

## LESSON 21

## FIVE COONNECTIONS SAMAVAY

There is a deep connection between action and cause. Without a cause, no action can take place. Samavay is the name given to the connection between action and cause. Five kinds of Samavay have been mentioned. Only by means of these five, the entire drama of the universe is going on.

- 1) Kal: Time
- 2) Swabhav: Nature
- 3) Bhavitavyata-niyati: Fate
- 4) Karma: Action
- 5) Parushartha: Efforts.

They are known as the five Vad. Those who give importance to anyone of them separately ignore the others. But the anekantdrishti the comprehensive vision of the Jain Dharma rejects this absolutely one-sided view or this way of viewing things from a single point of view. The Jain philosophy views and reveals the importance of every Samavay from the point of view of multiple-vision; and considers these five Samavays as the cause for your action or reaction. It is not right to deem one of them as important and the other four as secondary. Without all the five, nothing can take place. Anyone of them alone can do nothing. They can do something only when they all there.

### **1. Kal - Time**

Time is the doer and un-doer of the whole universe. It is the one that makes or mars everything in the universe. The whole universe is in its power or hold. If we sow seeds today they do not give fruits immediately but needs some time. Only gradually and at the right time they can sprout and give branches, leaves and fruits etc. Every season has certain duration of time. The fruit of Karma also appears at the destined time.

### **2, Swabhav- Nature**

Time is not everything. Even if the right time arrives, certain seeds remain as they are without sprouting. Some women though mature do not get children. They remain childless. Who made the thorns sharp? Who fills flowers with colors? Who made some animals cruel? Who made jivas clever and capable of movement? In this matter, nature is considered the main cause.

### **3 Bhavitavyata - Fate or Destiny**

This means fortune or fate. Whatever has been destined will take place. In this matter, neither time nor nature has any effect or influence. Whatever has to happen will keep happening. In this process, change never takes place at any time. Even if we make all possible efforts we cannot save a man's life; he cannot be saved from death.

### **4. Karma - Action**

The results that we get depend upon our actions. All the strange things, all the sad things we witness; and all the varieties we see in life are the game of Karma. The soul dances to the tunes of Karma. We have to experience both the good and evil fruits of Karma.

### **5. Parushartha- Efforts**

Parushartha or effort or endeavor has its special place. A man cannot attain any result if he depends on Time or Nature or Destiny or Karma and if he does not put forth efforts. Efforts have to be put forth. It is not natural to get any result without efforts.

Which one is important of these five? Which one is the most efficacious? The controversy regarding these questions is not of today; but it has been there for centuries. Countless arguments and oppositions can be lined up for and against these propositions. One who supports one view considers the other side unsound. But the Jain philosophy does not consider these five from a single point of view; nor does it consider anyone of them to be more important, but considers their collective effect as valid and right. The path of truth can be found only if all the five are considered as equally existent.