightness becomes to it Bhagwan says penance; and at that time which concept is, to it by Vyavahar is called penance. In Atma's engrossment becomes special concentration. That is religious meditation and inform of shukla meditation is penance. 252

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With which knowledge joy do not come that is not knowledge even, but is ignorance. 253

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With anybody's blessings are not becoming

others good. By anybody's curse are not becoming others bad. It becomes as merit – demerit of all. Some one believes that way that by speaking Bhaktamar – Stotra (a hymn of praise namely Bhaktamar) are not staying unclothed or starved; but what became its meaning? – that of bread, water and clothes' dependant is never pass off. Oh brother! have you ask for such opposite thing? Then that does such feeling that Prabhu ! of your attributes are much respect to me. I like your attributes so that I like Atma's attributes, so I am doing yours. devotion is doing prayer.

254

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Absolute emperor Bharat, Ramchandraji, Pandvas, etc Saints were in worldly life but to them were understanding of peculiar own Atm-real form. To make do happy – painful, to kill – to make alive is not in Atma's hand that they understand properly. Yet is unsteadiness so by joining in fight's event etc. sin feeling and of doing happy to other, of subsisting life and of devotion etc. comes merit feelings, but they understand that these feelings become by weakness of diligence. Doing diligence of engrossment in own form, passing off to remnant attachment will reveal Moksha state – strength of such feelings is always to them.

255

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Each substance is independent , anyone of anyone cannot do anything. This talk of independence feels of high priced difficult to understand, but how much time passed in worldly life that much time is not needed in revealing freedom so truth is easy. If truth is difficult then whose freedom becomes? So who wants to do Atm-welfare to him truth is near only. 256

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'Atma only is abode of joy; being introvert in it only is happiness' – such speech's tinkle when falls in ear there pertaining to Atma Jiva's Atma rises tinkling from inside that Oh! This absence of birth ascetic man's speech ! shower of highest peaceful essence of Atma this speech is really wonderful, is miraculous. Ascetic Saints speech is heights nector. Destroyer of birth decease that is sure medicine. 257

*

In which own pure Gnyayak substance, illusory or attachment etc. opposite feelings are not in it, being engrossed likeness state passes of illusion; by any another remedy illusion does not pass off. In pure substance is there a concept even attribute separation? is not; then that pure substance's trust is not keeping desire of concept of attribute separation. In pure substance there is no concept, and in concept there is no pure

substance. Knowing separation of both moving from concepts state coming in nature there attained Samykta and passed off illusion. – This, is the method of passing off illusion. For that, Chaitanya joy nature's infinite glory seeming inside, its infinite interest should come, by doing that way state becomes absorbed in it.

258

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Oh brother! infinite attributes abundance in which does exist such Chaitanya substance is you own self. Oh Chaitanya emperor ! yours unimaginable abundance you did not ever knew – saw – experience, you did not reside in your own house, forgetting own house, and believing attachment opposite feeling as own house, you are residing in it. But Shree Guru to you performs ceremony before occupying new house in your own house that Oh Jiva! You knowing your Atma as form of Chaitanya do its service. By it will be your welfare. Oh! who has not enthusiasm of coming in own house? 259

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By doing chief to knowledge attribute is called 'Gnyayak' to Atma, Knowledge attribute own self is with concept so that it is knower of own self and to another; and without knowledge in any other attribute has no strength of knowing own

another, so without knowledge all attributes are of non-concept.

260

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In understanding real form, in its thinking which auspicious feeling comes naturally similar high auspicious feeling is not in deed division. Oh! if hears real form paying attention even for one hour yet have mint of auspicious feeling and becomes Samayik (a religious practice of sitting for meditation); of auspicious feeling; then after if bringing awake of Chaitanya does decision then what to talk about it? Do not do opposition of philosophy and hears what Gnyani wants to say then in it, of auspicious attachment that achieves merit than it, with the aim of salvation listener becomes of excellent merit auspicious feeling; but what is the price of that merit? By merit attains only to hear but in it mixing own self is not doing decision of truth then is a disorderly shabby big volume.

261

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In Atma of Karma is 'non existence'. Both are independent things. What does not exist in own self that cannot be harmful to own self. Own self by own aim can not do spoil, but in spoil form of cause is present of other thing. Any body's state cannot be by any body's cause – where to Jiva has present properness to do spoil feelings there by the form of cause becoming Karma is present

only.

*

Form of ascetic speech ocean by churning who has attained pure Chaitanya – form – gem, such mumukshu of Chaitanya – attainment with highest pleasure is telling that oh! I attained excellent Chaitanya gem, now I have not any work of any other one except Chaitanya, no any other one is to read, no any other aim, no any other is worthy to be listened, no any other to be attained, no any other is welfare and no any other is acceptable.

263

*

Fascination, attachment, hatred etc. which spoil state of Atma is produced is state of inanimate only, because is inclined forwards inanimate feeling so to it is said of inanimate. That feeling is not nature of Atma and its production is not becoming from origin Atma so it is said inanimate.

264

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We can do anything of other's believer of that way has to wander in eightyfour births. Atma then alone is knower – Viewer; its deed only I can do that way not believed and I can do of other thing that way who believed to him own awakens of Chaitanya is pressed so in that thought it is inanimate. By this way is not to understand that

by passing off Chaitanya if becomes inanimate. If Atma is becoming inanimate, then 'you understand, know Atma' that way cannot address even. This is telling many times that from children to elders, from king to poor – all Atmas are Prabhu, all Atmas are completely full Bhagwan, all Atma's in present are full of infinite attributes, but do not do its understanding, do not know and of inanimate deed believes as own form, in its sight to him seems inanimate only so it is said inanimate.

265

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Knowledge is nature of Atma. In knowledge there is no difference of time, knowledge has no weight and in knowledge there is no spoil.

If have to remember a talk before of fifty years for remembering it have not to do sequence. As fifty fold of whole piece of cloth is arranged one above another and from it have to draw out of underneath a fold of whole piece of cloth, then taking above fold of whole piece of cloth after it only comes out of underneath a whole piece of cloth, that way in knowledge is not to remember of forty-nine years talk for remembering talk of before fifty years. In which way can remember yesterday's talk that way only without delay before fifty years ago talk can remember. So in knowledge is not happening difference of time; such is shapeless, idol of

knowledge Atma passes over to time.

Knowledge is of one shape so how much knowledge increased yet is not feeling its weight. Many books knew so is not increasing weight in knowledge. That way knowledge has not weight so it is shapeless.

Knowledge is pure unspoiled; there is no spoil in knowledge. In young age full of passion – anger etc. with spoil feelings, like black coal life has passed, but afterward when remembers in knowledge at that time spoil is not becoming with knowledge so knowledge own self is pure unspoiled. If there is spoil that of doing knowledge of previous spoilness that spoil also should come with it, but it does not happen that way. Atma own self-staying in pure – state can do knowledge of spoil. In state by support of another becomes momentary spoil to it by understanding of unspoiled nature can break down in every respect, which can destruct that is not Atma's nature; so spoil is not Atma's nature. 266

*

Ascetic state only is Nischaya path of salvation true religious – is. To walk by seeing, to speak tender language, that is not really Samiti (staying in feelings of equality – five Samitis are to Muni). In scripture is told that Muni should walk seeing measure of yake etc. then why such sermon has

done? Its compromise is that without Vyavahar cannot explain salvation. The meaning of word 'Swasti' a barbarian can not understand, but meaning of 'Swasti' if tell in his language that 'Be yours immortal welfare' then that Jiva can understand. In Atma Darshan – Gnyan – Charitra giving such difference explains, but that difference is only for saying; really in Atma there is no such differences, Atma is of no division. Moreover for accepting vyvahar is not telling vyvahar. Without vyvahar sermon for welfare of Atma is not possible. So there is sermon of vyvahar. In Samaysar Srimad Bhagwat Kund Kundacharya Dev has told that-

जह णवि सक्कमणज्जो अणज्जभासं विणा दु गाहेदुं ।

तह ववहारेण विणा परमत्थुवदेसणमसक्कं ॥

as to Anarya – to barbarian without barbarian language is not possible to make to grasp meaning, that way without Vyvahar sermon of salvation is not possible. So there is sermon of Vyvhar. For making to do acceptance of Nischaya, sermon is giving by vyvahar, but Vyvahar is not proper for acceptance. 267

*

Atma is totally Gnyayak that nature's does not like, does not suit, its name is anger. 'Whole Chaitanya nature that I am not' that way dislike of nature – nature does not suit that infinite binding

is an anger, substance is whole, all breaking division seems due to relation with Ajiva (inanimate). In sight that whole nature's is not becoming nutrition that is anger; towards another substance egoistic intellect that is infinite binding undue pride; not believing nature of substance what it is giving obstruction to make entry by other system its name is infinite binding unreal affection by missing feelings of nature to make desire of spoil that is infinite binding of greed. 268

*

Absolute emperor Bharat and Bahubalji both brothers happened to fight. To common feels that Samyag-Gnyani, moreover two brothers, moreover both have to go to Moksha in this birth only and what is this? At the time of war also knows that I am separate from all these. He is knower of war. What anger happens he is knower of that anger also pure, holy, joy solid nature's understanding is occurring, but is unsteady so is standing in war. Bharat absolute emperor cannot win so at last put Chackra (Circle) on Bahubaliji. At that time to Bahubaliji came asceticism that hate to this Kingdom ! Oh ! in this life what is this for kingdom? Knowledgeable is not pleased by merit and by fruit of merit also. Bahubaliji says that I am Chaitanya blissful Atma, is separate from another, to him this should not be, this is not fair ! hate is to this Kingdom! that way coming

asceticism took Muni position. Cat by which mouth catches its kids by that mouth only catches rat but 'it is difference in to catch – catching', that way of knowledgeable and of ignorant deeds seem to be similar but in feelings there are difference. 269

*

In wife, son, wealth etc. to life engrossed that is poisonous taste, is big burrow of serpent; but to come in auspicious feeling that is also worldly creation. Highest diligent grand Gnyanis lost inside that did not come out. 270

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Knowledgeable also comes intense decease, senses become weak, from outward senses does not work, feels like fainted in outside but is not fainted in inward. 271

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To Muni has not Karma – Prakrama (deed-beginning) – Muni is not taking responsibility of any work 'have to pay attention of Pathashala, (religious school) have to go to collect money; have to collect money for pilgrimage' – for such work Muni is not taking responsibility. Muni is not keeping burden of any type only. 272

*

Leave the aim of circumstance and non- accept of what is one shape substance take its shelter. 'In present time three tense Gnyayak. that I am' that way do shelter. Of separation of Gun-Guni (attribute Atma) even leaving the aim do sight one shape Guni's (Atma's). You will be peaceful, you will be joyful, will destroy misery. One Chaitanya substance is immovable, by giving sight in it path of freedom will reveal to you. Whole substance in which is absence of division of Gun-Guñi also go there, Dharma (religion) will happen to you, you will attain the path of relieving from attachment and misery. 273

*

In book 'Satta Swarup' by P.Bhagchandji has explained by very good method to pass off form of illusion by knowing the form of Arhant. Of highest aim real form's opponent as (Ku-means false) Kudeve, Kuguru and Ku-scripture to believe as good that is Gruhit (stayed at present) illusion. I am of other's doer, is stopped (by Karma), different from another - is not independent, by auspicious attachment happens gain to me such reverse belief which is from eternal time that is Agruhit illusion or Nischaya Mithyatva (chief illusion). Before pass off Nischaya Mithyatva, which is Gruhit Mithyta or vyvahar Mithyatva that should pass off. 274

*

Happening self-experience to Jiva how realization of God becomes? Happening self-experience, not confused – full of pleasure, one, swimming on whole universe close knowledge based on experience highest substance – Paramatma comes in experience. Without such experience Atma rightly is not seeing - trusting even, so without self-experience of Samyag Darshan – of Dharma does not happen even beginning.

What to do by Jiva to attain such self-experience? For attaining self-experience knowledge nature Atma's by anyway, to do firm determination. For doing knowledge nature Atma's decision firm helping philosophy – of substances own accomplished with truth and independence, substance – attribute – state, creation – consumption – immovable, of nine elements true form, Jiva and body's quite different deeds, of merit and religious division in attributes, Nischaya – vyvahar etc. of many subjects of true sermon - to do study. As told by Tirthanker Bhagwants such many causatives of truth's study's together all philosophy's the upper most part – gem crown the best of its kinds which general pure substance or highest Jiva's nature feeling only so that Gnyayak nature pure Atm-substance in general- which is support of self-experience, is shelter of Samyag Darshan, is support of Moksha marg

(salvation path), is lord of all pure feelings – its divine glory is proper to do approved entirely in heart, of that own pure Atm- substance in general doing shelter only imperceptible full of joy self-experience is attained. 275

*

I am pure Atma, is impure, is binding, is free, is ever lasting, is destructible, is one, is many etc. by ways who first by listened knowledge knowledge nature own Atma's has done decision to such Jiva, which desire arises of attachment of real forms thought if is also miserable, is confounded. Such many kinds of feelings of listened knowledge bringing in limit, I am of this sort and I am of that sort - to such thought was stopping by hard work, Chaitanya state turning towards another was pulling towards own self by the support of Naya Paksha (side of Naya) becoming which attachment's concept to it passing off by Atma's nature interest's understanding to listened knowledge also who does in front of Atma that, at that time becoming unlimited without concept at once revealing by own interest without eternal – middle – end Atma's highest joy form experiences to nectar juice. 276

*

Jiva is not doing activity of another's substance, but at the time of spoil also by nature thought

stays unspoiled, at the time of incomplete condition also stays completely full, always is pure, having fulfilled one's duty is God. As at the time of colourful condition can understand of crystal gem's existing of pure nature, that way spoil at the time of incomplete condition also Jivas existing unspoiled, completely full nature's understanding can happen. Without such pure nature's experience is not becoming even beginning of salvation path; Muniness also by the fear of hell etc. miseries or by any other purpose is keeping. 'I am having fulfilled my duty, I am completely full, I am natural blissful, I do not want anything' such highest form of disregards, natural form of gloomy natural, form of neutral Muniness never comes without experiences of substance nature. Such pure substance nature's - Gnyayak natures towards decision's diligence, effort to turn towards its intense desire, desirous of welfare of Atma persons - puzzled by birth revolution Mumukshus - as is to do. 277

*

Who awakes Atma's real likeness to him fortyfour is hours its only thinking, churning and pinching stays, in sleep also that and that only repetition is going on. Oh ! lying in hell - hellish in terrible pain laid down at that time also, previously heard truth remembering it, at once goes inside; unsuitability does not obstruct only to him! Jiva

of heaven is laid down in facilities of heaven yet relieving its attention goes away inside. If here is a little unsuitability then, 'oh, oh! I have this way and is that way' – that way doing and doing infinite time lost. Now relieving its attention come down in inside only ! Brother ! without this there is no any other path of happiness. 278

*

In deep thinking anywhere is not chiefness of separation of attribute or attachment, there is no force of concept, but in knowledge highest Gnyayak nature's any unimaginable glory's strength is, and by its strength only becoming non concepted Mumukshu Jiva Atma in presence takes in own experience, there any concepts are not staying. By this way division – concept is coming in midst yet by the glory of nature's strength Mumukshu Jiva by crossing it over reaches in own experience. 279

*

Lindi (globule) paper's corn small in size and in taste is little acrid yet in its sixty-four pahor (pahor–period of three hours) acidic- of complete acidity strength is full always. By that example Atma also by size of body and by feeling being little yet in it completely full omniscient nature, joy nature is full of. To lindi pepper rubbing for sixty four pahor in its state as complete acidity revels,

that way likeness turning introvert doing and doing rub of own form in Atma's state complete own form reveals. 280

*

Each substance is independent I am also one independent substance and Karma cannot stop me.

Question : Maharaj ! To two Jivas in relation 148 kinds of Karma all of differences – dividing nature-region-state-Anubhag (less power of giving fruit) all are equally similar than those Jivas moment do they do equal inclination or of different kinds?

Answer : Of different, different kind.

Question : Of both Jivas power is full and obstruction are equally equab, then after how can do inclination of different different kind?

Answer : 'Causeless is Parinamik substance', that is to say, Jiva whose is not any cause as such feeling independently is changing substance, so really who can stop in doing to him own feeling independently? He can do all of his own by independently. 281

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As in grain of gram there strength is full of sweetness, due to unripe it feels astringent and by sowing it grows, but by baking its sweet taste reveals and that does not grow by sowing; that

way in Atma sweetness means imperceptible joy power exists completely full, forgetting that power 'body that I, attachment etc. that I' such form of ignorant due to unripe to him has not experience of own joy but is experience of its perplexion and again and again takes birth, but becoming in front of his own form in it by fire in form of concentration baking of nature imperceptible joys taste is coming and afterward he has not to take birth. 282

*

To Muniraj moving-walking, eating-drinking Chaitanya globe is releasing and they imperceptible joyous nectar juice is experiencing. In sleep also for a moment comes dozing to them; and for a moment awakes; when awakes for a moment at that time to them becomes Apramat (non negligence) meditation, naturally becomes absorbed in own form. – That way often Muniraj swings in Pramata – Apramat (negligence – non negligence) state. Such is Muniraj's sleep; they as common man for hours and hours are not sleeping soundly. Except Anter Muhoort more time of 6th attribute's stage Muniraj is not staying even. Muniraj at late night for a moment comes dozing without it to them is not coming much sleep only such is their natural inner condition. 283

*

In morning who has seen on throne in evening seems to be ash in funeral. Such many events seem in world, yet does not come asceticism to infatuated Jivas . Bapu ! (Addressing word) knowing worldly creation as perishable you turn to your Atma. Once you see at your Atma, outward feelings did for infinite time yet did not get peace, so now then be introvert. This worldly life or these circumstances of worldly life is not desirable in dream even one Chaitanya joy real form of inner heart only is as doing desire. 284

*

On way of nature comes truth and on way of ignorance comes untruth. Ignorant where he goes or where he stands, but 'I know', 'I understand', 'I am more than this', 'I know more than this' etc. feelings are not without coming to him. Ignorant has no strength to live as witness feeling.

Gnyani in any feelings, in any event has strength to stay with witness feeling; in midst of all feelings own self can stay with witness feelings. To ignorant when and where is 'I' and becomes as I do such feelings does not without coming – Gnyani has aroused from all and Agnani (ignorant) is stucked to all. 285

*

Atma's cause is happiness. Every Jiva desires happiness only. Oh Jiva! In your Atma exists power namely happiness Atma is own self becomes form of happiness. Atma's Samyag Darshan, Samyag Gnyan and Samyak Charitra – those three are form of happiness, is not form of misery' Oh Jiva ! You will get happiness from yours happiness power only from any other thing you do not get happiness; because where you are there only yours is happiness. Your power of happiness is such that where misery cannot enter in it; so diving in Atma you tossed up – tossed up your power of happiness!! So that change in state, so you will get revealed experience of your happiness.

286



To day is a day of Mahaveer Bhagwan's Nirvan Kalyanak (beneficent spiritual salvation) auspicious day. Mahaveer Parmatma also, as are all Atmas was Atma; to him by true confluence happened understanding of Atma and rising to accomplishment's progress sequence became Tirthanker. As sixty-four Pahor Pepper grinding and grinding becomes acrid-acrid, that way in Atma which highest joy is filled up as form of power that (own in front introvert) with effort comes out. God Mahaveer, which complete highest joy, had filled in own Atma, to it own self doing effort in sequence revealed' by mind, speech and body

relieved complete full of knowledge joy which own real form to it accomplished with completeness.

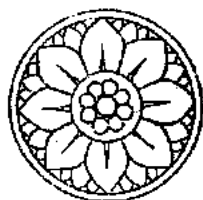
Who has revealed complete highest joy such Parmatma is not taking birth again, but from Jivas of world any Jiva rising and rising progress in order world Guru happens 'Tirthanker'. When worthiness of world Jivas becomes ready to attain religion at that time such best cause also becomes ready.

By which feeling is binding Tirthanker Nam Karma that auspicious feeling also to Atma (to asceticism) is not advantageous. That auspicious attachment will break down then in future asceticism and Keval Gnyan will happen. Jiva of Mahaveer Bhagwan previously in third birth was unclothed Digamber feeling marked Muni. There when he was playing in own form enjoyment as Muni at that time, coming out from enjoyment of own form, such concept arose that – Oh ! such a Chaitanya nature ! That all Jivas how attained? All Jivas may attain such nature. In reality its meaning is such that – Oh! Such my Chaitanya nature when will reveal completely full? When will I be complete? In heart is strength of such feelings' and from outside concept comes in that way that 'oh ! how attain such nature all Jivas?' by such best auspicious feeling to him was bounded. Tirthanker Nam Karma (which Karma changes

Jiva in motion etc. in different form, or makes body etc.)

Keval Gnyan happened to Mahaveer Bhagwan, but after sixty-six days speech came out. Keval Gnyan three tense, three universe, own other all substances as well as to his infinite feelings Yugpad (altogether) in one time easily by unlimited clearly knows. Bhagwan has told in Divine Tune that - whole joy nature is full in Atma; in which knowledge etc. infinite nature is full of such Chaitanya idol of own Atma does trust, does engrossment in it, then from it whole light of Keval Gnyan reveals definitely.

Which songs are singing of Mahaveer Bhagwan that is to reveal own form like his form? If understands such form then at present also can reveal only one birth. Who will reveal such form he will attain freedom definitely. 287.



WORD INDEX

Abhutarth	Untrue, hidden	असत्यार्थ, छुपा
Adhi karan	of power.	अधिकरण
Agruhit Mithytva	Illusion existing from eternal time.	अगृहीत मिथ्यात्व
Akinchitar	which is not able to do any work by any way	अकिञ्चित्कर
Anekant	Enlightens two opposite powers in one substance.	अनेकान्त
Anter Muhoort	A time which is above to avail and under muhoort.	अन्तरमुहूर्त
Anubhag	Essence	अनुभाग
Apadan	To make separate	अपादान
Apramat	Non neglience, not careless.	अप्रमत्त
Ascetic	Vitarag "	वीतराग
Asrava	Cause for binding	आस्रव
Attachment-Hatred	Raga-Dwesh	राग, द्वेष
Attribute	Quality	गुण, धर्म (आत्मका)
AudayikBhav	Feeling of Atma happens by Karma's rise.	औदायिका भाव
Aupshamik Bhav	Which Atma's feeling is not creating by karma	औपशामिक भाव
Auspicious	Propitious	शुभ
Avishesh	Equal	समान
Bhaktamar	A hymn of praise	भक्तामर
Bhavlingi	Binding of three Kashayas, Apramat Gunshthan.	भावलिङ्गी
Bhutarth	True	सत्य
Cause	Nimit	निमित्त,

Chaitanya	Chetan	चैतन्य, चेतन, चिद, चित्
Condition	Position	दशा, स्थिति
Darshan	Trust, belief	श्रद्धा
Dharma	Religion, spiritual power, divine power.	धर्म
Digamber Muni	Unclothed Muni	दिगंबर मुनि
Diligence	Hard work	पुरुषार्थ
Dryalingi	Unclothed condition	द्रव्यलिङ्गी
Equanimity	Feeling of equality	समभाव
Feeling	Sentiment	भाव
Freedom	Salvation	मोक्ष, मुक्ति, परमार्थ
Ghadi	Time approximately 24 minutes.	घडी
Gney	Worth knowing, Knowable	ज्ञेय
Gnyan	Knowledge	ज्ञान
Gnyata	Knower (Atma)	ज्ञायक, आत्मा
Gruhit Mithytava	Illusion-newly stayed at present	गृहीतमिथ्यात्व
Gun	Attribute	गुण
Gunasthan	Stage of attribute	गुण स्थान
Guni	Atma	गुणी
Guru	Priest	गुरु
Having fulfilled one's duty	Krutyakrutrya	कृत्यकृत्य
Illusion	False	मिथ्या
Illusory sight	False sight	मिथ्यादृष्टि
In the thought of	By thinking	अपेक्षा
Jinshasan	Command of Jainism	जिनशासन
Jinvani	Speech for salvation (Jain)	जिनवाणी
Karak	Who is doer	कारक
Karan	To do	करण
Karma	Deed	कर्म
Karma Prakram	Deed beginning	कर्म-प्रक्रम
Keval Gnyan	Salvation	केवलज्ञान

Knowledgeable	Gnyani	ज्ञानी
Kshayik Bhav	Unlimited pure feelings of Atma	क्षायिकभाव
Kshayopshamik	By destruction and dillusion of Karma.	क्षयोपाशामिक
Likeness	Relish, liking	रुचि
Listened knowledge	Heard Gnyan	श्रुतज्ञान
Manatra Tantra	To attain some power, sincere to planning.	मन्त्रतंत्र
Moksha Marg	Salvation path	मोक्षमार्ग
Namkarma	Which Karma changes Jiva in motion etc. in different form	नामकर्म
Naya	Good conduct, knower of one part of knowledge.	नय
Nigod	Bad life, hell, there staying Jiva of one sense	निगोद, नरक
Nimit	Cause	निमित्त
Nirgranath	Binding condition	निर्ग्रन्थ
Nischaya	Main, chief, True.	निश्चय, मुख्य, प्रधान सत्य
Nischaya Naya	Knowledge which grasps origin portion of substance	निश्चय नय
Nischaya sight	Chief sight	निश्चय दृष्टि
Of one shape	Of one form	एकरूप, एकाकार
Omniscient	Knowledge of all things at all time	सर्वज्ञ
Oneness-Intellect	Of Game intellect	एकता बुद्धि
Opposite feeling	Opposite Sentiment	विभाव
Padima	A kind of vow	पडिमा
Paramagam	Highest Agam, scripture	परमागम
Parinaman	Change	पलटना
Parinamik Bhav	Jiva's nature only without desire of any type of Karma	परिणामिकभाव
Pramat	Careless	प्रमत्त
Samayik	A religious Practice of	सामायिक

Samiti	sitting for meditation Staying in feelings of equality five Samitis are to Muni.	समिति
Samyag Charitra	Right conduct	सम्यग् चरित्र, आचरण
Samyag Drashti	Right sight	सम्यग् द्रष्टि
Samyag Gnyan	Right knowledge	सम्यग् ज्ञान
Samakiti	Having Samyag Darshan	समकिति
Sampradan	To give	सम्प्रदान
Samyaktva	Attainer of truth	सम्यक्त्व
Samyag Darshan	Right belief	सम्यग् दर्शन
Shravak	Follower of Jainism	श्रावक
Siddha	Emancipated omniscient	सर्वज्ञ
State	Parinam, Parinati, परिणाम, परिणति, पर्याय, दशा Paryay, condition	
Substance	Matter	पदार्थ
Substance marked	Unclothed condition (Dravya Lingi)	द्रव्यलिङ्गी
Swasti	Blessings for welfare	स्वस्ति, कल्याण वचन
The highest aim	Benevolence	परमार्थ
Three tense	Three period of time	त्रिकाल
Tras	Jiva of two senses	त्रस
Twelve Angas	Name of scripture	बारअंग
Unreal	Untrue	असत्य
Unspoil	Not bad	अविकारी
Videh Kshetra	Name of region.	विदेहक्षेत्र
Vyvahar	Subsidiary, Subordinate	गौण
Vyvahar Naya	By the thought of cause to one substance knows in the form of other substance that knowledge is called Vyvahar Naya.	व्यवहारनय
Without opposite opinion	Without illusory result	विपरीताभिनिवेश
Yugpad	Altogether	युगपद्

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