



SATYA DHARMA PRAVESHIKA

(501 to 1000)

The jīva which, in spite of being manifested as attachment or aversion, only establishes oneness with the pure soul and nothing else, and only experiences the pur soul, has achieved samyagdarśana. (the right identity of the true self). It can not be achieved without achieving required qualifyng levels.

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NAMASKĀRA MAHĀMANTRA

Ṇamo Arihamtāṇaṃ	<i>Obeisance to all the Tirtha?karas and Arihanta Bhagavantas of the past, present, and future.</i>
Ṇamo Siddhāṇaṃ	<i>Obeisance to all the Siddha Bhagavantas.</i>
Ṇamo Āiriyāṇaṃ	<i>Obeisance to all the Ga?adharas and Acaryas of the past, present, and future.</i>
Ṇamo Uvajjhāyāṇaṃ	<i>Obeisance to all the Upadhyayas of the past, present, and future.</i>
Ṇamo Loye Savva Sāhuṇaṃ	<i>Obeisance to all the ascetics of the past, present, and future.</i>
eso paṃca ṇamoyāro	<i>These five namaskaras</i>
savva pāvappa ṇasaṇo	<i>destroy all sins.</i>
maṃgalāṇaṃ ca savvesiṃ	<i>Among all that is auspicious,</i>
paḍhamaṃ havai maṃgalaṃ	<i>this mantra is the most auspicious.</i>

PAÑCAPARAMEṢṬHĪ VANDANA ŚLOKA

Stanza for the veneration of the Five Supremely Auspicious Entities

*arhanto bhagavanta indramahitāḥ siddhāśca siddhiśvarā:
āc āryā jinaśāsanonnikarāḥ pūjyā upādhyāyakāḥ
śrisiddhānta-supāṭhakā: munivarā: ratnatrayāradhakāḥ
pañcaite parameṣṭhina: pratidinaṃ kurvantu te ma?galam*

SATYA DHARMA PRAVESHIKA

English

501 to 1000

Dedicated to

Mother – Respectable Kantaben

Father – Respectable Mohanlal Nanchand Sheth

Brother – Rashmin Mohanlal Sheth

The Jīva which, in spite of being manifested as attachment or aversion, only establishes oneness with the pure soul and nothing else, and only experiences the pure soul, has achieved samyagdarśana. (the experience of the true self, soul). It can not be achieved without achieving required qualifying level.

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501. When we speak against Satya Dharma, we are bound to have a sorrow-filled future. This is absolutely certain.

502. When we preach/propagate against Satya Dharma, we are bound to have a sorrow-filled future. This is absolutely certain.

503. When our conduct is against the teachings of the Satya Dharma, we are bound to have a sorrow-filled future. This is absolutely certain.

504. We have to assess ourselves based on the fundamental disposition of our thoughts, words and deeds. Not on the basis of what other people say about us. Along with this, we must constantly make efforts to uplift our speech and conduct.

505. Sometimes, people make purposeful efforts to uplift their speech and conduct in order to impress others. But they never make any effort to uplift their minds because their aim is only to impress others.

506. Purity of the mind is the most important requisite to attain true bliss. Hence, it is everyone's duty to purify their thoughts.

507. When the mind is pure, speech and action gradually follow suit on their own.

508. By taunting others, we not only cause grief to others, we also indicate our own misery.

509. When we taunt others, we are ensuring that we shall be taunted many times. Hence, we must avoid taunting anyone.

510. When we taunt anyone, we bind pāpa karmas, which ensures that our future will be sorrow-filled. Hence, we must avoid taunting anyone.

511. At times, we gain success with very little effort. And at times, we do not gain success despite working tirelessly. This is due to the rise of puṇya and pāpa karmas, respectively.

Notes:

Puṇya — virtue, merit, enabling power, auspicious disposition

Pāpa — sin, demerit, disabling power, inauspicious disposition

Udaya — rise, fruition

512. Success is gained when our puṇya karmas come to fruition. Those who become arrogant on being successful bind pāpa karmas.

Notes:

Puṇya — virtue, merit, enabling power, auspicious disposition

Pāpa — sin, demerit, disabling power, inauspicious disposition

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Udaya — rise, fruition

513. One who feels that this saṃsāra is enjoyable is unlikely to gain spiritual emancipation.

Notes:

Saṃsāra — vicious circle of transmigration

514. One who wishes to attain spiritual emancipation must reflect on the true nature of this vicious circle of transmigration and realise its futility.

Notes:

Saṃsāra — vicious circle of transmigration

515. One who realises the true nature of this vicious circle of transmigration is certain to attain spiritual emancipation.

Notes:

Saṃsāra — vicious circle of transmigration

516. Attaining samyagdarśana is necessary for spiritual emancipation.

Notes:

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

517. It is not necessary to give up worldly life to attain samyagdarśana but it is absolutely essential to destroy the world of desire that exists in our mind.

Notes:

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

Saṃsāra — vicious circle of transmigration

518. Currently, there are many fallacies prevalent in this world about samyagdarśana. People seem to think that one who knows the self does not live in a family but becomes a renunciant, that he is free from the minutest attachment and aversion, that he does not make any effort to earn a living, that he practices complete celibacy, does not get married, etc. This is because they assume that he who knows the self belongs to the sixth guṇasthāna, and do not realise that one who knows the self could also belong to the fourth or fifth guṇasthāna, where he is a householder, not a monk.

Notes:

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

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Guṇasthāna — stage of spiritual development

Fourth Guṇasthāna — a vowless householder with samyagdarśana

Fifth Guṇasthāna — a householder who has taken some minor vows and has samyagdarśana

Sixth Guṇasthāna — an ascetic with samyagdarśana who practices the five major vows

519. One can remain a householder and still attain self-realisation. And one may remain a householder even after attaining self-realisation because although one continues to lead a worldly life, one has mentally risen above worldly desires.

Notes:

Bhāva Saṃsāra — mental attachment to worldly desires and objects

Dravya Saṃsāra — physical presence in worldly life

520. To attain samyagdarśana, it is imperative to weaken our worldly desires with the help of the twelve contemplations. That is more important than renouncing the world, which we have done infinite times but were unable to attain samyagdarśana.

Notes:

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

521. One who knows the self can practise an appropriate occupation to earn a living. Doing so will not wipe out his self-realisation. He knows that he is earning a living only for the sole purpose of fulfilling his duties. He certainly does not consider earning a living to be a worthy activity. The day his mental resolve becomes firm, he will renounce wealth, worldly relationships, etc.

522. One who knows the self can even get married, because of his lack of strength. Doing so will not wipe out his self-realisation. He knows that he is getting married because of his weakness. He certainly does not consider getting married to be a worthy activity. The day his mental resolve becomes firm, he will renounce wealth, worldly relationships, etc.

523. One who knows himself also suffers from attachment and aversion, as per his guṇasthāna. This will not wipe out his self-realisation. He knows that he experiences attachment and aversion only because of his weakness. He certainly does not consider experiencing attachment and aversion to be a worthy activity.

Notes:

Rāga — attachment

Dveṣa — aversion

Guṇasthāna — stage of spiritual development

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524. Assuming that they would have to renounce the world to attain samyagdarśana, people fear dharma and run away from it! If one of their family members chooses to practise dharma, they discourage them by stating that, “Dharma is not for us. We are householders. We do not wish to become ascetics.” In fact, one can remain a householder and still attain self-realisation.

Notes:

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

525. Some people practise dharma without the overarching goal of liberation. They do not know that whatever dharma we practise without the objective of liberation only results in the (increased) vicious circle of transmigration.

Notes:

Mokṣa — eternal bliss, liberation, highest form of existence, the state of supreme and unending bliss

Saṃsāra — vicious circle of transmigration

526. When we practise dharma intending to attain liberation, we progressively get closer to self-realisation. Samyagdarśana (knowing the self) is the doorway to Satya Dharma.

Notes:

Mokṣa — eternal bliss, liberation, highest form of existence, the state of supreme and unending bliss

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

527. Since beginningless time, we have practised dharma infinite times, without the objective of attaining liberation. This is why we are still stuck in a vicious circle of transmigration. Now we must practise dharma with the sole objective of attaining liberation.

Notes:

Mokṣa — eternal bliss, liberation, highest form of existence, the state of supreme and unending bliss

528. It is not possible for those who practise dharma for worldly gains to attain self-realisation. They only bind pāpānubandhī puṇya and thus gain sorrow. Hence, we must practise dharma for the sole purpose of attaining liberation.

Notes:

Pāpānubandhī Puṇya — Puṇya that enables one to do bad deeds while enjoying puṇya

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529. Everyone wants his safety/security. But instead of earning the puṇya that would guarantee his safety, he wilfully immerses himself in pāpa. In such circumstances, his safety is difficult indeed.

Notes:

Puṇya — virtue, merit, enabling power, auspicious disposition

Pāpa — sin, demerit, disabling power, inauspicious disposition

530. Only the liberated soul enjoys the highest level of safety. But people do not even want liberation. Despite that, every living being wants safety.

531. People create fresh worldly bondage for the sake of their safety. They do not know that despite doing all this, there is no guarantee that their sense of insecurity will be mitigated. One's sense of insecurity can only be alleviated by walking on the path of Satya Dharma. Those who walk on this path gradually conquer their sense of insecurity and shall one day attain complete fearlessness.

Notes:

Satya Dharma — code of existence based on self-realisation

532. When one becomes convinced that true happiness cannot be found in the external world, one starts looking inward, within the soul.

533. Some people read that true happiness cannot be found in the external world, and start telling this to others. But how much they believe in this can only be ascertained by their conviction.

534. One who is firmly convinced that true happiness cannot be found in the external world loses all interest in worldly things and he spends the major part of his time in self-discovery.

535. One who is firmly convinced that true happiness cannot be found in the external world is close to achieving samyagdarśana {knowledge of the self}.

Notes:

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

536. One who is not convinced that true happiness cannot be found in the external world shall most certainly keep running after illusory happiness. He shall never attain samyagdarśana.

Notes:

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

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Sukhābhāsa — the illusion of happiness

537. One who has attained samyagdarśana (self-realisation) hasn't completely risen above all likes and dislikes. But he is not addicted to anything and does not have any worldly objectives. He mostly remains indifferent to worldly pleasures.

Notes:

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

538. Out of weakness, one who has attained samyagdarśana (self-realisation) may partake of worldly pleasure in a detached manner. And if that pleasure is not accessible, he is rarely perturbed.

Notes:

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

539. Out of weakness, one who has attained samyagdarśana (self-realisation) may partake of worldly pleasure or, when the time comes, he can renounce worldly pleasures. He mostly remains detached and unperturbed in both situations.

Notes:

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

540. Because of his indifference, one who has attained samyagdarśana (self-realisation) mostly remains free even when lives in the temporal world.

Notes:

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

541. One who has attained samyagdarśana (self-realisation) leads a life free from fraud, deceit and trickery. All his efforts are focused on the soul.

Notes:

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

542. If for some reason, one who has attained samyagdarśana (self-realisation) remains in worldly life, he remains unaffected by it like a lotus in water. He is rarely perturbed by the vicissitudes of life.

Notes:

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Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

543. The soul can be experienced by seeking the sva-tattva.

Notes:

Sva-tattva — self-element

544. Currently, the self-element known as the soul is incarcerated in the jail of the body. As long as the soul is imprisoned in the body, there will be no cessation of sorrow. Hence, one must seek the path that brings you freedom from bondage.

545. As long as we are bonded to the world by delusion, we shall not be able to find the path that brings the soul freedom from bondage. Hence, we must first diligently internalise the twelve and four contemplations to lessen our delusion towards worldly life.

546. Contemplating upon the worthlessness of worldly existence weakens one's delusion towards the temporal world. For this, one must also read scriptures that are story-based, scriptures that outline correct conduct, scriptures that outline the structure of the world and scriptures that explain the highest truth.

Notes:

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

547. Since beginningless time, we are imprisoned in the jail of the body. By identifying with this body, we are deeply immersed in sensual desires and passions and misguidedly seek the most fleeting and impermanent happiness. In scriptural language, this is known as mithyātva (false belief).

Notes:

Mithyātva — false belief, which results in continual transmigration, mistaken identity.

548. Since beginningless time, owing to our false beliefs, we consider worldly existence to be blissful and keep seeking more of the same. This is known as the Law of Attraction. In scriptural language, it is known as the śalya of nidāna, {seeking worldly rewards for spiritual activities}, which is the reason we have remained in sorrow since beginningless time.

Notes:

Nidāna — seeking worldly rewards for spiritual activities, the strong urge for worldly desires

Śalya — arrow, spear, javelin, knife, an obstruction in the path of liberation as taught by the Jinās, a thorn or needle in the foot or heart which pierces again and again

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549. Nidāna means seeking the illusory and fleeting happiness of worldly existence. Nidāna is known as a śalya because when a person asks for something, he feels sad and disappointed until he does not get it. And when he gets what he had asked for, he indulges in it with great attachment thus binding tremendous pāpa karmas. This ensures that his future becomes sorrowful.

Notes:

Nidāna — seeking worldly rewards for spiritual activities, the strong urge for worldly desires

Śalya — arrow, spear, javelin, knife, an obstruction in the path of liberation as taught by the Jinās, a thorn or needle in the foot or heart which pinches again and again

550. When we understand our true nature and the true nature of saṃsāra, our nidāna-śalya shall be overcome automatically and we shall come closer to samyagdarśana (experience of the soul) which shall ensure our spiritual emancipation.

Notes:

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

Nidāna — seeking worldly rewards for spiritual activities, the strong urge for worldly desires

Śalya — arrow, spear, javelin, knife, an obstruction in the path of liberation as taught by the Jinās, a thorn or needle in the foot or heart which pinches again and again

551. Worldly desires not only cause sorrow in the present but also make our future sorrowful because they lead to the sin of āṛta dhyāna.

Notes:

Āṛta Dhyāna — saturnine/mournful reflection

552. There is no end to worldly desires because when one is fulfilled, another one takes its place. In this manner, they go on making our endless saṃsāra sorrowful.

Notes:

Ananta — endless, eternal, unending, neverending

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

553. Had we not bound pāpa karmas in favourable circumstances, we would never have had to face unfavourable circumstances. Hence, we must remain only in puṇya with the ātmā as our sole objective. We must not indulge in pāpa under the false belief that both pāpa and puṇya are alike.

Notes:

Puṇya — virtue, merit, enabling power, auspicious disposition

Pāpa — sin, demerit, disabling power, inauspicious disposition

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554. Puṇya done with the objective of the ātmā never becomes an impediment to the path of liberation. Hence, we must remain only in puṇya with the ātmā as our sole objective. We must not indulge in pāpa under the false belief that both pāpa and puṇya are alike.

555. Puṇya done with the objective of the ātmā never becomes an impediment to the path of liberation. On the contrary, it enables us to meet the true God, true scriptures, true preceptors and gives us the convenience to contemplate on the scriptures.

556. Correct understanding of tattva (the highest truth) and certain other abilities are essential for the attainment of samyagdarśana (knowledge of the soul).

Notes:

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

Tattva — the highest truth

557. Happiness is the only result of true knowledge because only true knowledge motivates the soul to make the correct efforts.

Notes:

Puruṣārtha — efforts

558. Remaining immersed only in the true self (soul) is the consequence of Satya Dharma.

Notes:

Satya Dharma — right way of gaining eternal happiness based on self-realisation

559. The ideal consequence of all dharmic activities is to remain immersed in the true self (soul).

560. Remaining immersed in the true self (soul) is the highest dharma. Once you know this, understanding dharma becomes very easy.

561. When we practise dharma focussing only on the soul, then our attainment of the best results (temporal and spiritual) becomes certain.

562. When we practise dharma to fulfil our desires, then we bind pāpānubandhī puṇya as a consequence. Meaning, when that particular puṇya comes to fruition, we shall bind new pāpa karmas.

Notes:

Puṇya— virtue, merit, enabling power, auspicious disposition

Pāpa — sin, demerit, disabling power, inauspicious disposition

Pāpānubandhī puṇya — puṇya that enables one to do bad deeds while enjoying puṇya

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563. In this current Huṇḍā Avasarpinī Kāla, most people who are experiencing the fruition of puṇya karmas are unlikely to remember dharma.

Notes:

Huṇḍā Avasarpinī Kāla — Perverted Descending Epoch of Time, where circumstances are not merely bad but especially bad and certain to get progressively worse. It comes after infinite descending epochs.

Puṇya — virtue, merit, enabling power, auspicious disposition

Pāpa — sin, demerit, disabling power, inauspicious disposition

564. In this current Huṇḍā Avasarpinī Kāla, most people who are experiencing the fruition of pāpa karmas are unlikely to attain Satya Dharma.

Notes:

Huṇḍā Avasarpinī Kāla — Perverted Descending Epoch of Time, where circumstances are not merely bad but especially bad and certain to get progressively worse. It comes after infinite descending epochs.

Pāpa — sin, demerit, disabling power, inauspicious disposition

Puṇya— virtue, merit, enabling power, auspicious disposition

Satya Dharma — right way for gaining eternal happiness based on self-realisation

565. In this current Huṇḍā Avasarpinī Kāla, only those who have extraordinarily pristine puṇya shall attain Satya Dharma.

Notes:

Huṇḍā Avasarpinī Kāla — Perverted Descending Epoch of Time, where circumstances are not merely bad but especially bad and certain to get progressively worse. It comes after infinite descending epochs.

Pāpa — sin, demerit, disabling power, inauspicious disposition

Puṇya— virtue, merit, enabling power, auspicious disposition

Satya Dharma — right way for gaining eternal happiness based on self-realisation

566. In this current Huṇḍā Avasarpinī Kāla, most people who are experiencing the fruition of puṇya only remember dharma when they wish to attain fame in society.

Notes:

Huṇḍā Avasarpinī Kāla — Perverted Descending Epoch of Time, where circumstances are not merely bad but especially bad and certain to get progressively worse. It comes after infinite descending epochs.

Pāpa — sin, demerit, disabling power, inauspicious disposition

Puṇya — virtue, merit, enabling power, auspicious disposition

567. In this current Huṇḍā Avasarpinī Kāla, most people appear to be blind followers of the dharma practised by others without examining it.

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Notes:

Huṅḍā Avasarpiṇī Kāla — Perverted Descending Epoch of Time, where circumstances are not merely bad but especially bad and certain to get progressively worse. It comes after infinite descending epochs.

Gatānugatika — following blindly, out of a desire to imitate others, or as a result of blind unthinking subservience to tradition

568. One should always accept dharma after examining it thoroughly from a neutral point of view. When we do not buy even a small item without examining it critically, why do we accept dharma without any examination, based only on what others are doing?

569. Those who apply the principle of doing = dying in the field of dharma, are seen to be doing a great deal in the field of worldly endeavours.

Notes:

Puruṣārtha — efforts

570. In reality, the principle of doing = dying applies only to those who are in Śuddhopayoga. If due to our misunderstanding, we assume that it applies to everyone, then our future is certain to be dark.

Notes:

Śuddhopayoga — pure disposition of the soul, unblemished by attachment and aversion; experience of the pure soul

Śubhopayoga — auspicious disposition of the soul

Aśubhopayoga — inauspicious disposition of the soul

571. Until and unless we attain śuddhopayoga ourselves, we must practise all appropriate dharmic activities to attain śuddhopayoga. After we attain śuddhopayoga, the principle of doing = dying would apply to avoid thoughts of doing some dharmic activities, because that thought stops us from remaining in śuddhopayoga. It would prevent us from attaining the nirvikalpa state.

Notes:

Śuddhopayoga — pure & pristine disposition of the soul, unblemished by attachment and aversion; experience of the pure soul

Śubhopayoga — auspicious disposition of the soul

Aśubhopayoga — inauspicious disposition of the soul

572. For many people, meditation means observing some object, point, crystal, one's breath or the subtle vibrations of one's body, etc. without reacting in any manner. All these are 'external' from the point of view of the self (the soul). God has called meditation on the external as being āṛta dhyāna. Practising such meditation does lead to a becalmed mind

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for a short while which is why we get deceived. And because we are meditating on the external, we bind pāpa karmas also.

Notes:

Ārta Dhyāna — saturnine/mournful reflection

Pāpa — sin, demerit, disabling power, inauspicious disposition

573. Many people are seen to be strengthening their anitya bhāvanā by meditating upon the subtle vibrations of their body, etc. But they should also strengthen the realisation that although circumstances are fleeting and temporary, the seer (the soul), i.e. I am eternal. I am without beginning or end. If we fail to strengthen such nitya-anitya bhāvas, we become ekāntavādīs, anityavādīs.

Notes:

Anekāntavādī — One who believes in the doctrine of looking at a thing from all the angles

Anityavādī — One who believes that everything in the universe is impermanent

Anitya Bhāvanā — contemplating upon the transience/impermanence of the world

Ekāntavādī — One who believes in a one-sided understanding of the truth, and not in its entirety

Nityavādī — One who believes that everything in the universe is eternal

Nitya-Anitya Bhāva — a judicious contemplation on what is eternal and what is transitory/impermanent

574. For many people, meditation means observing some object, point, crystal, one's breath or the subtle vibrations of one's body, etc. without reacting in any manner. This becalms the mind for a short while. So they like it. And believe it to be true meditation.

575. True meditation is always focused on the soul. It is known as dharma dhyāna. There are four categories of dharma dhyāna — Ājñā Vicaya, Apāya Vicaya, Vipāka Vicaya and Samsthāna Vicaya.

Notes:

Dharma Dhyāna — pious self (soul) centred meditation/reflection

Ājñā Vicaya — reflecting upon the commandments of God for our soul

Apāya Vicaya — reflecting upon the consequences of our thoughts, words and deeds on the soul

Vipāka Vicaya — reflecting upon the consequences of karmas on the soul

Samsthāna Vicaya — reflecting upon the nature and composition of the universe vis-a-vis our soul

576. Thinking/pondering/contemplating upon the commandments of God is known as Ājñā Vicaya Dharma Dhyāna. We must think of God's commandments whenever we do anything.

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Notes:

Dharma Dhyāna — pious self (soul) centred meditation/reflection

577. Thinking/pondering/contemplating upon the karmas that bind our soul because of our anger, arrogance, artifice and avarice and the sorrow that is a consequence of such bondage is known as Apāya Vicaya Dharma Dhyāna. Thinking on this, we must avoid intense anger, arrogance, artifice and avarice forever.

Notes:

Dharma Dhyāna — pious self (soul) centred meditation/reflection

578. In the scriptures, God has explained the many types of karmas, their root cause, and their impact upon us in terms of our gains and losses. As long as we are bound by karmas, we can never attain freedom from sorrow. Thinking/pondering/contemplating upon this reality is known as Vipāka Vicaya Dharma Dhyāna. Realising this, we must constantly strive to free ourselves from karmic bondage by resolving firmly to walk on the path shown by God.

Notes:

Dharma Dhyāna — pious self (soul) centred meditation/reflection

579. In the scriptures, God has explained the universe. Thinking/pondering/contemplating upon the dimensions of the universe and our birth and death on each of its spatial points, and the consequent infinite sorrow it has caused us is known as Samsthāna Vicaya Dharma Dhyāna. We must constantly think about it and resolve firmly to walk on the path taught by God, to free ourselves from karmic bondage.

Notes:

Dharma Dhyāna — pious self (soul) centred meditation/reflection

580. Since beginningless time, we (soul) have only been carrying the deeply honed basic instincts of Ārta Dhyāna & Raudra Dhyāna. To get rid of them, we must always try to remain in Dharma Dhyāna.

Notes:

Dharma Dhyāna — pious self (soul) centred meditation/reflection

Ārta Dhyāna — reflection on possessions, desires, wants, mournfulness, focus on the non-self etc.

Raudra Dhyāna — wrathful reflection on robbery, stealing, violence, lies, hatred, possessiveness, etc.

581. Ārta Dhyāna means worrying about what one possesses or wishes to possess, sorrow, desire, seeking worldly rewards for spiritual activities, reflecting on the non-self, etc.

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582. Raudra Dhyāna means thinking about stealing, violence, lies, anger, hatred, thoughts to protect, etc. for acquired or unacquired external acquisitions.

583. True Dharma Dhyāna only takes place after the attainment of self-realisation (samyagdarśana). But everyone should always try to remain in Dharma Dhyāna to attain self-realisation (samyagdarśana).

Notes:

Dharma Dhyāna — pious self (soul) centred meditation/reflection

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

584. Some people confuse nirvikalpa śuddhopayoga (experience of the unruffled immaculate soul) with nirvicāra dhyāna {thoughtful thoughtlessness}. Nirvikalpa śuddhopayoga occurs only for a fraction of a second while nirvicāra dhyāna can remain for several minutes. In the state of nirvikalpa śuddhopayoga, one experiences the soul while in the state of nirvicāra dhyāna, one experiences the calm mind.

Notes:

Nirvikalpa Śuddhopayoga — the experience of the unruffled immaculate soul

585. Some people practise nirvicāra dhyāna (thoughtful thoughtlessness) in the belief that it will result in self-realisation (samyagdarśana). But for attaining self-realisation (samyagdarśana), correct understanding of and firm conviction in the highest truth (tattva) coupled with detachment and the exclusive focus on liberation is essential. This leads to the spontaneous attainment of nirvikalpa śuddhopayoga and the experience of unprecedented, unparalleled extraordinary bliss.

Notes:

Ātmajñāna — knowing the self, self-realisation

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

Nirvikalpa Śuddhopayoga — the experience of the unruffled immaculate soul

586. To know and to see are the true nature of the soul. If we wish to practise thoughtful thoughtlessness we are in denial of the very nature of the soul, which is knowing and seeing. How can we attain the experience of the soul if we are in denial of its fundamental nature? We can never achieve it in this manner.

Notes:

Nirvicāra Dhyāna — thoughtful thoughtlessness

587. Correct understanding of and firm conviction in the highest truth (tattva) coupled with detachment and the exclusive focus on liberation are essential for attaining self-realisation

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(samyagdarśana). In the state of tattvacintana, as one ponders over the fact that “I am the one who knows and sees”, nirvikalpa śuddhopayoga occurs spontaneously and the seeker experiences unprecedented unparalleled extraordinary bliss.

Notes:

Ātmajñāna — knowing the self, self-realisation

Tattvacintana — thinking on the highest truth

Nirvikalpa Śuddhopayoga — the experience of the unruffled immaculate soul

588. Different people have different experiences in meditation. For instance, some people experience a divine light, some people experience a sense of thrill, some people feel as light as a flower, some people experience the tolling of bells, or experience some other sound, some experience an ecstatic raising of the hair, etc. All these experiences are corporeal but the soul is non-corporeal and its experience is also non-corporeal. Hence, considering such experiences to be indicators of ātmajñāna (samyagdarśana) would be incorrect.

Notes:

Ātmajñāna — knowing the self, self-realisation

589. Some people experience a spontaneous shedding of tears while praying or worshipping in front of God. Some people consider this too to be an indicator of ātmajñāna (samyagdarśana). But that is not true. Tears shed in front of God certainly reflect the devotion and sincerity of the devotee but to consider them to be an indicator of ātmajñāna (samyagdarśana) would be incorrect.

Notes:

Ātmajñāna — knowing the self, self-realisation

590. Happiness lies within us. But unaware of this, since beginningless time, we have been wandering about, begging external factors to grant us happiness.

591. Owing to our understanding that external factors can bring us happiness, we have been buffeted by grief since beginningless time.

592. As long as we live in saṁsāra, we need external factors. But this does not mean that our happiness can be gained from those external factors.

593. As long as we (the soul) are trapped in this body, we need external factors. When we attain freedom from this body, we do not need any external factors whatsoever. Then, we attain eternal happiness for a period of time which has a beginning but no end.

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594. As long as we are trapped in this body, we must use external factors judiciously as per our need. But we should not become addicted/attached to them. Nor should we think that happiness comes from external factors.

Notes:

Mūrchā — attachment, attraction

Viveka — judiciousness

595. When we lead our lives with the maitrī bhāvanā deeply embedded in our consciousness then we are our best friends. When we lead our life with vaira-virodha-śatru bhāvanā, we become our worst enemies. Because our bhāvanā decides our future.

Notes:

Vaira-Virodha-Śatru Bhāvanā — the disposition and inclination to bear hatred, opposition and enmity towards others

596. Hatred and enmity cause both, bondage as well as anubandha. The bondage of sinful karmas cause grief. The anubandha of pāpa karmas causes further bondage of pāpa when the original pāpa karmas come into fruition, and again causes further hatred and enmity.

Notes:

Anubandha - the binding quality (pāpa or puṇya) of the new karma while coming to fruition of the present karma

597. Hatred and enmity harm both, our present as well as our future. In the present, they adversely affect our mental state and emotional disposition. In the future, these bound pāpas come into fruition and cause more grief.

598. Hatred and enmity impel us to continue fighting with a person or persons like him, for many lifetimes. Each time we do this, we ensure that our present and future shall be painful.

599. To save oneself from infinite painful consequences of hatred and enmity, it is necessary to spend one's lifetime with maitrī bhāva deeply embedded in the consciousness, with the only objective of attaining oneness with the soul.

600. To remain immersed in maitrī bhava for one's entire lifespan, it is extremely important to perceive each person and situation with the "Thank you! Welcome!" disposition.

Notes:

Maitrī Bhāva — the disposition and inclination to bear amity, goodwill and universal friendship

"Thank you! Welcome!" can be downloaded from www.jayeshsheth.com

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601. When we internalise the disposition of sadguṇagrāhitā in our lives, our salvation becomes certain.

Notes:

Sadguṇagrāhitā - willingness to grasp the virtues of others

602. Sadguṇagrāhitā means respecting and being fond of the good qualities in others. When we respect and love the good qualities of others, their good qualities begin blossoming inside us. Admiring and respecting the good qualities of others also leads to the inflow and bondage of puṇya.

Notes:

Sadguṇagrāhitā - willingness to grasp the virtues of others

603. When we criticise others, their flaws begin to develop inside ourselves. We also commit the sin of criticising others and bondage pāpa. Thus, there is no advantage in criticising others.

604. On seeing flaws in others, we must seek within ourselves. If we have the same flaws, we must get rid of them and keep the disposition of compassion towards others. In this manner, we should use the flaws of others to better ourselves.

605. Vairāgya means the lessening of external attachments, the lessening of worldly desires, and the removal of the erroneous understanding that happiness comes from external factors.

Notes:

Vairāgya — the lessening of external attachments, worldly desires, and the removal of the erroneous understanding that happiness comes from external factors

606. The four passions of the seeker weaken sequentially. First, anger weakens. Then, arrogance, then, artifice. Avarice is the last one to weaken.

607. Religious teachings, or any other form of inspiration, is given strictly in accordance with the listener's capacity. Else, he will not be able to grasp it.

608. Sādhanā means understanding one's current state of mind and trying to correct it with full awareness. Sādhanā is constant — 24 x 7 x 365. True sādhanā improves all aspects of life.

609. The seeker can remain in saṃsāra and still remain away from it because he is not attached.

610. Detachment finds its completion in mokṣa (liberation). One who is detached does not expect anything from saṃsāra. He effortlessly and joyfully remains immersed in his soul.

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611. Although someone may be more fortunate than crores of people, it is not necessary that he would possess the understanding of walking on the path of liberation – mokṣamārga. Hence, possessing the wisdom to walk on the path of liberation is far more important than possessing extraordinary luck.

612. We should work on our thoughts because our future is usually determined by our present thoughts.

613. When we think ill of others we harm ourselves rather than anyone else. Whether good or bad, what happens to others takes place in accordance with their karma and not in accordance with our thoughts.

614. We should always wish good things for others even if they are our enemies. Whether good or bad, what happens to others takes place in accordance with their karma and not in accordance with our thoughts.

615. To attain samyagdarśana (knowledge of the self) we must first of all build heartfelt friendship with all living beings. Even those who want to become famous in society have to pretend to be friends with everyone. In this case, we are talking about experiencing the eternal soul. Here, one shall have to develop the most genuine heartfelt friendship with every living being.

616. By developing the most genuine heartfelt friendship with all living beings, we pacify our aversion and hatred and attain a calm state of mind. Only a calm state of mind allows us to reflect upon what is truly beneficial or harmful to us.

617. By developing the most genuine heartfelt friendship with all living beings, the bondage of our pāpa karmas reduces and we bind puṇya karmas. This ensures that our future journey on the path of liberation becomes convenient and easy.

618. Injustice, unethical behaviour and injudiciousness are capable of causing us poor rebirth and infinite pain in the future. Therefore, we must avoid these and lead a life of justice, ethical behaviour and judiciousness.

619. When, out of anger or hatred, we think of punishing others or actually punish them, then we reserve for ourselves a poor rebirth and infinite pain in the future.

620. When, out of anger or hatred, we think of insulting others or actually insult them, then we reserve for ourselves a poor rebirth and infinite pain in the future.

621. An ignorant person experiences/feels only his current manifestation, not his eternal self. Hence, when he hears or reads that “I am the pure soul” or “I am the pure soul which is constant and does not change in the past, present and future” or “I am only the sovereign fundamental attribute, which is permanent and unchangeable”, in his delusion he thinks

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that his current manifestation has all these attributes. He does not realise that they apply to his eternal self, not his current manifestation (worldly form). Consequently, he makes no effort whatsoever on the right path of dharma and instead focuses his efforts on materialistic goals. In this manner, he increases his worldly journey and books only endless sorrows for himself.

622. “I am the pure soul, free from attachment and aversion, free from bondage and liberation” is a statement made from the perspective of the śuddha naya. But some people ignore the context and declare it and accept it as being true from all points of view. They do not know the nayas (aspects of reality) and are ignorant. A self-realised person bears in mind the above statement but also has a clear and correct understanding of his present situation. Hence, the self-realised person fully intends to attain the stage of sarva-virati and he invariably takes up vows and penance as per his capacity.

Notes:

Śuddhātmā — pure soul, unfettered by attachment, aversion and the bondage of karmas

Śuddha Naya — absolute/pure aspect of reality

Jñānī Jīva — a self-realised person

Abhiprāya — intention / opinion

Sarva-virati — cessation of all worldly activities

Vrata-Pratyākhyāna — vows and penance

623. The ignorant person develops the delusion that he is already the śuddhātmā (the pure soul unfettered by attachment, aversion and the bondage of karmas) and makes no effort whatsoever on the right path of dharma. He does not realise that although both are called gold, there is a vast difference between gold ore and pure gold. Gold ore has to essentially undergo certain processes before it turns to pure gold. These processes are known as ātma-sādhana.

Notes:

Śuddhātmā — pure soul, unfettered by attachment, aversion and the bondage of karmas

Ātma-sādhana — the process of freeing the soul from its baggage of attachment, aversion and the bondage of karmas

624. The ignorant person develops the delusion that he is already the śuddhātmā (the pure soul unfettered by attachment, aversion and the bondage of karmas) and makes no effort whatsoever on the right path of dharma. He starts believing that “doing is like dying”. He does not realise that “doing is like dying” is said to get rid of the false belief that “we can do something in the non-self”, not to prevent oneself from working on self-improvement. One has to work on the self till the time one attains liberation.

Notes:

Śuddhātmā — pure soul, unfettered by attachment, aversion and the bondage of karmas

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625. “I am the pure soul”, “I am the eternal pure soul”, or “I am the sovereign fundamental attribute, which is permanent and unchangeable” are statements that the ignorant one fails to understand the inner meaning of, leading him to believe that he is pure, unblemished, free from all attachment and aversion. This is because the ignorant person always experiences his current manifestation. So he thinks that his present form has already achieved these ideals.

626. By misunderstanding the inner meaning of statements like “I am the pure soul”, “I am the eternal pure soul”, or “I am the sovereign fundamental attribute, which is permanent and unchangeable”, the ignorant one assumes that these axioms are true not from a certain perspective, but completely and absolutely true. So he thinks that his present form has already achieved these ideals and instead of making efforts to lessen his attachment and aversion, he focuses all the more on achieving his temporal objectives.

627. Statements like “I am the pure soul”, “I am the eternal pure soul”, or “I am the sovereign fundamental attribute, which is permanent and unchangeable” apply to our permanent unchanging core (our unchanging side of the soul) not to our current manifestation, our present condition. The learned Acaryas have stated that our soul has possessed, continues to possess and shall always and forever possess the above attributes to inspire us to attain these ideals. Their objective is not to give a false picture of ourselves that results in cessation of all efforts to attain self-realisation.

628. Most people derive only a partial one-sided understanding of statements like “I am the pure soul”, “I am the eternal pure soul”, or “I am the sovereign fundamental attribute, which is permanent and unchangeable” and assume that their current manifestation has already achieved the above ideals. They begin considering themselves to be superior to others and ensure that their eternal future shall be dark and sorrowful.

629. Most people derive only a partial one-sided understanding of statements like “I am the pure soul”, “I am the eternal pure soul”, or “I am the sovereign fundamental attribute, which is permanent and unchangeable” and assume that their current manifestation has already achieved the above ideals. They think that they are beyond attachment, aversion and the karmic bondage that is a consequence of attachment and aversion, thus ensuring that their eternal future shall be dark and sorrowful.

630. Most people derive only a partial one-sided understanding of statements like “I am the pure soul”, “I am the eternal pure soul”, or “I am the sovereign fundamental attribute, which is permanent and unchangeable” and assume that their current manifestation has already achieved the above ideals. They start stating/believing that they are beyond attachment and aversion. That they are non-doers. And they remain immersed in intensely worldly objectives. Thus, they make their eternal future dark and sorrowful.

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631. The niścaya naya should be kept in mind and vyavahāra naya should be followed in our talk and conduct. But certain people are observed to do the opposite. They keep niścaya naya only in their speech, their conduct is bereft of any good qualities which turns them into niścayābhāsī ensuring that their endless future shall become dark/sorrowful.

Notes:

Niścaya Naya — absolute viewpoint

Vyavahāra Naya — practical viewpoint

Niścayābhāsī — those who misunderstand the niścaya naya and stop making correct efforts on the path of dharma in the illusion that their current manifestation itself is the pure soul

632. I can only experience my completeness when my inherent demands and desires for worldly objects cease. Meaning, I can then experience my soul. I can look inwards.

633. Till the time I inherently feel the desire for worldly objects, I shall experience my incompleteness and will not become nirvikalpa (self-realised, free from dilemma/desire).

634. It is wrong to think that by merely observing our thoughts and desires as a witness (choiceless awareness) shall result in self-realisation. Because we do not realise that as long as one has the desire to even observe something, one cannot attain the experience of the self.

635. As long as worldly desires reside within my soul, merely practising choiceless awareness shall not result in self-realisation. I can only attain the spiritual stage of introspection when I am free from any worldly desires.

636. The support of the true God-scripture-preceptor-dharma is not for remaining stuck in the auspicious, it is for attaining the śuddha bhāva (pure disposition of the soul). Meaning, we have to take the support of the true God-scripture-preceptor-dharma to attain liberation, not worldly success.

Notes:

Śuddha bhāva — pure disposition of the soul, unblemished by attachment and aversion; experience of the pure soul

Śubha bhāva — auspicious disposition of the soul

Aśubha bhāva — inauspicious disposition of the soul

637. Using the support of the true God-scripture-preceptor-dharma, if we only succeed in attaining the auspicious disposition of the soul, then we do not attain samyagdarśana, which is a manifestation of the śuddha bhāva (the pure disposition of the soul). In the absence of samyagdarśana (self-realisation) and the path of liberation, we shall remain in transmigration, meaning that endless sorrow shall be our future.

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Notes:

Śuddha bhāva — pure disposition of the soul, unblemished by attachment and aversion; experience of the pure soul

Śubha bhāva — auspicious disposition of the soul

Aśubha bhāva — inauspicious disposition of the soul

638. Despite attaining samyagdarśana (self-realisation), meaning that despite finding the path of liberation, if we are unable to maintain the pure disposition of the soul, we must take the support of the true God-scripture-preceptor-dharma and remain in the auspicious disposition of the soul, not in the inauspicious disposition.

Notes:

Śuddha bhāva — pure disposition of the soul, unblemished by attachment and aversion; experience of the pure soul

Śubha bhāva — auspicious disposition of the soul

Aśubha bhāva — inauspicious disposition of the soul

639. To attain a blank state of mind, some people try to attain a stage of thoughtlessness. Such people try all their lives but are unable to experience the soul. Because this is the way to rid the mind of thoughts of external objects for self-realisation - when your interest does not lie in the external and instead lies in the self, your consciousness spontaneously empties itself of external thoughts and experiences itself. You attain self-realisation.

640. I have explained the way to empty your consciousness for the purpose of self-realisation in chapter 24 of my book "Samyagdarśana Kī Vidhi". Self-realisation can only be achieved when your consciousness spontaneously empties itself of external thoughts and experiences itself.

641. The scriptures say that everyone, irrespective of their age, is already experiencing their soul. But because of their karmic bondage since beginningless time, they identify themselves with external objects, so they are unable to experience their soul. Hence, to experience the self (self-realisation), they shall have to lessen their fondness for external objects and awaken an interest in the self. Only then will they be able to take their consciousness away from external objects and experience the self.

643. It is necessary to lessen our fondness for external objects to experience the self (soul). I have explained the way to lessen the fondness for the external objects in chapter 24 of my book "Samyagdarśana Kī Vidhi".

643. Most people consider rich people to be sarvaṅṣampanna. Many rich people also think that they are sarvaṅṣampanna. This indicates that the large majority suffers from wealthism. Although possessing wealth does not hold you back from attaining self-realisation, being a wealthist prevents you from attaining self-realisation. Because

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wealthism drives people to dedicate their mind, speech and body to the pursuit of wealth. Such people's interest too lies in attaining wealth, not in attaining self-realisation.

Notes:

Sarvagūṇasampanna - possessing all the best qualities

Wealthism - a pronounced bias towards the rich

Wealthist - one who discriminates between the rich and the poor, always favouring the rich

644. Since beginningless time, the one with false belief considers himself to be the body only is immersed in seeking food, sensual desire, parigraha (the desire to collect more and more wealth, women, real estate, jewellery, etc.) and fear. He is strongly impelled to enjoy food, sensual desire, material wealth, etc. with this body which result in the bondage of pāpa karmas and strengthen the false saṃskāras that are capable of causing him to wander in this painful saṃsāra for an eternity. Hence, even weakening all these false saṃskāras is a form of sādhanā.

Notes:

Parigraha — the desire to collect more and more wealth, women, real estate, jewellery, etc.

Saṃskāra — conditioning, upbringing, rearing, mental impression, mental makeup, forming the mind, normative values

Sādhanā — process of constant and focused correct efforts for self-realisation and liberation

645. The intense desire to indulge in physical delectations is a great impediment in the attainment of samyagdarśana (self-realisation). People are desperate to maintain their intense desire to indulge in sensual delectation because they believe such sensual indulgence to be an indication of their existence. Also, people think that such sensual indulgence is the way to attain happiness. They do not realise that any happiness derived from external sources is merely an illusion of happiness. True bliss lies in the soul itself.

646. When someone is told to give up eating certain foods for the sake of his health, he makes all sorts of excuses and expresses his inability to give up those foods. When he cannot give up anything for the sake of his body which is visible, how will he give up his sensual desire for the sake of his soul, which is invisible? He will not be able to give them up. This is the story of our lives, since beginningless time.

647. Since beginningless time, the ignorant one has firm saṃskāras of sensual indulgence. In order to break those false saṃskāras, he will have to contemplate on the twelve bhāvanās for the purpose of attaining self-realisation. He must contemplate on the true nature of God.

648. It is not the act of sensual indulgence itself that obstructs our attainment of samyagdarśana (self-realisation) but the desire for sensual indulgence that obstructs our

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attainment of samyagdarśana. Hence, one must first try to give up the desire for sensual indulgence before giving up the indulgence itself. Because giving up the indulgence is easy but giving up the desire for indulgence is difficult.

649. When a person realises that true happiness lies in his soul, then he stops chasing the mirage of illusory happiness. Stepping away from this chase gives him a sense of relief but this should not be considered self-realisation.

650. After a person stops chasing the mirage of illusory happiness, he must connect himself with the attributes of his soul, that is - knowledge and perception. How, by telling himself that he is merely the knower. Thus, he must experience his true existence.

651. We must always remember our past mistakes so that we never repeat them. But we should not remember the mistakes made by others because it will lead to us developing a bias and preconceived notions against them. As a consequence, we shall not be able to develop friendship towards them. For the sake of our happiness and our spiritual progress, we must develop a sense of universal friendship towards all living beings.

652. We must use the errors and shortcomings of others as pointers to help our spiritual growth. If those errors lie within us, we ought to rectify them and if we do not have those flaws, we should practise 'Thank you! Welcome!' and apologise for our past sins and resolve to never repeat them. Also, we must thank the doer of the mistake in mind for reminding us of our past errors. This is how we use the transgressions of others to benefit our soul.

For details on 'Thank you! Welcome!' in four languages, please visit www.jayeshsheth.com

653. If we can practise 'Thank you! Welcome!' correctly and maintain a sense of universal friendship towards all fellow beings, we sustain our happiness. Thus, practising 'Thank you! Welcome!' is a shield for protecting our happiness. Also, it saves us from fresh bondage of sins.

For details on 'Thank you! Welcome!' in four languages, please visit www.jayeshsheth.com

654. Practising 'Thank you! Welcome!' teaches us that nimitta acts like a postman. Instead of blaming the nimitta, we should blame our own past transgressions (karmas). This will protect our happiness and save us from fresh bondage of sins.

Nimitta — incidental cause, catalyst.

For details on 'Thank you! Welcome!' in four languages, please visit www.jayeshsheth.com

655. By practising 'Thank you! Welcome!' we save ourselves from anger, wrath, hatred and fresh bondage of pāpa karmas. We shed old pāpa karmas and retain our equanimity.

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Pāpa — sin, demerit, disabling power, inauspicious disposition

Nirjarā — the shedding/dissociation of karmas from the soul

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656. Deluded beings are unable to practise ‘Thank you! Welcome!’ and are disinclined to do so. This is because they are experiencing an intense rise in their anger, arrogance and hatred. Instead of holding their transgressions or their pāpa karmas responsible for whatever hardships they face, they blame others for all their problems. Thus, they harm their present and their future. This is the story of our lives, since beginningless time.

For details on ‘Thank you! Welcome!’ in four languages, please visit www.jayeshsheth.com

657. Intense anger, arrogance, artifice and avarice always hold back the deluded being from the four soul-purifying bhāvanās and the principle of ‘Thank you! Welcome!’ which are essential for the soul. The deluded person maintains a distance from these qualities and considers them useless for himself. This is the story of our lives, since beginningless time.

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For 4 bhāvanās visit www.jayeshsheth.com and read Samyagdarśana Kī Vidhi-Chapter 24

658. Only deluded persons strongly insist on the supremacy of a certain sect or path. This stubborn insistence always keeps deluded beings away from the four soul-purifying bhāvanās and the principle of ‘Thank you! Welcome!’ which are essential for the soul. This is because their perverse insistence on one particular sect makes them opponents of other sects and paths without their even realising it. This is the story of our lives, since beginningless time.

For details on ‘Thank you! Welcome!’ in four languages, please visit www.jayeshsheth.com

For 4 bhāvanās visit www.jayeshsheth.com and read Samyagdarśana Kī Vidhi-Chapter 24

659. Anyone who is opposed to a certain sect or path, or a particular individual (guru) automatically distances himself from the four soul-purifying bhāvanās and the principle of ‘Thank you! Welcome!’ which are essential for the soul because one who is opposed to even one entity, cannot achieve universal friendship with all living beings. This can make his present and future sorrowful.

For details on ‘Thank you! Welcome!’ in four languages, please visit www.jayeshsheth.com

For 4 bhāvanās visit www.jayeshsheth.com and read Samyagdarśana Kī Vidhi-Chapter 24

660. Those who have diluted their delusion are genuinely on the lookout for the truth. They are impelled by the disposition that ‘I belong only to the truth’. Such people can take advantage of the four soul-purifying bhāvanās and the principle of ‘Thank you! Welcome!’ which are essential for the soul. They ought to take advantage of these principles. Such people are capable of attaining knowledge of the self (self-realisation).

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For 4 bhāvanās visit www.jayeshsheth.com and read Samyagdarśana Kī Vidhi-Chapter 24

661. Since beginningless time, man has suffered from false belief. Hence, he is most certainly immersed in the four intense driving forces of desire for food, desire for copulation, desire to collect more and more wealth, property, jewellery, women, sensual delectations, etc., and fear. Also, he is deeply immersed in endless anger, arrogance, artifice and avarice. This is our story since beginningless time.

Mithyādr̥ṣṭi — mistaken identity or false belief which results in continuous transmigration
Saṃjñā — mind/driving force/faculty/desire

Parigraha — the desire to collect more and more wealth, women, real estate, jewellery, etc.

Anantānubandhī — bound eternally/causing endless bondage

Krodha — anger

Māna — arrogance, pride

Māyā — artifice, deceit

Lobha — avarice, greed

662. Normally we do not eat what has been partially eaten by others. But being intoxicated by delusion since beginningless time, we have gladly consumed the very same pudgala that was consumed and discarded by others. Although our ability to consummate our desires is limited, our desires themselves are vast and endless.

Pudgala — As per the Jinas, reality comprises of two components - jīva (living beings, sentient beings) and ajīva (nonliving/inanimate/nonsentient substances). Ajīva is further divided into two categories - nonsentient material entities and nonsentient nonmaterial entities. Nonsentient material entities are known as pudgala or matter.

Moha — delusion

663. Whatever we eat or drink, are forms of pudgala. On consuming them, the body takes what it needs and discards the rest by the way of excreta, urine, perspiration, etc. All these discarded substances are also pudgalas. These pudgalas are absorbed in the ground and manifest themselves into trees and plants, giving us fruits, flowers, grains, cereals, etc. When dirty water vaporises, forms a cloud and falls on earth as rainwater, it reaches us as the pudgala drops of water. Similarly, we have used and discarded many times the very same pudgalas that we have used to form our body. Thus, we are repeatedly indulging in the enjoyment of pudgalas that we had discarded earlier, thinking them to be brand new. Because of our delusion, our stay in saṃsāra never ends. Hence, it is imperative to work on our moha (delusion).

Pudgala — As per the Jinas, reality comprises of two components - jīva (living beings, sentient beings) and ajīva (nonliving/inanimate/nonsentient substances). Ajīva is further divided into two categories - nonsentient material entities and nonsentient nonmaterial

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entities. Nonsentient material entities are known as pudgala or matter.

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

Moha — delusion

664. Since beginningless time, we have lived assuming this dreamlike ephemeral saṃsāra to be real. But the reality is that irrespective of the form (manifestation) in which we (the soul) live in this saṃsāra, change in form is certain. Our lives in saṃsāra are fleeting. Hence, we must reflect on the supreme truth and make focused efforts to attain it.

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

665. We describe saṃsāra as being dreamlike because, from beginningless time, living beings impelled by delusion continue to identify with non-self objects and think of them in terms of me and mine. Despite being the soul, from beginningless time we have been identifying with the body as being us and all that is connected with the body as being ours. Because of this misconception, we have not been able to attain our real identity. This very misconception has been compared to a dream. This is our story since beginningless time.

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

Moha — delusion

666. We call this body our own. We call our hands, legs, eyes, nose, ears, etc. as our own. Meaning, we refer to all parts of our body as ours, belonging to us. We should then think that who is the one who calls these body parts to be his own? He is definitely different from them. He is the knower. We should only identify with him. For he is our true identity. We should only identify with him because he is the supreme truth.

Jñāyaka — knower

667. Since beginningless time, owing to delusion and false belief, we are stuck in attachment and aversion (likes and dislikes) and are constantly binding new karmas. Experiencing nonself objects leads to attachment or aversion. But experiencing the self (the soul) results in bliss. Hence, everyone must make constant and focused correct efforts to experience the soul, not for any other purpose like attaining rebirth as a celestial being, or rebirth in the Videha Kṣetra, etc.

Sādhanā — process of constant and focused correct efforts for self-realisation and liberation

Videha Kṣetra — one of the seven zones on the Jambūdīvīpa where the Fourth Time Era is constant. One can only attain liberation if one lives in the Fourth Time Era. Hence, some people believe that rebirth in the Videha Kṣetra is a guarantee that they will attain liberation. This is not the case, only those who attain self-realisation and continue with their constant and focused efforts attain liberation. Merely being born in the Videha Kṣetra

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does not lead to liberation. Videha Kṣetra is also known as the Videha Varṣa and the Mahāvideha.

668. Since beginningless time, we have fed our arrogance and massaged our ego through worldly acts. Controlled by this very saṃskāra, when we do dharma we use it to feed our arrogance and pride, not to attain the true fruits of dharma. Hence, one should always practise dharma for self-realisation, not to increase one's arrogance and ego.

Saṃskāra — conditioning, upbringing, rearing, mental impression, mental makeup, forming the mind, normative values, purification, cleansing, etc.

669. One who identifies with non-self objects and feels proud of possessing them even divides dharma into ours and theirs. He is unable to comprehend the difference between dharma and sect/religious tradition. One may change one's sect/religious tradition but that does not change the dharma of the soul, which is knowing and seeing.

670. One who identifies with non-self objects and feels proud of possessing them cannot attain the Satya Dharma despite practising dharmic activities. This is because he thinks that dharma is attained by practising rituals, not knowing that dharma is attained when the soul attains its true nature of knowing and seeing. One attains samyagdarśana (knowledge of the self) only when one experiences the true nature of the self - knowing and seeing. Not merely by practising rituals bereft of spiritual and intellectual involvement.

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

671. One who identifies with non-self objects and feels proud of possessing them becomes the doer of the other. But in reality, from the perspective of upādāna, he is only the doer of the self, not of non-self objects. By not realising this, he remains bereft of Satya Dharma. Only when he realises this can he free himself from the dilemma of (seeking) non-self objects, achieve the dilemma-free nirvikalpa experience of the true self and attain samyagdarśana (knowledge of the self)

Upādāna — primary cause not an instrumental cause

Satya Dharma — code of existence based on self-realisation

Nirvikalpa — experience of the pure self (soul)

672. One who considers the external substances to be his own, and becomes arrogant on possessing them, cannot tolerate the good qualities in others. But he keeps looking for faults in others. In contrast, one who wishes to progress on the path of Satya Dharma, should take pleasure in the good qualities of others, not envy or be angry on the possessor of those qualities. In addition, on seeing others' shortcomings, he should look within himself to check whether he has those flaws or not. In case he has those flaws, he should make constant and focused correct efforts to get rid of them.

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Satya Dharma — code of existence based on self-realisation

Sādhanā - process of constant and focused correct efforts for self-realisation and liberation

673. When someone states that “in reality, the soul does not know the non-self”, they are de-emphasising the soul’s nature/attribute of knowing the self as well as the non-self and instead highlighting the soul’s mechanism of knowing and seeing. Those who wish to attain self-realisation cannot attain it by subordinating the soul’s nature/attribute of knowing and seeing. Hence, those who wish to attain self-realisation must always subordinate the soul’s mechanism of seeing and knowing, and place emphasis on the soul’s nature/attribute of knowing and seeing.

Gauṇa — de-emphasise, subordinate, secondary, inessential

674. The mechanism of the soul’s knowing and seeing is such that the soul does not see the non-self but knows the reflection of the non-self that is reflected in its own knowledge. This is why when people state that “in reality, the soul does not know the non-self” they knowingly or unknowingly subordinate the soul’s fundamental nature/attribute. Because of this, they may become the cause of their own endless transmigration.

Gauṇa — de-emphasise, subordinate, secondary, inessential

675. Question: Despite knowing and seeing being the nature/attribute of the soul, why is the omniscient’s knowing of the non-self called vyavahāra?

Answer: The soul knows the self through abheda, and the non-self through bheda (knowing it to be different from the self). Hence, knowing the non-self is called vyavahāra. This is because abheda is known as nīścaya and bheda is known as vyavahāra. Here, it is important to understand that vyavahāra denotes bheda, not upacāra.

Bheda — differentiation, division, discrimination

Abheda — undifferentiated, undivided, solid, oneness, unitary

Nīścaya Naya — absolute viewpoint,

Vyavahāra Naya — practical viewpoint, divisive viewpoint, a viewpoint explaining something by dividing it notionally

Upacāra — observing a formality

676. We can use the soul’s attribute/nature for the purpose of self-realisation. Everyone knows that all of us know and see. This is not hidden, it is evident. But the soul is not evident. The rule is that one goes from the visible to the invisible, from the expressed to the unexpressed, from the gross to the subtle. From this perspective, the soul’s nature/attribute of knowing and seeing the non-self is a ladder for reaching within the self (soul).

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677. We can use the soul's nature/attribute of knowing and seeing the non-self as a ladder for reaching within the self (soul). When a person stands by the window of a palace and looks outside, he is himself looking at things, not the window. Similarly, when the soul looks outwards using its window-like eyes, then the knower and seer is me, not the eyes. In this manner, by identifying with the soul, if the other qualifications are present, we can experience the soul.

678. There is a competition especially amongst wealthy people as to who leaves the bigger fortune behind him/her. Because when one is putting full efforts to earn more and more even after one has enough wealth to live comfortably or say luxuriously for the entire life, it is certain that he will leave behind the fortune earned by putting full efforts but the sins committed in earning his fortune shall definitely go with him to his next birth.

679. When someone starts understanding the Satya Dharma then the qualities of transparency, simplicity, spontaneity, contentment, compassion, amity towards all living beings, etc. start blooming in his life.

Satya Dharma — code of existence based on self-realisation

680. When someone starts understanding the Satya Dharma then he is certain to step away from the blind pursuit of wealth. He realises that wealth comes from puṇya, not from chasing it or thinking about it all day or focusing all one's efforts and energy on the pursuit of wealth. One who understands the Satya Dharma spends his time making progress on the path of Satya Dharma.

Satya Dharma — code of existence based on self-realisation

Puṇya — virtue, merit, enabling power, auspicious disposition

681. When someone starts understanding the Satya Dharma then it is certain that his pursuit of sensual pleasures starts diminishing. He starts realising that the attached and involved enjoyment of sensual delectations adds more wood to the fire, due to which the fire, instead of extinguished, starts burning even more strongly. Similarly, when a person enjoys sensual delectations with great attachment and involvement, it only strengthens his saṃskāras, he feels the craving to repeatedly enjoy sensual pleasures.

Satya Dharma — code of existence based on self-realisation

Saṃskāra — conditioning, upbringing, rearing, mental impression, mental makeup, forming the mind, normative values, purification, cleansing, etc.

682. When someone starts understanding the Satya Dharma then his anger, arrogance, artifice and avarice are certain to start diminishing. He begins to comprehend that favouring these passions shall result in an eternity of wandering in saṃsāra suffering in sorrow.

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Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

683. When someone starts understanding the Satya Dharma then it is certain that his arrogance towards others and his intoxication with temporal pleasures start diminishing. He begins to comprehend that holding on to his arrogance and intoxication shall result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Mada — intoxication, the arrogance of possession

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

684. When someone starts understanding the Satya Dharma then it is certain the tendency of showing off and trying to make a false impression starts diminishing. He realises that showing off results in the sin of deceit, which could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

685. When someone starts understanding the Satya Dharma then it is certain that envy, wrath, wickedness and quarrelling shall diminish in his life. He realises that indulging in envy, wrath, wickedness and quarrelling shall result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Matsara — jealousy, envy, wrath, wickedness, selfishness

Kalaha — quarrel, abuse

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

686. When someone starts understanding the Satya Dharma then it is certain that his greediness for food shall start diminishing. He begins to realise that gluttony and greed for food shall result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

687. When someone starts understanding the Satya Dharma then it is certain that his interest in and enjoyment of criticising others starts diminishing. He realises that interest in and enjoyment of criticising others could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

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688. When someone starts understanding the Satya Dharma then it is certain that his interest in and enjoyment of gossip starts diminishing. He realises that interest in and enjoyment of gossip could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

689. When someone starts understanding the Satya Dharma then it is certain that negative thoughts start decreasing in his life. He realises that negative thoughts could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

690. When someone starts understanding the Satya Dharma then it is certain that his laziness and tendency to avoid work start diminishing. He realises that laziness and the tendency to avoid work could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

691. When someone starts understanding the Satya Dharma then it is certain that his desire to deceive others starts diminishing. He realises that deceiving others could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

692. When someone starts understanding the Satya Dharma then his interest in and desire for unnecessary violence starts diminishing. He realises that indulging in unnecessary violence could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

693. When someone starts understanding the Satya Dharma then his interest in and desire for tax evasion starts diminishing. He realises that evading taxes could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

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694. When someone starts understanding the Satya Dharma then his interest in and desire for giving false testimony starts diminishing. He realises that being a false witness could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

695. When someone starts understanding the Satya Dharma then it is certain that his bad habits like smoking, drinking, gambling, intoxication, eating what should not be eaten, start diminishing. He realises that indulging in these bad habits could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

696. When someone starts understanding the Satya Dharma then his interest in and desire for indulging in treachery and betrayal start diminishing. He realises that indulging in treachery and betrayal could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

697. When someone starts understanding the Satya Dharma then his interest in and desire for indulging in adultery and infidelity start diminishing. He realises that indulging in adultery and infidelity could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

698. When someone starts understanding the Satya Dharma then his interest in asking God to fulfil his desires (known as the secret or the law of attraction) starts diminishing. He realises that asking God to fulfil his wishes could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

Nidāna — seeking worldly rewards for spiritual activities, strong urge for worldly desires

Śalya — arrow, spear, javelin, knife, an obstruction in the path of liberation as taught by the Jinās, a thorn or needle in the foot or heart which pierces again and again

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699. When someone starts understanding the Satya Dharma then his interest in backbiting starts diminishing. He realises that backbiting could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

700. When someone starts understanding the Satya Dharma then their cruelty starts diminishing. He realises that cruelty to others could result in an eternity of wandering in saṃsāra suffering in sorrow.

Satya Dharma — code of existence based on self-realisation

Saṃsāra — transmigration, worldly existence, vicious circle of transmigration

701. Some people state and believe that God and the self-realised people look at everyone from the dravya dṛṣṭi. But they need to understand that God and self-realised people look at everyone from the yathārtha dṛṣṭi, seeing them for what they are. They do not look at people from only one perspective. Meaning, God's knowledge and the knowledge of self-realised ones is pramāṇa. They look at people from the pramāṇa dṛṣṭi, not only from the dravya dṛṣṭi.

Dravya Dṛṣṭi — seeing the true/intrinsic nature of a person or substance from the absolute viewpoint (nīścaya naya)

Paryāya Dṛṣṭi — seeing only the present form/aspect of a person or substance from the practical viewpoint (vyavahāra naya)

Pramāṇa Dṛṣṭi/Yathārtha Dṛṣṭi — seeing persons and things exactly as they are, taking into account both the absolute and the practical viewpoints (the nīścaya naya as well as the vyavahāra naya)

Pramāṇa — absolutely authentic

702. Self-realised persons identify with the pure soul (śuddhātmā) but their knowledge is neutral and unbiased. It is not limited or bound by any bias. Seeing themselves and others from the pramāṇa dṛṣṭi, they know and accept both perspectives. They do not remain misguided by seeing things from one perspective only. Despite seeing and experiencing themselves as being similar to God from the dravya dṛṣṭi, they do not ignore their current form. In fact, they try their level best to uplift their soul and also teach others to do the same thing.

703. Certain folks state and believe that God and the self-realised people look at everyone from the dravya dṛṣṭi. These folks do not know that God and self-realised people look at everyone from the pramāṇa dṛṣṭi. Out of delusion, these folks see themselves and others from the dravya dṛṣṭi only. They do not realise how imperative it is to make correct efforts to uplift the soul. Instead, they make all their efforts in the direction of saṃsāra.

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Saṃsāra — temporal existence, the vicious circle of transmigration, transmigration, worldly existence

704. Spiritually foolish people seek to become secure and free from worry by collecting a huge amount of material wealth. They see themselves only from the paryāya dr̥ṣṭi. They do not know that within each paryāya hides the entire dravya! They only need to change their perspective! Once the soul experiences the śuddhātmā hidden in the current form, he becomes secure and carefree from the inside and seeks to attain completeness from the outside, in his current paryāya. Along with this, he earns enough money but without getting attached to it. Nor does he associate his existence with how much money he earns.

Dravya — substance

Śuddhātmā — the soul in its pure and pristine state

705. Since beginningless time, a spiritually foolish person has sought completeness within his present form (paryāya) but he does not realise that the entire dravya lies hidden in his very paryāya. Hence, he seeks completeness though amassing external objects. This is why he has been suffering since beginningless time. This is the story of our soul, since beginningless time.

Paryāya — the constantly changing manifestations of a substance/the present form of a substance

706. Some people seek to attain completeness (experience of the pure soul) through attaining a stage of thoughtlessness in their paryāya itself. But they do not realise that despite attaining the stage of thoughtlessness in their paryāya, they are only experiencing their paryāya, not the dravya, which is pure by its very nature. Hence, rather than attempt attaining a stage of thoughtlessness in their paryāya, one should attempt attaining the dravya, which is always pure.

707. If the seeker manages to subordinate his dilemmas and thoughts and identify with that which knows the dilemmas and thoughts, (his soul) and if the seeker possesses other spiritual qualifications, then he is certain to gain knowledge of the knower (his soul) which is always pure. This is the method of attaining the nirvikalpa avasthā, not by banishing naturally occurring thoughts from the brain.

Nirvikalpa Avasthā - experience of the pure self (soul)

708. Many people believe that we experience attachment and aversion by knowing the non-self. Such people, either knowingly or unknowingly, blame the consequences of their misguided saṃskāras and the attachment and aversion that occur owing to their karmic bondage, to their soul's nature of knowing and seeing.

Rāga — attachment

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Dveṣa — aversion

Ṣaṃskāra — conditioning, upbringing, rearing, mental impression, mental makeup, forming the mind, normative values, purification, cleansing, etc.

709. If one identifies with non-self objects as me and mine upon knowing them, it is a consequence of spiritual ignorance. Some people think that karmic bondage occurs because of knowing the non-self. But it is imperative to understand that bondage occurs not by knowing the non-self but by identifying with the non-self as me and mine.

710. Upon knowing non-self objects, our misguided ṣaṃskāras cause us to experience the feelings of approval and disapproval, likes and dislikes, pleasantness and unpleasantness towards the non-self object. It is these feelings that bind us karmas, not merely by knowing, which is the fundamental and intrinsic nature of the soul.

711. Upon knowing the non-self, when the living being identifies with the non-self, then his false ṣaṃskāras cause him to experience anger, arrogance, artifice and avarice, attachment and aversion, etc. To believe from the ekānta point of view that by ceasing to know things, the living being shall be saved from experiencing all these negative dispositions, reflects an incomplete understanding of reality. One must realise that one should not stop knowing the non-self but one should stop identifying with the non-self.

Ekānta — one-sided understanding of the truth

712. Some people state that those who possess the paryāya dṛṣṭi cannot attain the true state of michhāmi dukkaḍaṃ. They need to realise that from the dravya dṛṣṭi, all souls are alike and therefore there is no sin committed. Because sins are committed in paryāya, not in dravya. In reality, true michhāmi dukkaḍaṃ can only be achieved by one who possesses the yathārtha dṛṣṭi or the pramāṇa dṛṣṭi because he knows both aspect, the blemishless dravya which is forever constant and unchanging, and the paryāya, which is full of faults and flaws.

Michhāmi Dukkaḍaṃ — state of forgiveness and constant amity towards all living beings

713. If someone believes that merely by accepting that he is the śuddhātmā, he will become free from all karmic bondage no matter what he does then it is imperative to understand that one has to not merely accept that he is the śuddhātmā, one has to experience the śuddhātmā. One who has experienced the śuddhātmā has reduced karmic bondage. The soul which has experienced/realised the self is freed from the bondage of the foursome of karmas bound to the soul for infinite worldly lives and also freed from mithyātva mohanīya karmas, hence, its karmic bondage is reduced considerably. Hence, it is stated in this context that such a soul binds very less, or no karmas.

Śuddhātmā — the soul in its pure and pristine state

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Mithyātva — mistaken identity or false belief which results in continuous transmigration

Moha — delusion

Mithyātva Mohaniya Karmas — karmas that cause the delusion of false belief

714. Some people eat as they like, indulge in sensual delectations, and also practise attachment and aversion. They think that if they know and believe that they are the śuddhātmā, they will not bind karmas. They need to realise that merely by knowing and believing that they are the śuddhātmā is not sufficient. They will have to experience the śuddhātmā. If they do so without experiencing the true self, then they are most certainly deceiving themselves and making their future full of sorrow and darkness.

Svātmānubhūti — the experience of the self, self-realisation

715. Until and unless it attains self-realisation-based bheda jñāna, the living being shall continue to identify with the non-self as me and mine owing to its delusion and shall continue to indulge in sensual pleasures with tremendous attachment. By doing so, he is ensuring that his future shall be full of sorrow and darkness. This is the story of our soul, since beginningless time.

Bheda Jñāna — discriminative knowledge of the self and the non-self based on self-realisation

716. When it is not possible to describe all the aspects of a substance together at the same time, or if one has to give prominence to one aspect and has to subordinate another aspect, one takes the help of the principle of syādvāda. Syādvāda is the correct method of expression. Syādvāda is not a partial truth, nor does it imply doubt or lack of surety. Instead, syādvāda should be understood as the description of a certain aspect of the truth.

Syādvāda — Jain doctrine of epistemological relativism stating that each statement is relative and should be seen within its contextual locus, describing anything from its one angle without denying its other angles but keeping it subordinate

Ardhasatya — partial truth

Samśayavāda — doubt or lack of surety

717. We take the help of syādvāda to describe either the eternal nature or the changing aspects of a substance. Although the eternal nature of the soul is pure, it can be currently tainted by attachment and aversion also. Hence, while describing the soul, no aspect of the soul can be considered to be a partial truth. It is only an aspect of the truth. The description of any substance from all the angles (anekānta), is known as syādvāda. Meaning that syādvāda is not a partial truth, nor does it imply doubt or lack of surety. Syādvāda is simply the description of one aspect of the truth.

Traikālika Svarūpa/Traikālika Svabhāva — the true nature of a substance that holds in the past, present and future

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Anekānta — doctrine of looking at a thing from all the angles

718. The true nature of any substance has many aspects (anekānta). But when we are unable to describe all its aspects at one go, then we have to take the help of syādvāda. When we are describing the complete truth, as we proceed to describe one dimension at a time, we take the help of this syādvāda. Thus, the holistic description of a substance, based on all its aspects (anekānta), is known as syādvāda. Meaning, syādvāda is not a partial truth or an expression of doubt. Instead, syādvāda is the description of one dimension of the truth.

719. Anekānta does not mean that all views are correct. While describing any substance from different points of view, acknowledging the fact that any substance has multiple dimensions, many dharmas, is known as the principle of anekānta. Just as gold is heavy, yellow and smooth. All these can be its multiple dimensions. Just as a man is someone's son, someone's brother, someone's husband, someone's father, someone's friend, someone's teacher and someone's student. All these dharmas (attributes) can co-exist in the same man. When we do not deny the existence of these different dimensions and state one attribute, it is known as anekāntavāda. But when we deny the existence of different dimensions and then state only one attribute, then it becomes ekāntavāda.

Ekāntavāda — looking at a thing from only one angle (aspect)

720. When we wish to establish the oneness or the distinctness of all living beings, we take the help of syādvāda. Just as all living beings, as a soul, are similar from the point of view of the true inner nature, we state that they are part of one jīva rāśi (collection/oneness of living beings), this is their oneness. And because they are all different from the point of view of their existence, this is their distinctness. This kind of description from different angles (aspects) is not a partial truth or an expression of doubt, it is an example of syādvāda meaning the description of one aspect of the truth.

Ekatva — oneness, similarity, commonness

Anekatva — distinctness

721. To seek oneness with the soul, should we seek the support of God's visible form or his invisible form? Broadly speaking, there are four major identifiers (nikṣepas) of God - nāma nikṣepa (name), sthāpanā nikṣepa (material representation, like an image), dravya nikṣepa (substance having potential qualities), and bhāva nikṣepa (actual, fully manifested qualities) - along with their various sub-categories. The first three identifiers (nikṣepas) deal with visible qualities while the fourth one deals with the invisible qualities.

Depending on his interest and level of spiritual development, the seeker may take the support of any of these four identifiers (nikṣepas).

Nikṣepa — method of identifying any object

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722. Just as we often introduce new concepts to a child with the help of toys (symbolic representations), the seeker is first introduced to God through the nāma nikṣepa (name) or sthāpanā nikṣepa (material representation, like an image) or dravya nikṣepa (substance having potential qualities). When the same seeker wants to become spiritually advanced, he is introduced to God's bhāva svarūpa (fully manifested qualities). God's bhāva svarūpa is vitally important to the seeker because it is his final destination.

723. The seeker has to experience his true self by taking the support of God. People might wonder how taking the support of the other can lead to the experience of the self. The answer is - just as we look in the mirror to spruce ourselves up, not to spruce up the mirror, similarly, we can attain a partial experience of God's own experience by taking God's support. This partial experience itself is known as ātmajñāna or samyagdarśana.

Sādhaka — seeker

Ātmajñāna — knowing the self, self-realisation

Samyagdarśana — transcendental wisdom, enlightened perception, true insight, self-realisation

724. When the seeker becomes qualified to attain the experience of oneness with God (ātmajñāna or samyagdarśana), then he should take the support of God's bhāva nikṣepa (fully manifested true nature) to experience his divine svarūpa (śuddhātmā the pure soul). If he is unable to experience his śuddhātmā (pure soul), then it is certain that either the seeker is not fully qualified or that he has not yet rightly understood God's bhāva nikṣepa (fully manifested true nature).

Bhagavad Svarūpa — divine true nature of the realised soul

725. To qualify oneself for the attainment of ātmajñāna (samyagdarśana) one has to first awaken one's focused desire to attain ātmajñāna (samyagdarśana). This is known as icchā yoga. Iccā yoga is attained when the seeker truly understands the ephemeral nature of worldly pleasure. Because what the world considers to be happiness is an illusion of happiness. True happiness lies in the soul, not outside.

Iccā Yoga — focused desire to attain self-realisation and liberation

Sukhābhāsa — the illusion of happiness

726. Iccā yoga is only attained when the seeker develops firm conviction in the fact that the happiness the world runs after, is only an illusion of happiness. Because only when the seeker feels the craving for true happiness will he start looking inwards in search of true happiness.

Śraddhāna — firm conviction, deep unshakable faith

Talab — wish, desire, craving, search, quest

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727. In the absence of icchā yoga, any spiritual endeavour is incapable of yielding the correct result. Hence, all seekers must first make the right efforts to attain icchā yoga.

Puruṣārtha — efforts

728. In the completion of any task, the self is called the upādāna (main cause) while external factors are known as the nimitta (incidental cause). The system of nimitta-upādāna is such that whenever any task is completed, it certainly gets done in the upādāna which is the actual doer. But concurrently, the nimitta is present without fail at that time. This is why, from the practical point of view, the nimitta is also called the doer of that task.

Upādāna — main cause

Nimitta — incidental cause, catalyst. It includes karma.

Niscaya Kartā — actual doer

Niścaya Naya — absolute viewpoint

Vyavahāra Naya — practical viewpoint

729. Anyone who correctly understands the system of nimitta-upādāna never misuses it to behave in an arbitrary hedonistic manner. He knows whenever the soul develops a wrong desire, it is certain that there will be a nimitta behind it. It will not develop on its own. Hence, one who considers the nimitta to be the non-doer from the ekānta point of view is most certainly deceiving himself. By doing this, he ensures that he will live in an eternity of misery and sorrow. The seeker should always stay away from nimittas that threaten his downfall.

Svacchanda — hedonistic, arbitrary, uncontrolled, wild

Akartā — non-doer, inactive

730. The seeker must never take the ekānta point of view on whether the nimitta is a doer or not, based either on a practical point of view or on the system of nimitta-upādāna respectively. Instead, he should use his viveka to select the point of view that helps his soul in that particular situation and attain the goal of spiritual benefaction.

Viveka — discriminative ability, judiciousness, judgement, wisdom, prudence, discretion, etc.; Ātma Hita — spiritual benefaction

731. The support of the Pañca Parameṣṭhī and the support of knowledge-faith-conduct are both the support of God. This is because within the Pañca Parameṣṭhī, the first two, the Arihanta and the Siddha, are Gods themselves. And the next three, the Ācārya, the Upādhyāya and the Sādhu, experience partially the true nature of God and are Gods of the future. Knowledge-faith-conduct are the very qualities that carry within themselves the path of liberation that leads to Godhood.

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Pañca Parameṣṭhī — five supremely beneficial beings, the Arihanta, the Siddha, the Ācārya, the Upādhyāya and the Sādhu

Arihanta — formmaker, embodied omniscient being

Siddha — liberated omniscient being

Ācārya — ascetic being designated as head pontiff and leader of the ascetics

Upādhyāya — ascetic being designated as teacher of the ascetics

Sādhu — ascetic who follows the five major vows explained by the Arihanta

Mokṣa Mārga — the path of liberation

732. We got to know the true nature of the path of liberation only from the Arihanta. The Arihantas have taught us the true nature of the Siddhas, the path of becoming a Siddha, about the loka and the aloka, jīva (living beings), pudgala, ākāśastikāya, samaya, dharma dravya, adharma dravya, naraka, nigoda, svarga, karma, āhāraka śarīra, audārika śarīra, vaikriyaka śarīra, taijasa śarīra, kārmaṇa śarīra, the five labdhis, the eight karaṇas, kevalajñāna, etc., the proper understanding and calculation of time, the kāla cakra, etc.

Loka — universe, finite world space

Aloka — out of the universe, infinite non-world space

Jīva — living being

Pudgala — material entities are known as pudgala or matter

Ākāśastikāya — space

Samaya — time

Dharma Dravya — medium of motion

Adharma Dravya — medium of rest

Naraka — hell

Nigoda — A state of existence where infinite living beings share one body and have a lifespan so short that they finish 18 life cycles in the time it takes to draw a single breath.

Nigoda is the lowest form of existence, the state of absolute gloom, intense sorrow and guaranteed endless pain and suffering. Nigoda is the default destination of all living beings.

Svarga — heaven

Karma — the force generated by a person's actions of mind, speech and body to perpetuate transmigration. Its ethical consequences determine his destiny in his future being this birth and future births.

Āhāraka Śarīra — subtle physical body prepared to see or ask questions to the Arihanta

Audārika Śarīra — gross physical body

Vaikriyaka Śarīra — special type of body which can metamorphose into any size or form

Taijasa Śarīra — body composed of fire elements, it provides external glow and internal digestive power, it is the constant companion of the worldly being

Kārmaṇa Śarīra — karmic body, it is the constant companion of the worldly being. The special yogis who shed the karmic body attain liberation

Labdhi — supernatural power, attainment

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Karaṇa — things happening in karmas

Kevala Jñāna — omniscience

Kāla Cakra — the cycle of time

733. It is thanks to the Arihanta that we gain the benefit of the presence and teachings of God. They inspire us as to what is worth doing. By sharing their insights, they open the path of eternal happiness for us. By taking their support we develop the confidence that we too could become like them.

734. In the case of the seeker who knows the dravya-guṇa-paryāya of the Siddha, the moment he contemplates upon his own dravya-guṇa which is similar to Siddha paryāya attains oneness with it, he partially experiences what the Siddhas enjoy constantly. For that duration, it is said that God lives in his heart, the Siddhas reside in his heart, etc. This itself (experiencing partially the bliss of the Arihanta and the Siddha), is known as ātmajñāna or samyagdarśana. This is the method and fruit of taking the support of the Siddhas.

Guṇa — permanent inalienable attribute of a substance

735. The teachings of the Ācārya, Upādhyāya and Sādhu guide the seeker on the path of self-realisation. The seeker is inspired by the lives of the Ācārya, Upādhyāya and Sādhu. The Ācārya, Upādhyāya and Sādhu partially experience the true nature of God and are the gods of the future. Hence, taking their support is known as taking the support of God. We must take the support of the Ācārya, Upādhyāya and Sādhu and walk in their footsteps.

736. When a seeker attains self-realisation, his pariṇati then is that of our jñāna and darśana guṇas. As he progresses further, the seeker tries to remain constantly in that state, it is known as the pariṇati of his cāritra guṇa. Thus, the path of liberation lies within the attributes of jñāna, darśana and cāritra. Hence, taking their support is known as taking the support of God.

Pariṇati — the constantly changing manifestations of a substance/the present form of a substance; Jñāna — knowledge, wisdom, insight; Darśana — perception

Guṇa — permanent inalienable attribute of a substance; Cāritra — conduct

737. All of us know that when someone dies, he does not carry anything with him except his karmas. Despite that, because of delusion, from the beginningless time, our basic instinct is to earn wealth and belongings. To attain knowledge of the self (self-realisation), everyone should make sincere efforts to mitigate that instinct.

Saṃskāra — conditioning, upbringing, rearing, mental impression, mental makeup, forming the mind, normative values, purification, cleansing, etc.

Parigraha — belongings like wealth, women, real estate, car, jewellery, etc.

Ātmajñāna — knowing the self, self-realisation

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Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight, self-realisation

738. Everyone must contemplate on the twelve bhāvanās to mitigate the instinct for collecting wealth and belongings. And they must put them into practice by limiting the quantum of our belongings according to our need. So that the desire to earn more belongings may be limited to a certain limit.

Parigraha Parimāṇa — fixing a limit for one's belongings

Bhāvanā — mental disposition, emotion, intention, contemplation

739. Owing to our disposition to collect more belongings than necessary, we spent a major chunk of our time either chasing wealth or in case we earn it, in managing our wealth. From the beginningless time, for this very reason, we have been able to make very little efforts or no efforts to attain the knowledge of the soul (self-realisation). Only one who realises how precious each moment of this human birth is can manage to rise above this cycle (of birth and rebirth).

740. Whenever someone studies the scriptures correctly, he realises and becomes firmly convinced that we receive wealth and belongings based on our puṇya karmas, not based on how hard we work. Then, his efforts largely centre on attaining the knowledge of the soul (self-realisation). He makes very little effort to earn wealth and belongings. Such conduct is everyone's duty.

Parigraha — belongings like wealth, women, real estate, cars, jewellery, etc.

741. We must be content with the wealth we earn as per our puṇya karmas after making the appropriate efforts. Because dissatisfaction leads to misery in the present and sorrow in the future as a result of the karmic consequence of āṛta dhyāna which causes the inflow of pāpa karmas. How can such behaviour be called smart? It is sheer folly! We should all ensure that we do not indulge in such foolish behaviour.

Āṛta Dhyāna — saturnine/mournful reflection

742. If someone earns no wealth or less wealth despite making tireless efforts, he should not be disappointed. Instead, he should increase his efforts on the path of Satya Dharma. As a consequence, not only will he benefit his soul, he shall earn wealth, etc. effortlessly. Because efforts on the path of Satya Dharma weaken pāpa karmas that have come into fruition and strengthen the efficacy and power of puṇya karmas.

Satya Dharma - To know the self, experience the same and make efforts, directly or indirectly, directed towards the salvation of the self (Soul)

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743. As long as someone considers himself to be happy by possessing wealth, he shall never stop the pursuit of wealth. Although whether we gain or lose wealth, etc. non-self objects depends on our puṇya or pāpa karmas but we often observe people gaining or losing wealth, etc. based on their hard work and sycophancy. This leads to the illusion that the more we focus on these things, the richer we shall become. This has been our story since beginningless time in all births.

744. Only the rare ones who found the true God, true scripture and true preceptor can understand that the wealth we earn or gain is based on the quantum of our puṇya karmas. Because we have read and heard about these things endlessly since beginningless time but to believe in this and have deep faith in it is very difficult indeed in this era.

745. There is no problem in keeping or increasing the wealth and belongings that one has gained through one's puṇya karmas. But if one loses one's focus on what is beneficial for the soul and instead focuses on gaining wealth, it is a very big problem. Because in this life, one must achieve self-realisation as soon as possible, which is in our hands rather than gaining wealth, which depends on our puṇya karmas.

Ātmahita — beneficial for the soul

746. A deep insatiable desire for wealth and possessions is most certainly an impediment on the path of what is beneficial for the soul. But not wealth and possessions, themselves which accrue to one owing to the fruition of one's puṇya karma. Hence, everyone must make sincere attempts to decrease and get rid of the insatiable desire for wealth and possessions.

Gr̥ddhi — extreme greed, deep insatiable greed

747. When we practise dharma to increase our wealth and belongings, then we knowingly or unknowingly increase our transmigration and also ensure that our future shall be painful. Hence, we must practise dharma for the sole purpose of liberation from transmigration, not for extending one's worldly journey.

748. As long as our basic instinct to increase our wealth and belongings remains powerful, our wandering in saṃsāra is certain. And our future is dark with sorrow. One should never ever forget this.

Parigraha Saṃjñā — hoarding, intense desire for material possessions, attachment towards material wealth, basic instinct to increase one's wealth and belongings

Saṃjñā — mind/driving force/faculty/desire/basic instinct

749. A person's karmic bondage is not determined by the quantum of his wealth and belongings. Instead, his karmic bondage is determined by the intensity of his attachment to his wealth and belongings.

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750. From the beginningless time, our intense desire to hoard wealth and belongings has drowned us in the ocean of transmigration. This desire has caused us to wander from beginningless time, suffering from endless sorrows. How long do you wish to perpetuate this situation? We should have compassion for ourselves and contemplate upon this because human birth is a golden opportunity to reflect on this state of affairs.

751. If this human birth, which is a golden opportunity is lost without making the right efforts to attain knowledge of the self (self-realisation), then we might have to wander for infinite time in this samsāra, suffering endlessly.

752. Right efforts to attain knowledge of the self (self-realisation) mean the search for the truth about one's existence, the experience of one's existence (self-soul).

753. The experience of one's existence, meaning self-realisation helps us understand what is truly beneficial to us, and what is not. This ensures that our future shall be bright.

754. Imitating others, we build a collection of religious scriptures but this does not ensure our spiritual upliftment. Our spiritual upliftment depends on how well we study, read and absorb those scriptures. Hence, we should study and contemplate the scriptures for self-realisation.

755. We think that knowledge lies in the scriptures but one person may read a single text and attain self-realisation through it, while others may read the same scripture, misinterpret it and increase their worldly sojourn (transmigration) as a consequence. This indicates clearly that knowledge lies not in the scriptures but in the correct understanding of the scriptures.

756. Possessing wealth and belongings can make a person arrogant. Arrogance can cause the person to remain wandering in samsāra eternally. It can make his future sorrowful and dark. Hence, everyone should beware of arrogance, and keep it at a distance.

757. Having a powerful position, prestige, rights, talent, power, ability, etc. can make a person arrogant because people think these things are permanent. It can make his future sorrowful and dark. Hence, everyone should beware of arrogance, and keep it at a distance.

758. Wealth, position, prestige, rights, talent, power, ability, etc. are the result of our past puṇya karmas. Meaning that they are a result of our past dharmic deeds, of following the preachings of God. Hence, one should not be arrogant about such things. Instead, one should ensure that one's conduct is in conformity with the preachings of God.

759. To save ourselves from arrogance, we must try to ensure that our conduct is in conformity with the preachings of God. In order to firm our resolve, we must never forget our place of habitation, where we resided since beginningless time - nigoda. Also, we must

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remember that now, if our conduct is not in conformity with the preachings of God, nigoda shall be our future also.

760. Since beginningless time, we have been in nigoda. If we do not make efforts to attain knowledge of the self (self-realisation) in this life, nigoda can become our future also. So what is there to be arrogant about? Our lifespan on earth is so, so minute compared to the lifespan of nigoda, there is nothing to be arrogant about.

761. Arrogant people come to a very bad end. One should never ever forget the saying that “All is bad that ends badly”. Hence, all living beings should not be arrogant for any reason whatsoever.

762. Anyone who has qualified to and attained knowledge of the self (self-realisation) achieves it and takes it with him into his next life, meaning he has attained samādhi maraṇa. For him one can say that he has lived the saying “All's well that ends well”. Hence, its duty for all.

Samādhi — profound meditation, auto-immersion, complete oneness with the inner self
Samādhi Maraṇa — death in a state of complete awareness with self realisation

763. Whatever we do, we should bear in mind the adage that “All's well that ends well, all is bad that ends badly” so that we never do anything, or commit such acts fearfully that could result in a bad ending for us.

764. If this precious human life ends badly, our eternal life can be painful, dark and full of endless grief. This tells us how alert and aware we need to remain in this life.

765. People claim that they took birth here (on earth as humans) to have fun! By warning them that “All is bad that ends badly” we are ruining their fun. We would like to tell such people that we are trying to awaken them while there is still time for them. Because once this opportunity is lost, they will be left with nothing but regret. Verily, this has been our story since beginningless time.

766. Some people think that the phenomena of hell, heaven and mokṣa are imaginary concepts invented to create fear or greed in the minds of people. Perhaps such people will not be able to grasp the adage of “All's well that ends well, all is bad that ends badly.” But they should at least think in this very human life, we see so many people who are happy or sad. They should reflect at least on this and remain alert and aware in each act of theirs.

Mokṣa — eternal bliss, liberation, highest form of existence, the state of supreme and unending bliss

767. Some people claim that here on earth, they can enjoy so many pleasures because they possess a body while in mokṣa, since there is no body, how would they experience any

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pleasure? Such people ought to know that to enjoy the best of physical pleasures, one requires the best of physiques. For instance, the physique of celestial beings is far superior to the physique of humans and therefore they enjoy far more physical pleasures than humans do. In fact, the higher the heaven in which the celestial being lives, the greater is the pleasure that he experiences. Further, a self-realised monk after one year of initiation due to samyak cāritra (experiencing the soul again and again) experiences a far greater degree of happiness than even the celestial beings. This indicates that happiness lies in the soul, not in the body. The body is a bondage for the soul (us) and since we (the soul) are free from this bondage in mokṣa, we enjoy and experience eternal bliss for a duration that has a beginning but no end.

768. We can take this example to understand the bliss that one enjoys in mokṣa:

We observe many people running a business, profession or working for others in order to earn money. Thus, people work very hard to earn money and enjoy material pleasures. If they were told that they need not do anything, because each day, the mint would send them as much money as they desire, they would be delighted and immerse themselves in worldly pleasures. Currently, we have to work very hard to gain very little happiness. However, in mokṣa we do not have to do any work and we experience infinite eternal bliss every moment. Mokṣa is a mine of infinite eternal bliss, it is the mint of endless bliss.

Ṭakasāla — the mint is the official place where money is printed and coins are minted

769. To attain ātmajñāna (samyagdarśana) and save himself from binding pāpa karmas, the seeker ought to understand the importance of śīla raksā (brahmacarya). It is essential even for the laity to avoid adultery, going to prostitutes, etc.

Śīla Raksā — protecting one's good conduct

Brahmacarya — celibacy, chastity

770. Śīla raksā (brahmacarya) is extremely important for ātmajñāna (samyagdarśana) because, from the beginningless time, we have been subjugated by the maithuna saṃjñā. Hence, to free oneself from the hangman's noose (trap) of this saṃjñā, it is necessary to make efforts in this lifetime.

Maithuna — copulation

Maithuna Saṃjñā — the strong desire to copulate

771. Since the beginningless time, we have been lost infinite lifetimes trying to appease the maithuna saṃjñā. And suffered infinite pain as a consequence. Now, how long do we wish to continue destroying ourselves in this manner? How long should we continue to make our future miserable? Just stop and think. Our well-being (bliss) lies in reflecting upon it.

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772. The more we consider the maithuna saṁjñā to be the source of happiness and chase it, dwell upon it and immolate in it day and night, the more strongly we bind infinite rebirths as impotent neuter. This has been our story since the beginningless time. How long do we wish to continue in this manner? Just stop and think. Our well-being (bliss) lies in reflecting upon it.

773. It is essential to free ourselves from the maithuna saṁjñā because as long as we feel happiness (the illusion of happiness) outside, we shall continue to run after external objects and possessions and we shall not seek/remember the soul. When we realise that the happiness that external objects seem to render is merely an illusion of happiness (mirage), we shall look inward to attain true and lasting happiness and take cognisance of the soul. We shall then turn towards the dharma of the soul for the search of true happiness.

Sukhābhāsa — the illusion of happiness

774. To rid ourselves of maithuna saṁjñā, it is important to practise physical celibacy. But it is even more important to free our mind from it. This is because when one contemplates and reflects on the asuci bhāvanā and other bhāvanās concerning the maithuna saṁjñā, one corrects the misguided belief that that maithuna causes happiness. As a consequence, the maithuna saṁjñā weakens on its own and with time, disappears.

Aśuci Bhāvanā — contemplating upon the innate impurity of the body

Sukhabuddhi — belief that a certain thing causes happiness

775. One who wishes to practise brahmacarya must necessarily practice celibacy through all his acts of mind, speech and body. He must neither himself do anything, or ask anyone else to do anything, or support a third party in doing anything that goes against his vow of celibacy. Secondly, the immersion of the soul in itself (auto-immersion) should be understood as internal brahmacarya. Both external and internal brahmacarya are very important on the path of liberation but our journey on the path of liberation does not commence unless we attain the second type of brahmacarya (internal brahmacarya).

776. The seeker or the monk must practise complete brahmacarya. Married couples should find contentment from their spouses only. But internal brahmacarya is extremely essential for both the seeker and the monk who wish to enter into the path of liberation. Because internal brahmacarya is the entrance to walking on the path of liberation. Without it, it would be impossible to enter the path of liberation.

777. The seeker/monk should protect his brahmacarya by avoiding getting to know persons of the opposite sex. In case they need to meet a person from the opposite sex, they should never meet them in a lonely place. Even householders should not meet a person of the opposite sex alone unless it is their spouse.

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778. God has told us that to protect our brahmacarya, we should never ogle at a person of the opposite sex. We immediately turn our head away if we happen to glance directly at the afternoon sun shining with the greatest intensity. Similarly, we must immediately look away in case we happen to glance at a person of the opposite sex.

779. People spread fear through bullying, threats, violence and terrorism. They do not realise that this could result in their having to spend eternity under the spectre of fear and terror. Scaring others results in intensifying the bhaya saṃjñā and leads to the bondage of pāpa karmas. As a consequence, one who indulges in such acts can remain fearful for eternity. This has been our story since beginningless time.

Bhaya Saṃjñā — the basic instinct of fear

780. Since beginningless time, we have spent endless lives under the spectre of the bhaya saṃjñā and endured endless sorrow. Now, how long do we wish to live under the spectre of fear? How long do we wish to continue making our future lives miserable? Do stop and think because our well-being is hidden in it.

781. The more we scare people or misuse our authority and power to terrorise others, the more certain it is that we shall have to live in fear eternally. This has been our story since beginningless time. How long do we wish to continue this? Do stop and think because our well-being is hidden in it.

782. If we do not wish to live in fear eternally by scaring people or terrorising them through the misuse of our power and authority then we shall have to conduct ourselves as per the four bhāvanās. We must always imbibe the bhāvanās of maitrī, pramoda, karuṇā and madhyastha because our well-being is hidden in it.

Maitrī — universal friendship

Pramoda — admiration

Karuṇā — compassion

Madhyastha — Indifference or No Response

To know more about the four bhāvanās, please visit www.jayeshsheth.com and read “Key to Happiness” or “Sukhi Hone Ki Chabi” or “Sukhi Thavani Chavi”

783. To mitigate the bhaya saṃjñā, we must consider all living beings to be souls - just like us. For this, we must first comprehend and realise that we are the soul. We have to experience the self. Until and unless we realise that we are the soul, how can we consider other living beings as souls? We cannot.

784. To mitigate the Bhaya Saṃjñā, we shall have to experience our existence as the soul. For this, it is necessary to understand the twelve bhāvanās and reflect upon them. This will lessen our mental fear, strengthen our realisation that we are the soul and help us experience our immortality.

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785. The seeker should understand the importance of giving up abhaksya food items to attain ātmajñāna (samyagdarśana) and save oneself from the bondage of pāpa karmas. Eating abhaksya means consuming meat, alcohol, roots and tubers, eating after sunset, pickles, honey, figs, butter, etc.

Abhaksya — foods that should not be eaten due to the heavy sin attached to them

786. Renouncing the consumption of abhaksya is extremely important for attaining ātmajñāna (samyagdarśana) because, since beginningless time, we have been dominated by intense āhāra saṃjñā. Hence, to save ourselves from the noose of this saṃjñā, we have to make efforts in this birth.

Āhāra Saṃjñā — the desire to eat more and more

Pāśa (Phandā) — hangman's noose

787. Since beginningless time, we have wasted endless lifetimes on satiating our intense āhāra saṃjñā/craving abhaksya food and suffered endless sorrow. How long do you wish to destroy yourself like this? How long do you wish to make your future painful? Do stop and think because our well-being lies in thinking about it.

788. The more we crave abhaksya food thinking it to be a source of happiness, the more we think about eating abhaksya food items and the more we live to eat, the more we ensure that we shall live eternally in grief. This has been our story since beginningless time. How long do you wish to continue this? Do stop and think because our well-being lies in thinking about it.

789. It is not possible to live without eating. But we can certainly give up eating abhaksya foods. This will reduce our bondage of pāpa karmas and diminish our intense āhāra saṃjñā.

790. It is important to free ourselves from intense āhāra saṃjñā because as long as we think that happiness lies outside (in external factors), we shall keep seeking happiness in external factors. And not pay any attention to the soul. When we realise that the apparent happiness that lies in external factors is not true happiness but merely an illusion of happiness, we shall pay attention to the soul to find true happiness. And turn towards the soul-focused dharma in search of true bliss.

791. To attain freedom from intense āhāra saṃjñā, it is as important to give up eating abhaksya foods as it is to free our mind from the desire to consume abhaksya foods. Because once we stop associating happiness with eating abhaksya foods through the contemplation of the anitya and other bhāvanās, then the āhāra saṃjñā shall weaken automatically.

Āhāra Saṃjñā — the desire to eat more and more

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Abhaksya — foods that should not be eaten due to the heavy sin attached to them

Anitya bhāvanā — meditating upon the transience/impermanence of the world

Sukhabuddhi — associating something with happiness

792. Who wants a saṃsāra where we get an eternity of sorrow against one moment of worldly pleasure? No one would accept such a deal! No one desires such a saṃsāra.

Everyone desires and thirsts for happiness alone. No one wants sorrow.

793. Because we did not know that we get an eternity of sorrow against one moment of worldly pleasure, from the beginningless time we have been booking an eternity of sorrow out of ignorance. Now how long do we wish to continue in this manner? Do stop and think because our well-being lies in thinking about it.

794. What we consider to be happiness is merely an illusion of happiness. But even this illusion of happiness is only available to us while we are born as mobile living beings. The duration of births as a mobile being is only 2000 sāgaropama. Once this duration is over, the soul will continue to go through birth and death repeatedly as a one-sensed immobile being. Such a soul experiences only sorrow, and nothing but sorrow. Our stay in one-sensed immobile existence can be as long as innumerable pudgala parāvartana kālas. And even an infinitely small fraction of 1 pudgala parāvartana kāla is so long that it contains within itself infinite cycles of time, each of the duration of 20 crores x 1 crore sāgaropama! This explains how one receives neverending pain against one moment of worldly happiness.

Trasa — living being capable of mobility

Sthāvara — a living being incapable of mobility

Asaṃkhyā — countless, innumerable

Ananta — endless, eternal, unending, neverending

1 Palyopama — innumerable (but finite) years

1 Sāgaropama — 10 crore x 1 crore Palyopama

Kāla Cakra — the cycle of time, 1 crore x 20 crore Sāgaropama

Infinite Kāla Cakras are less in duration than the infinitely small fraction of 1 Pudgala Parāvartana Kāla.

795. In our short worldly lifespan of 100 years, we can attain happiness and bliss for eternity. This is the power of Satya Dharma! Despite that, our priorities are so misguided that we remain engrossed in planning our worldly life, which is only 100 years and we are unable to spare any time to reflect on our eternal existence. Do stop and think because our well-being lies in thinking about it.

796. People must reflect on whether they ought to spend the rest of their life focusing all their efforts on planning their worldly life and earning wealth, or whether they should spend the rest of their life focussing all their efforts on attaining happiness for eternity.

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Those who know the reality that the pleasant or unpleasant situations that confront us occur only because of our past karmas, not because of our efforts of planning for our worldly life and earning wealth, put only a little effort into planning their worldly life and earning wealth. They spend a major chunk of their time ensuring that their eternal life is blissful.

797. How can we ensure that this worldly existence and our eternal life are blissful? How can we enhance and improve them? How can we ensure happiness in both these existences? The answer is very simple. We must follow the Satya Dharma and realise who we truly are, meaning that we should attain samyagdarśana (ātmajñāna). This will ensure happiness and bliss in this life and our eternal future.

798. The duration of this worldly existence is not even a flash of lightning when compared to the eternity of our soul's existence. Think of how alert and aware we would have to be if we were asked to thread a needle in the dark of the night, using only the flash of lightning for illumination. Only if we maintain this level of awareness in our worldly existence to ensure against the downfall of our soul will we be able to ensure eternal happiness and bliss.

799. We must realise who we truly are, meaning that we should attain samyagdarśana (ātmajñāna). How? To answer briefly, when we stop seeing happiness in the external world, we shall start looking for happiness within the soul. Then, we may attain samyagdarśana (ātmajñāna). For a more detailed answer, please read and reflect upon the 24th chapter of our book "Samyagdarshan Ki Vidhi", titled "Samyagdarśana Ke Liye Yogyatā".

800. How to attain samyagdarśana (ātmajñāna)? A brief answer to this question is, we have to change ourselves. How? Identify the Satya Dharma and transform yourself accordingly. Make sure you qualify for samyagdarśana. For a detailed understanding, please read and reflect upon the 24th chapter titled "Samyagdarśana Ke Liye Yogyatā" of the book "Samyagdarshan Ki Vidhi".

801. One also needs to understand the seven or nine tattvas to attain self-realisation. Because samyagdarśana (self-realisation) is also defined as samyak śraddhā on these tattvas. These seven tattvas are: jīva, ajīva, āsrava, bandha, saṃvara, nirjarā and mokṣa. When we add puṇya and pāpa to them, they become nine.

Samyak Śraddhā — firm conviction based on self-realisation/enlightened perception

Ajīva — non-sentient entity

Āsrava — karmic inflow, which is constant and causes further bondage

Bandha — the bondage of karmas with the soul

Saṃvara — partial cessation of karmic inflow

Nirjarā — the partial shedding/dissociation of karmas from the soul

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802. Among the seven tattvas, jīva and ajīva are worth knowing, āsrava and bandha should be given up and saṁvara, nirjarā and mokṣa are worthy of attainment.

Tattva — key material to understand the highest truth

Jñeya — worth knowing

Heya — unworthy, worthless, avoidable

Upādeya — worth practising/following in one's life, worth attaining.

803. We are told to give up āsrava and bandha. They include both, puṇya and pāpa. From the perspective of mokṣa (liberation), both puṇya and pāpa are equally renounceable. Some people call both of them heya because of their one-sided understanding of the truth. But when we talk about attaining self-realisation and the path to liberation, in that context one usually first gets rid of pāpa. And one is expected to remain in puṇya (śubha) purely with the objective of attaining liberation. When seen from a particular context, pāpa causes obstructions in the path of liberation while puṇya facilitates the soul's progress on the path of liberation.

804. Those with a one-sided understanding of the truth call both puṇya and pāpa as being equally unworthy. To clarify the situation and explain the perspective to such ekāntīs, puṇya and pāpa are added to the seven tattvas and together they are known as the nine tattvas.

805. From the perspective of mokṣa, puṇya and pāpa have been called shackles of gold and steel respectively. From the perspective of gaining self-realisation or the mokṣamārga, puṇya and pāpa are not like shackles because they do not hinder the attainment of self-realisation. Contextually, pāpa and puṇya are like waiting in the heat or the cool respectively on the path of liberation.

806. Contextually, the seven or nine tattvas can be clubbed together under the first two tattvas - jīva and ajīva. But to make the path of liberation clear, and help people understand what is worth knowing, worth giving up and worth practising on the path of liberation, these two elements are expanded to seven or nine tattvas.

807. Jīva tattva is a collective term for all the living beings, all the souls in the universe. The Bhagavati Sūtra describes 8 categories of the soul:

Dravyātmā, Kaṣāyātmā, Yogātmā, Upayogātmā, Jñānātmā, Darśanātmā, Cāritrātmā and Vīryātmā. Of these categories, the Dravyātmā is found in both liberated and worldly souls. So the Dravyātmā is the Śuddhātmā.

Notes:

Jīva Tattva — a collective term for all living beings

Dravyātmā — the core matter of the soul

Kaṣāyātmā — the soul manifested as passion

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Yogātmā — the soul manifested in any action of the mind, speech and body (yoga = the sum total of all the activities of the mind, speech and body)

Upayogātmā — the soul as a manifestation of knowledge and perception

Jñānātmā — the soul manifested as the knower

Darśanātmā — the soul manifested as the seer/perceiver

Cāitrātmā — the soul immersed in the self

Vīryātmā — the soul manifested as energy

Śuddhātmā — the soul in its pure and pristine state unfettered by karmas

808. Some people do not understand the dravyātmā from the perspective of dravya and paryāya. Instead, they understand it from the perspective of dravya and bhāva. In reality, we can call dravya and bhāva as dravya and paryāya. This confirms that dravyātmā is the Trikāla Dravya, the Trikālī Dhruva and Śuddhātmā of the living being. Hence, the dravyātmā is found in both liberated and worldly souls.

Notes:

Trikāla Dravya — eternally constant pure dravya

Trikālī Dhruva — eternally constant

809. Those who do not know the nayas cannot understand how the Dravyātmā can be the Trikāla Dravya, the Trikālī Dhruva and the Śuddhātmā at the same time. They feel that a worldly being cannot possess the Śuddhātmā. They need to understand using the appropriate naya, that from the pure Dravyārthika Naya, the dravyātmā itself is the Śuddhātmā, it is Trikālī Dhruva.

Notes:

Naya — aspect of reality/viewpoint

Samyak Naya — the appropriate/correct viewpoint

Dravyārthika Naya — the absolute viewpoint that takes into account the entire picture, knowing the past, present and future manifestations of a substance.

810. Some people include only the Śuddhātmā, i.e the Trikālī Dhruva in the Jīva Tattva. They define living beings from one naya only - the pure dravyārthika Naya. They reject outright any definition of living beings from the impure dravyārthika Naya. But to gain a comprehensive understanding of the Jīva Tattva, one needs to understand it from all viewpoints.

811. Some people look for Dravya Sat and Paryāya Sat within the Jīva Tattva. These separate existences may be stated from a certain specific viewpoint. But they cannot be accepted from the Ekānta point of view because the Jīva Tattva is abheda (one, unsplitable). It has been notionally divided into two, purely to develop a better understanding. In reality, it is abheda.

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812. Some people partition the Jīva Tattva into three segments — dravya, Guṇa and Paryāya. And they consider this partition to be real! While this partition may be accepted from a certain point of view, it cannot be accepted with Ekānta because, in reality, the Jīva Tattva is abheda. It has been partitioned notionally, specifically for the purpose of explanation. There are no real partitions in the Jīva Tattva. It is undivided.

813. Since the beginningless time, we have considered notional divisions of the fundamentally indivisible jīva tattva to be real, without realising that the notional divisions were made only to explain the jīva tattva. But we thought those notional divisions to be real and thus destroyed many lifetimes, suffering eternal pain for an eternity. Now, how long do we wish to continue making the same mistake? We must ponder over this and ensure that our belief becomes samyak.

814. When we understand the jīva tattva in its entirety, we realise that the dravya form of the jīva tattva is hidden inside the paryāya form of the jīva tattva. As soon as we subordinate the paryāya form, the dravya form shall emerge. Meaning, paryāya is only made up of the dravya. Paryāya is the present form/current manifestation of the dravya.

815. When we understand the jīva tattva from all viewpoints, we realise that the vibhāva jīva that we are experiencing now, by subordinating vibhāva disposition, one can attain the soul in its pure and pristine state unfettered by karmas. It is the core matter of the soul and is eternally pure. Experiencing it leads to the attainment of self-realisation.

816. Upon understanding the jīva tattva from all viewpoints, we realise that the vibhāva jīva that we are experiencing now is also a reality. It is not a dream or a falsehood. That vibhāva disposition is the current manifestation of the jīva. Upon subordinating that vibhāva disposition, one can attain the soul in its pure and pristine state unfettered by karmas.

817. Despite possessing the vibhāva disposition, some people consider themselves to be the soul in its pure and pristine state unfettered by karmas. In a way, they ignore their current state of vibhāva disposition and consider themselves to be pure and pristine souls. Thus, they prefer to live in a whirlpool of delusion. This situation has arisen because they did not understand the jīva tattva correctly.

Vibhāva — manifestation opposed to the pure nature of the soul

818. To understand tattva appropriately, we must understand the jīva comprehensively, accepting all viewpoints. And despite our current vibhāva disposition, we must subordinate our vibhāva disposition and experience the soul in its pure and pristine form. After attaining this experience of the self, we shall effortlessly attain the firm conviction of being the pure and pristine soul unfettered by karmas. But we shall not ignore our current

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vibhāva disposition, and shall begin earnest efforts to the best of our ability to eliminate our vibhāva disposition. This is known as the sādhanā of mokṣa, the path of liberation.

Pratīti — firm conviction based on correct understanding

819. From the beginningless time, on infinite occasions we have considered ourselves to be pure due to our one-sided understanding of the truth and have wasted many lifetimes, suffering infinitely. Now, how long do we wish to continue this? We should ponder over this and ensure that our belief system is samyak.

820. From the beginningless time, on infinite occasions we have considered ourselves to be impure due to our one-sided understanding of the truth and have wasted many lifetimes, suffering infinitely. Now, how long do we wish to continue this? We should ponder over this and ensure that our belief system is samyak.

821. Upayoga is the attribute of the jīva tattva. Upayoga manifests itself in two ways - knowledge and perception. Knowing and seeing are attributes of the soul. The jīva is identified by its ability to know and see. By reflecting on the fact that I am the knower and the seer, one should experience the jīva. This is known as self-realisation (knowledge of the self).

822. When someone dies, his soul departs while his body remains behind. Hence, the corpse cannot see or know. This proves that the soul is distinct from the body. One must identify with the ageless, undecaying and immortal (eternal) soul, not with the body.

823. Some people believe that the soul does not pervade the entire body. Instead, they believe, it only occupies the area equivalent to a thumb. But if the soul did not pervade the entire body, sensation would not be felt in every part of the body. For example, cutting nails is not painful. But if by mistake, the nail cutter bites too deep, pain is as certain as it is immediate! This explains that the soul pervades the entire body and that there is a sensation only wherever the soul is present.

824. Some people believe that the soul is eternal and never-changing. Others question its eternal nature and believe that it is only an ever-changing flow. But in reality, although the soul is eternal, it also changes constantly. For instance, if we were to melt a gold ring and use the resulting gold to make a pair of earrings, the gold remains the same but its form changes from a ring to a pair of earrings.

Apariṇāmī — never-changing

Pariṇāmī — ever-changing

Pariṇamaṇāśīla — subject to change

825. Some people hold the one-sided view that the soul is the doer. Others take the one-sided view that the soul is the non-doer. From one perspective, the soul is its own doer and

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a non-doer for other entities. From another viewpoint, the ignorant soul is the doer while the enlightened soul is the non-doer. One who does not grasp the correct meaning from all the viewpoints endlessly increases his worldly bondage and ensures an eternity of sorrow as his future. We should save ourselves from this one-sided view and grasp the soul in its entirety.

826. Like the loka (universe) itself, the soul has innumerable space points. Some people think that the soul is as tiny or as large as the body itself. They are not aware of the soul's power of contraction and expansion through which it attains the size of the body it occupies.

Loka — the universe, finite world space

Pradeśa — spatial point

Saṅkoca — contraction

Vistāra — expansion

827. The soul has five dispositions - its own sovereign fundamental attribute of pure consciousness (pāriṇāmika bhāva), dispositions caused by karmic bondage (audayika bhāva), dispositions caused by part annihilation and part suppression of karmas (kṣāyopaśamika bhāva), dispositions caused by the suppression of karmas (aupaśamika bhāva), and dispositions caused by the annihilation of karmas (kṣāyika bhāva). The soul is made up of its own fundamental attribute of pure consciousness but the other four types of bhāvas are described from the perspective of the udaya, kṣayopaśama, upaśama or kṣaya of karmas

Udaya — fruition/rise/ascendance

Kṣāyika — attained as a result of the annihilation of obstructing karmas

Aupaśamika — attained as a result of non-fruition of obstructing karmas

Kṣāyopaśamika — attained as a result of the part annihilation and part non-fruition of obstructing karmas

828. Although the soul is fundamentally composed of its own sovereign natural attribute of pure consciousness (pāriṇāmika bhāva), it can be categorised in many ways on the basis of its birth, senses, desire, body, adequacy of body, etc. Upon understanding the real nature of all these classifications, one understands the true nature of the temporal existence of saṃsāra. Only this can give birth to the true detachment that facilitates self-realisation.

Gati — birth

Indriya — one of the five senses of touch, taste, smell, hearing and seeing. It can also mean the organs which facilitate the five senses.

Kāyā — the body

Paryāpti — adequacy of the body

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829. The entire loka (universe) is tightly packed with souls. These souls exist in sūkṣma and bādara forms. Sūkṣma living beings have only one sense while bādara living beings can have one, two, three, four or five senses. Bādara living beings exist on the earth and the vimānas while sūkṣma living beings are jam-packed everywhere in the universe. At the time of kevalī-samudghāta, the soul extends itself for one samaya to pervade the entire loka (universe).

Sūkṣma — imperceptible

Bādara — visible, gross

Vimāna — gigantic celestial vehicle

Kevalī-samudghāta — occurs when the soul of an omniscient being transcends the body for 8 samayas to balance its quantum of karmas with its life span without leaving the original body and pervades the entire universe for 1 samaya. The entire process of kevalī-samudghāta is completed in 8 samayas, after which all karmas bound by the soul become aligned with the life span of that Kevalī.

830. Non-sentient matter exists in two forms - rūpī and arūpī. Among non-sentient matter only pudgala is rūpī. There are four classifications of arūpī matter — dharma, adharma, ākāśa and kāla. Broadly speaking, rūpī is that which is visible and can be perceived by the senses. And arūpī is that which is invisible and cannot be perceived by the senses.

Rūpī — gross, corporeal, visible, tangible, perceptible to the senses

Arūpī — subtle, non-corporeal, invisible, intangible, imperceptible to the senses

Indriya-grāhya — can be perceived by the senses

831. In this world, what we see is nothing but various forms of pudgala. Some pudgalas are so tiny that they are imperceptible to the human eye. But the sarvāvadhi jñānī can certainly see them. Pudgalas possess the qualities of varṇa, gandha, rasa, sparśa, saṁsthāna, etc. and hence are known as rūpī.

Sarvāvadhi jñānī — one who is not omniscient but knows all rūpī materials

Varṇa — colour, shade

Gandha — smell

Rasa — taste

Sparśa — touch

Saṁsthāna — shape, form

832. In this universe, there are infinite times infinite pudgalas. They are found in single units known as paramāṇu, and in groups of many units known as skandhas. Of the many types of skandhas, there is also the form of a skandha of infinite times infinite pudgalas that pervades the entire universe for one unit of time.

Anantānanta — infinite times infinite

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Paramāṇu — an atom

Skandha — an agglomeration of atoms

833. Since dharma, adharma, ākāśa and kāla do not possess the qualities of varṇa, gandha, rasa, sparśa, etc. they are known as arūpī. They cannot be seen by those who are chadmastha. They are only known to the omniscients.

Chadmastha — non-omniscient

Kevala Jñāna — omniscience

834. Dharma, also known as dharmāstikāya, is one whole entity. It pervades the entire universe. It facilitates motion by living and non-living beings. Just as water facilitates the movements of a fish, dharmāstikāya facilitates the movements of living beings and pudgalas.

Dharmāstikāya/Dharma Dravya — medium of motion

835. Dharmāstikāya constantly remains in its pāriṇāmika bhāva. Whether people believe in the dharmāstikāya or not, it has been told by God and even Modern Science accepts its existence in the form of ether.

836. Adharma, also known as adharmāstikāya, is one whole entity. It pervades the entire universe. It facilitates the stillness of living and non-living beings. Just as a chair facilitates sitting, adharmāstikāya facilitates the stillness of living beings and pudgalas.

Adharmāstikāya/Adharma Dravya — medium of rest

837. Adharmāstikāya constantly remains in its pāriṇāmika bhāva. Whether people believe in the adharmāstikāya or not, it has been told by God and even Modern Science accepts its existence in the form of gravity

Pāriṇāmika Bhāva — sovereign fundamental attribute of a person/substance

838. Ākāśāstikāya, the entire sky (space) is one whole entity. It pervades the universe as well as the non-universe and is endless. The part of the ākāśāstikāya which accommodates dharma and adharma dravyas, jīvas and pudgalas, etc. is known as lokākāśa. The rest of the ākāśa is known as the alokākāśa. Ākāśāstikāya provides accommodation to all dravyas.

Ākāśāstikāya — space, provides accommodation to all dravyas (entities/real)

Lokākāśa — the part of the ākāśāstikāya (space) which accommodates dharma and adharma dravyas, jīvas and pudgalas, etc.

Alokākāśa — the part of the ākāśāstikāya (space) which is a gigantic vacuum of emptiness

Avagāhana — accommodation, providing space to living beings and matter for existence or activity.

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839. Ākāśastikāya constantly remains in its pāriṇāmika bhāva. Whether people believe in the ākāśastikāya or not, it has been told by God and even Modern Science accepts that the lokākāśa is not endless. If we were to erroneously accept the lokākāśa as endless, all the other dravyas in the universe would get scattered into the endless lokākāśa.

840. It is the nature of kāla to get spent. The practical manifestations of kāla are commonly known as past, present and future, and as seconds, minutes, hours, days, months, seasons, years, eras, etc. Kāla turns the new into the old. Kāla is also known as the current manifestation of the dravya. From the absolute perspective, an atom of kāla is present in every unit (pradeśa) of the universe.

Kālāṇu — units of time

841. Each unit of kāla is always different from another unit of kāla, hence it is not present as a group. Because the duration of the present is always 1 samaya only. In the following moment, the samaya which was previously the present tense turns into the past tense. God has said that there are uncountable samayas in a single eyelid. Whether people believe that or not, even Modern Science accepts it as a nanosecond.

842. One section of people considers kāla as an independent and unique dravya. Another section considers kāla to be the flow of manifestations of living beings and sentient matter. You are free to think of kāla in whichever way you like. It will not affect your samyagdarśana in any way. Nor will it impede your samyagdarśana. Because to attain samyagdarśana, one has to understand the self correctly, not understand kāla (the other dravya) correctly.

843. The reason for karmic inflow into the soul is known as āsrava. Alternatively, the attraction of karmas to the soul is also known as āsrava. Mainly, there are five reasons for this attraction. They are — mithyātva (occurs in the first guṇasthāna), avirati (occurs up to the fifth guṇasthāna), pramāda (occurs up to the sixth the guṇasthāna), kaṣāya (occurs up to the tenth guṇasthāna) and yoga (occurs up to the thirteenth guṇasthāna).

Āsrava — inflow of karmas into the bound soul

Avirati — non-abstinence, absence of renunciation, inability to withdraw from sensual indulgence

Pramāda — indolence, being not being immersed in the soul

Kaṣāya — passion. There are four kaṣāyas: anger, arrogance, artifice and avarice

Yoga — the sum total of all the activities of the mind, speech and body, joint acts of soul and matter

Guṇasthāna — stage of spiritual development

First guṇasthāna, Mithyātva — stage of false belief

Fifth guṇasthāna, Śrāddhatvam (Deśavirati) — stage of enlightened perception, with partial vows

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Sixth guṇasthāna, Pramattaśramaṇa — stage of enlightened perception with major vows, tainted by pramāda (indolence)

Tenth guṇasthāna, Sūkṣmalobha (Sūkṣmasāmparāya) — the stage where only subtle greed remains

Thirteenth guṇasthāna, Sayoga Kevalī — stage of omniscience with the activity of the mind, speech and body

844. Mainly, the soul indulges in attachment-aversion when accompanied by false belief and related factors. This attracts karmas to the soul. This is exactly what āsrava means. As long as the soul remains in the first guṇasthāna, i.e. is immersed in false belief, the five causes of āsrava — mithyātva, avirati, pramāda and kaṣāya remain present in the soul.

845. After false belief is given up, meaning that samyagdarśana is attained, the soul attains the fourth and fifth guṇasthānas where it is avirati and deśa avirati (deśa virati) respectively. Hence, in these two guṇasthānas, the main causes of āsrava are — avirati, pramāda, kaṣāya and yoga.

Deśa Avirati — partial non-abstinence

Deśa Virati — partial abstinence

846. If we were to denote each of the five causes of āsrava — mithyātva, avirati, pramāda, kaṣāya and yoga — with the integer 9, the five āsravas may be expressed as 99,999. When mithyātva departs, the first 9 leaves and āsrava is reduced to 9,999. When the soul reaches the sixth guṇasthāna, the second 9 departs and āsrava is reduced to 999. As the soul ascends the ladder of the guṇasthānas, each successive 9 departs and when the soul attains the fourteenth guṇasthāna, all causes of āsrava cease to exist.

Fourteenth guṇasthāna, Ayoga Kevalī — stage of omniscience free from all activities of the mind, speech and body. This stage is of extremely short duration. The soul sheds its mortal coil and attains liberation at the end

Nirodha — cessation, removal

847. When we take dīkṣā, i.e. become ascetics, then it is believed that from the dravya perspective, we have transcended the two āsravas of mithyātva and avirati. Hence, it is stated that “He who becomes an ascetic is great.” But in reality, only if we become ascetics with samyagdarśana and virati transformation can we transcend the two āsravas of mithyātva and avirati. Not otherwise. Hence, we may state that although becoming a monk is no guarantee of attaining liberation but becoming a samyagdṛṣṭi is a rock solid guarantee of attaining liberation. Hence, it should be stated that “He who becomes a samyagdṛṣṭi is great.” Please do not misunderstand. We are not stating that one should not become a monk. It is good to become a monk. But if one does not possess samyagdarśana then one should not consider oneself to be great merely because one is a monk. Instead, one should practise the vows of monkhood only to attain samyagdarśana.

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Dīkṣā — taking the vows of asceticism

Sādhu — the renouncer who has taken the five major vows of ahimsā (non-violence), satya (truthfulness), asteya (non-stealing), brahmacharya (celibacy) and aparigraha (non-possessiveness)

848. Bandha is the bondage of karmas with the soul. Alternatively, the reasons why karmas bond with the soul are also known as bondage. Karmic bondage is of four types — Prakṛti Bandha, Sthiti Bandha, Anubhāga Bandha and Pradeśa Bandha.

Bandha — karmic bondage, the bondage of karmas with the soul

Prakṛti Bandha — the type of karma which has bonded with the soul

Sthiti Bandha — the duration of the karmic bondage

Anubhāga Bandha — the intensity of the karmic bondage

Pradeśa Bandha — the quantum of the karmic bondage

849. Prakṛti Bandha means the bondage of the eight types of karmas like the jñānāvaraṇīya karmas, etc. Sthiti Bandha determines the duration of karmic bondage. Anubhāga Bandha determines the intensity of the fruits of that karma, whether it will be intense, mild or average. Pradeśa Bandha determines the quantum of bonded karmas. Prakṛti Bandha and Pradeśa Bandha occur because of the yoga of the mind, speech and body. Sthiti Bandha and Anubhāga Bandha occur because of the kaṣāyas.

Jñānāvaraṇīya Karmas — karmas that impede knowledge

850. The bondage of karmas is determined by the status of the soul, whether it is highly evolved, average or poorly evolved. In the fourth guṇasthāna, after samyagdarśana (self-realisation) is attained, the duration and intensity of the bondage of pāpa karmas keeps reducing. As the soul rises to higher and higher guṇasthānas, the bondage of pāpa karmas reduces while the bondage of puṇya karmas keeps increasing more and more. In those stages, the puṇya one binds becomes more intense while the pāpa that one binds becomes mild.

851. Both puṇya and pāpa are included under the rubric of āsrava-bandha. Despite that, they are explained separately to clarify further. Puṇya causes the occurrence of auspicious or desired events or the gaining of something desirable or pleasant. Puṇya also results in the cessation or removal of an inauspicious or undesired event or the loss of something undesirable or unpleasant. In contrast, pāpa causes the occurrence of inauspicious or undesired events or the gaining of something undesirable or unpleasant. Pāpa also results in the cessation or removal of an auspicious or desired event or the loss of something desirable or pleasant. Hence, it may be stated that puṇya leads to happiness and pāpa leads to sorrow.

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Iṣṭa-samyoga — the occurrence of an auspicious or a desired event; gaining something desirable or pleasant

Aniṣṭa-viyoga — the cessation or removal of an inauspicious or undesired event; losing something undesirable or unpleasant

Iṣṭa-viyoga — the cessation or removal of an auspicious or desired event; losing something desirable or pleasant

Aniṣṭa-samyoga — the occurrence of an inauspicious or an undesired event; gaining something undesirable or unpleasant

852. Although from the point of view of liberation both puṇya and pāpa are equally heya, however as long as the jīva does not attain samyagdarśana (self-realisation) and as long as the jīva does not attain liberation after attaining samyagdarśana (self-realisation), he prefers joy to sorrow. In any case, everyone prefers joy to sorrow. This is the difference between puṇya and pāpa.

853. Puṇya leads to pleasant anxiety while pāpa leads to unpleasant anxiety. From that perspective, both lead to anxiety. But on the spiritual path, one first transcends pāpa and then stays in puṇya to attain liberation. Once the seeker settles in śuddhopayoga, he also transcends puṇya. But as long as he remains in this world, such a jīva necessarily attains puṇya only.

Śuddhopayoga — pure disposition of the soul, unblemished by attachment and aversion; experience of the pure soul

854. Good conduct and a disposition in line with dharma result in the bondage of puṇya karmas while bad conduct and a disposition not in harmony with dharma beget the bondage of pāpa karmas. Even in mundane life, we observe people appreciating the good, not the bad. This tells us that compared to inauspicious, auspicious is upādeya from the perspective of liberation. This is true in the mundane as well as the spiritual world.

Upādeya — worth practising/following in one's life

855. It's a well-known fact that puṇya leads to worldly happiness and pāpa leads to sorrow. This helps us understand that puṇya begets good fortune and pāpa destroys good fortune. All those who seek happiness should bear this in mind and stay away from pāpa.

856. All worldly joys — parents, wealth, food, children, spouse, home and property, diamonds and jewellery, friends, business, etc. are circumstances determined by puṇya and pāpa. If puṇya is plentiful, then we get everything favourable and if pāpa is plentiful then we get everything unfavourable. If both puṇya and pāpa exist in comparable quantities then we get some circumstances that are favourable and others that are unfavourable. Hence, if things do not work out as per our wishes, rather than blame others we should

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realise that it is a consequence of our past pāpas and internalise the disposition of 'Thank you! Welcome!' This will ensure that we do not bind fresh pāpa karmas.

857. All of us must look inwards and ask ourselves if we want joy or sorrow. If the answer that we get is that we want joy and not sorrow then we should avoid all kinds of pāpa. We must especially avoid the seven great vices (gambling, consuming alcohol, eating meat, visiting prostitutes, stealing, hunting, and adultery), eating after sunset, eating tubers, eating foods unworthy of consumption (pickles, pāpads, honey, butter, cheese, etc.). Staying away from these things is imperative. With liberation as our aim, we should endeavour to get rid of mithyātva which is the greatest pāpa. While we should make efforts to overcome mithyātva, we must do puṇya to the best of our ability.

858. Puṇya can only lead to short-term happiness, and that too happiness by association/possession. But if the jīva does not progress further to attain samyagdarśana (self-realisation) and then attain liberation then he is certain to, over time, take birth as a one-sensed being where there is endless pain and remain there for countless pudgala-parāvartanas if he has not attained samyagdarśana. A pudgala parāvartana kāla is so long that even its infinite tiniest fraction is as long as infinite time cycles of 20 kroḍākroḍī sāgaropamas, which contains uncountable time. This tells us that we cannot save our soul from the ravages and sorrows of eternity for a long time purely on the strength of puṇya. To save ourselves from eternal sorrow, it is absolutely and completely essential that we attain samyagdarśana (self-realisation). Hence, everyone should dedicate their entire life to the attainment of samyagdarśana (self-realisation).

Kāla Cakra (the cycle of time) — 1 crore Sāgaropama x 20 crore Sāgaropama
Kroḍākroḍī — 1 crore x 1 crore

859. Both puṇya and pāpa have two subtypes each. One is puṇyānubandhī and the other is pāpānubandhī. When the puṇya and pāpa that we have bound now come into fruition, if we remain in śubha bhāva then it will be known as puṇyānubandhī puṇya or puṇyānubandhī pāpa respectively. Similarly, if we remain in the aśubha bhāva when the puṇya and pāpa that we have bound now come into fruition then it will be known as pāpānubandhī puṇya or pāpānubandhī pāpa respectively.

Puṇyānubandhī Puṇya — Puṇya that enables one to do good deeds while enjoying puṇya
Pāpānubandhī Puṇya — Puṇya that enables one to do bad deeds while enjoying puṇya
Puṇyānubandhī Pāpa — Pāpa that results in good deeds while suffering pāpa
Pāpānubandhī Pāpa — Pāpa that results in bad deeds while suffering pāpa

860. The bondage of puṇya or pāpa karmas is determined by our current bhāva (disposition). Hence, if your current disposition is auspicious, then we shall bind puṇya karmas. And if our current disposition is inauspicious, we shall bind pāpa karmas. However, the anubandha of the puṇya or pāpa karmas is determined by our abhiprāya.

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Meaning, if our abhiprāya is samyak, then we shall bind puṇyānubandhī puṇya or puṇyānubandhī pāpa. But if our abhiprāya is mithyā, we shall bind pāpānubandhī puṇya or pāpānubandhī pāpa.

Śubha — auspicious

Aśubha — inauspicious

Anubandha — the binding quality (pāpa or puṇya) of the new karma while coming to fruition of the present karma

Abhiprāya — intention, inner core belief, inner driving force

861. Samyagdarśana (self-realisation) is necessary to attain samyak abhiprāya. This underlines the fact that in the absence of samyagdarśana the soul shall bind only pāpānubandhī karmas whether they are puṇya or pāpa. Hence, whether seeker or ascetic, all those who desire mokṣa have to inevitably attain samyagdarśana in this lifetime to enter the path of liberation. Hence, all our religious activities must be performed with the sole objective of attaining liberation.

862. An anubandha in the form of puṇya is also described as kuśalānubandha. Hence, it is important to understand that kuśalānubandha is not possible without attaining samyagdarśana. Here, the term samyagdarśana must necessarily be understood as niścaya samyagdarśana only. Self-realisation is the essential attribute of niścaya samyagdarśana. Thereafter, it is certain that praṭīti shall remain present as long as samyagdarśana remains. The experience of the self, svātmānubhūti, is attained at least once in six months. Else, samyagdarśana, as embodied by praṭīti, is lost.

Lakṣaṇa — inalienable and unique defining and distinctive attribute of a substance

Praṭīti — firm conviction based on correct understanding

863. Some people even describe the amṛta anuṣṭhānas (spontaneous shedding of tears upon seeing an image of God, getting goosebumps on seeing an image of God, etc.) as defining and distinctive attributes of samyagdarśana. A certain ācārya has stated this in a question-answer session. Although this statement may be true from a certain perspective (provided certain conditions are met), it is not an absolute truth. Because if we were to assume that external bodily reactions like the amṛta anuṣṭhānas are defining and distinctive attributes of samyagdarśana then there would be no need of śuddhopayoga as described in the scriptures! Hence, we must understand that the amṛta anuṣṭhānas may occur with or without samyagdarśana. On the other hand, śuddhopayoga never occurs in the absence of samyagdarśana! This means that shedding tears, etc. cannot be taken as defining and distinctive attributes of samyagdarśana the way śuddhopayoga is taken as a defining and distinctive attribute of samyagdarśana. Unlike śuddhopayoga and samyagdarśana, there is no concomitance between amṛta anuṣṭhāna and samyagdarśana.

Amṛta Anuṣṭhāna — bodily reactions that portend auspiciousness

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Avinābhāvī Sambandha — concomitance, inherent connection, necessarily connected with, the necessary connection of one thing with the other

864. Saṃvara means the partial or complete cessation of karmic inflow. There are five gateways of āsrava — mithyātva, avirati, pramāda, kaṣāya and yoga. The complete or partial stoppage of these gateways is known as saṃvara. The complete or partial stoppage only takes place when the soul transcends the guṇasthānakas and not by any other means. Since the beginningless time, we have taken the ascetic vows infinite times but without attaining the appropriate guṇasthānaka those dīkṣās did not prove to be beneficial for our soul (as we did not attain liberation).

Ārohaṇa — ascension

865. The partial cessation of mithyātva only takes place when the soul attains niścaya samyagdarśana (self-realisation), not when the soul attains vyavahāra samyagdarśana. In other words, when faith in the true God, true scriptures and true guru is unaccompanied by self-realisation; or when faith in the nine tattvas as explained by the Jinās is unaccompanied by self-realisation; this is known as vyavahāra samyagdarśana. But this vyavahāra samyagdarśana does not cause the saṃvara of mithyātva. Hence, it is appropriate to focus our entire life on the attainment of niścaya samyagdarśana. else, we ourselves shall become the nimittas in ensuring that our infinite future becomes sorrowful.

Saṃvara — the partial cessation of karmic inflow

Nimitta — incidental cause, catalyst. It includes karma.

866. As soon as a person attains samyagdarśana (self-realisation), sarva-virati (complete renunciation) becomes his driving force. But as long as he does not take dīkṣā because of his own weakness (caused by the rise of conduct-deluding karmas), the āsrava of avirati shall continue, there will be no saṃvara of avirati. Hence, the saṃvara of avirati shall only take place when he takes dīkṣā and has attained niścaya samyagdarśana. Not otherwise. It is imperative that we understand this. Hence, our puruṣārtha should not just be for taking dīkṣā but for attaining dīkṣā accompanied by samyagdarśana which will make our eternal wellbeing (liberation) possible.

Akṣaya Kalyāṇa — indestructible beatitude, wellbeing, happiness, good fortune = eternal bliss = mokṣa (liberation)

867. As soon as a person attains samyagdarśana (self-realisation), sarva-virati (complete renunciation) becomes his driving force. But if he is unable to take dīkṣā because of his own weakness (caused by the rise of conduct-deluding karmas), he can certainly practice the partial vows of deśa-virati to the best of his ability and strength. Upon doing so, he will attain saṃvara in proportion to his inner virati. Meaning, he will attain the deśa-saṃvara of avirati.

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Cāritra mohanīya karmas — conduct-deluding karmas

868. When a person attains samyagdarśana and takes dīkṣā, he normally oscillates between the sixth and seventh guṇasthānakas. When he reaches the seventh guṇasthānaka, he attains the saṃvara of pramāda. Hence, the seventh guṇasthānaka is known as Apramatta Guṇasthānaka. Meaning, till the sixth guṇasthānaka, there is āsrava (inflow) of pramāda.

869. When the soul which has attained samyagdarśana (self-realisation) ascends from the seventh guṇasthāna, he retains subtle kaṣāyas till the tenth guṇasthāna. Hence, the tenth guṇasthāna is known as the sūkṣmasāmparāya guṇasthāna. Until the soul attains the tenth guṇasthāna, it experiences the inflow of kaṣāyas and its saṃvara remains partial. Complete saṃvara of the inflow of kaṣāyas is only reached after the tenth guṇasthāna. Until then, the soul certainly attains the saṃvara of the inflow of kaṣāyas that it has quelled either through upaśama (subsidence/suppression) or through kṣaya (destruction/annihilation) of the kaṣāya. In other words, until the soul reaches the tenth guṇasthāna it experiences partial saṃvara, not complete saṃvara.

Guṇasthānaka/Guṇasthāna — stage of spiritual development

870. When a person who has attained samyagdarśana (self-realisation) ascends through the Kṣapaka Śreṇī and reaches the thirteenth guṇasthāna, he attains omniscience and omniperception. But because the soul is combined with the body, the complete saṃvara of yoga (inflow caused by the sum of all the activities of the mind, speech and body) is not achieved. When he enters the fourteenth guṇasthānaka, he attains the complete saṃvara of yoga. Hence, the fourteenth guṇasthānaka is known as Ayoga Kevalī Guṇasthānaka. Here, he attains siddhatva (liberation) within an antarmuhūrta and becomes free forever. This very liberation should be our main objective too.

Kṣapaka Śreṇī — ascending the guṇasthāna ladder through the annihilation of obstructing karmas

Thirteenth guṇasthāna, Sayoga Kevalī — stage of omniscience with the activity of the mind, speech and body

Fourteenth guṇasthāna, Ayoga Kevalī — stage of omniscience free from all activities of the mind, speech and body. This stage is of extremely short duration. The soul sheds its mortal coil and attains liberation.

Kevalajñāna/Kevala Jñāna — omniscience

Kevaladarśana/Kevala Darśana — omnivision

Antarmuhūrta — a period less than 48 minutes in duration

871. True saṃvara is critical to attaining liberation (mokṣa, siddhatva). Hence, in the nine tattvas, saṃvara is classified under the upādeya category. The ignorant living being has to first attain niścaya samyagdarśana to attain effective saṃvara. After attaining niścaya samyaktva, one has to take ascetic dīkṣā as well as to attain the sixth guṇasthāna to attain

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the saṃvara of avirati. Thus, to attain liberation one has to keep progressing by attaining the saṃvara of one āsrava after another till one attains liberation. This is why some people have described mokṣa as the parama (the ultimate) upādeya and saṃvara and nirjarā as partial upādeyas.

872. Nirjarā tattva means the partial shedding of karmas bound with the soul. Nirjarā is of two types - akāma nirjarā & sakāma nirjarā. Akāma nirjarā is ubiquitous. It occurs with all living beings. Sakāma nirjarā only begins when one reaches the fourth guṇasthāna, not in any other way. Since beginningless time, we have taken dīkṣā endless times but without attaining the guṇasthāna, those dīkṣās were not fruitful for the soul because although they certainly led to nirjarā but not effective since we did not reach the guṇasthāna where guṇaśreṇī nirjarā takes place. Hence, the dīkṣās did not render the desired result - liberation.

Akāma Nirjarā — the partial shedding/dissociation of karmas from the soul without self-realization

Sakāma Nirjarā — partial shedding/dissociation of karmas from the soul, which takes place only after the attainment of samyagdarśana

873. Guṇaśreṇī nirjarā only takes place after the soul has attained samyagdarśana. It commences from the fourth guṇasthāna and increases in geometric proportion as the soul rises to higher guṇasthānas. As the soul's purity rises, its Guṇaśreṇī nirjarā becomes greater and greater. Hence, all souls ought to increase the purity of their souls. Doing precisely that is the duty of all seekers.

Guṇaśreṇī Nirjarā — the partial shedding/dissociation of karmas from the soul at an exponential rate

874. Mokṣa is the complete and lasting freedom from all karmas. When all āsravas are stopped (saṃvara), the soul sheds all karmas within an antarmuhūrta. This is what is known as mokṣa. At that time, the soul embodies sat (eternal existence), cit (supreme knowledge) and ananda (transcendental bliss) and reaching the top of the universe, it remains there, still and immersed forever in eternal knowledge, eternal perception, eternal happiness and eternal energy.

875. Samyagdarśana (self-realisation) is the gateway to liberation. Hence, one who seeks liberation needs to attain samyagdarśana first of all, not the vows of asceticism. Some people say that if you want mokṣa, you have to take dīkṣā because you cannot go to mokṣa without taking dīkṣā. Hence, they also say that “One who becomes a monk is great.” Such people must understand that those who have attained samyagdarśana most certainly intend to take the vows of dīkṣā. But they do not take the formal vows of dīkṣā till the time they are completely convinced that if they take the ascetic vows, they will be able to follow them faultlessly in letter and in spirit and enjoy the bliss of the sixth and seventh

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guṇasthānas. For them, dīkṣā is an opportunity of unmatched bliss and not a chance to fulfil their desires, expectations and ambitions. We may certainly take dīkṣā to practise good conduct or to save ourselves from pāpa. But if we believe that by taking dīkṣā our welfare is certain then we certainly need to rectify that belief. Else, such a belief could ensure that we remain wandering eternally in samsara. Holding such a belief would turn our entire focus on attaining dīkṣā instead of attaining samyagdarśana, which is the gateway to liberation. This has been the story of our lives, time and time again. But no more. Never ever.

876. Unchaste behaviour means indulging in immoral and illegal physical relations through mind, speech or body.

877. Unchaste behaviour becomes the cause for the inflow of pāpa karmas. Also, it is not accepted by society. Such behaviour also causes a person to lose his reputation in society.

878. Unchaste behaviour is our basic instinct since beginningless time. We are all victims of sexual desire since beginningless time.

879. For the seeker, chastity is necessary because unchaste behaviour can cause intense delusion.

880. Unchaste behaviour leads to the bondage of pāpa karmas. This leads to future pain and rebirth in nigoda. Hence, it becomes necessary for everyone to save themselves from unchaste behaviour.

881. Even if one derives momentary pleasure from unchaste behaviour, it causes pain because it causes desire for it and one keeps wanting it more and more. Even that desire is painful. Both the desire for and indulgence in unchaste behaviour cause the bondage of pāpa karmas, which lead to future sorrow and rebirth in nigoda. Hence, it becomes necessary for everyone to save themselves from unchaste behaviour.

882. Unchaste behaviour is but a mirage of happiness. It becomes a means for creating pain which leads to future sorrow and rebirth in nigoda. Hence, it becomes necessary for everyone to save themselves from unchaste behaviour.

883. In order to protect one's chastity, the seeker should avoid meeting a person of the opposite gender when they are alone. One should also avoid ogling members of the opposite gender.

884. Chastity is extremely important to attain victory over sexual desire which is our basic instinct since beginningless time.

Maithuna Saṃjñā — the desire for coitus

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885. The seeker should eat sattvika food in order to protect his chastity. He must necessarily give up eating after sunset. If possible, he should take his evening meal before 4 pm.

886. The seeker should only see sãttvika films to protect his chastity. That film should not be one promoting unchaste behaviour either directly or indirectly.

887. The seeker should lead a simple life to protect his chastity. When we focus too much on makeup and getting dressed up, it increases the possibility of us becoming an attractor for others. This increases the likelihood of unchaste behaviour.

888. People dress in revealing clothes and justify it as their personal freedom. This increases the likelihood of them becoming an attractor for others which also increases the possibility of unchaste behaviour. We never carry something valuable or precious - cash, diamonds and jewellery, gold, etc. openly in public. In fact, we wrap them carefully and carry them in a manner that does not reveal their presence. In the same manner, we must cover this most precious body with proper clothes before we step out.

889. We do not oppose anyone's independence. But wild uncontrolled behaviour in the name of personal independence is neither appropriate nor welcomed by the society. Everyone should dress judiciously so that they do not become instrumental in causing unchaste behaviour either by themselves or by others.

890. The psyche plays a huge role in chastity. Many seekers constantly practice asceticism to guard against unchaste behaviour but despite that remain troubled by thoughts of the opposite gender because they have not managed to free their minds from that attraction.

891. The psyche plays a huge role in chastity. Hence, the seeker must try to control his/her desire for the same gender or the opposite gender sexual relationship through the twelve contemplations, especially the aśuci bhāvanā and keep his/her attention focused on more and more spiritual thoughts.

892. Irritation towards others or irritation towards everyone becomes the cause of harming our own present and future.

893. When we are irritated by someone, we bind pāpa karmas. Such irritation not only harms our current state of mind which causes us grief but also results in the bondage of pāpa karmas in the present which can cause us grief in the future when they come to fruition.

894. When we are irritated by everyone then we remain unhappy in the present and cause grief to others which leads to the bondage of pāpa karmas which cause us grief in the future. This makes it certain that irritability is a great danger to us.

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895. Irritation not only causes a person to remain in peril of grief but also creates hurdles in the attainment of the self (soul) which is the source of indestructible benefaction (ultimate wellbeing). Hence, it becomes imperative to transform one's psyche.

896. Irritation does not harm others, it harms us. One who understands this can live in peace and can brighten his future. Then, who is holding us back from giving up irritation? We hold ourselves back. Hence, it is imperative to transform one's psyche.

897. We must understand that things cannot take place according to our wishes and favourable circumstances cannot be enjoyed without the rise of our puṇya karmas. So why get irritated at others? The rise of our pāpa karmas is the cause (of things not going our way) and we blame others! Is this logical?

898. Those who are prone to irritability should realise that they should not commit pāpa even in their dreams! This means that such people should remain alert all the time to ensure that they do not commit any major sin, or any major crime which would cause them to suffer in future.

899. The logical approach is that when things are not going as per our wishes, then first of all we must seek forgiveness for all our past sins. Secondly, we must decide to not commit such sins in the future so that we do not have to suffer similar circumstances. Thirdly and most importantly, we must feel gratitude for all those who were the catalysts in causing us pain. We must realise that they have helped us wash away our sins. We must think of them as our benefactors and thank them in our minds so that we do not retain any irritation or anger towards them. Doing this shall wash away our past sins and prevent the bondage of new pāpa karmas. This will benefit our present as well as our future and our disposition shall not impede our efforts to attain self-realisation.

900. Correcting an irritable person makes him all the more irritable. Hence, at that time, stay calm and do Thank you! Welcome! Later, when the person has calmed down, calmly explain things to him in a kind and affectionate manner. Correcting him when he is already irritated will lead to increased anger and irritability.

901. Even those who are irritated by everyone stay calm at times, out of compulsion. But despite their outward calm, inwardly they are seething with anger which leads to the bondage of pāpa karmas. Such people are not only unhappy in the present but shall also be unhappy in the future on account of the pāpa karmas that they have bound through irritability.

902. We get wealth due to the rise of puṇya karmas. And we bind pāpa karmas by blowing up our money on amusements and delectations. The sins caused thereby could cause us great sorrow and poverty. What is so smart about such behaviour? Please become really smart (by understanding where your wellbeing lies).

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903. We get wealth owing to the rise of puṇya karmas and despite using that money for religious purposes we bind pāpa karmas because the intention behind the charity was to satisfy one's ego and to create a power base for oneself within the community. The sins caused thereby could cause us great sorrow and poverty in future. What is so smart about such behaviour? Please become really smart (by understanding where your wellbeing lies).

904. We get wealth owing to the rise of puṇya karmas and despite using that money for religious purposes we bind pāpa karmas because the intention behind the charity was to indulge in politics and grab power. What is so smart about such behaviour? Please become really smart (by understanding where your wellbeing lies).

905. We get wealth owing to the rise of puṇya karmas but we think that we earned more wealth because we exploited others and made them work harder. This results in the bondage of pāpa karmas. The sins caused thereby could cause us great sorrow and poverty in future. What is so smart about such behaviour? Please become really smart (by understanding where your wellbeing lies).

906. Real smartness lies in spending whatever wealth and money we have gained due to the rise of puṇya karmas on our current needs and setting aside a certain sum for our future needs. The rest of the money should be used with the one and only goal of self-realisation to make anonymous donations to the causes of dharma, education, community welfare, compassionate charity, helping those in need, etc. This will result in us binding puṇya karmas which shall not only bring us happiness and wealth in future but also get us on the path of liberation which leads in future to the eternal, uninterrupted bliss of liberation. All this will come our way because self-realisation was our only goal for making the donation.

907. Whatever wealth we get due to the rise of puṇya karmas, so be it. But real smartness lies in never exploiting anyone because if we exploit someone then we have to be ready to get exploited in the future. Are we ready to get exploited? If not, then we should never exploit anyone.

908. Some people use their wealth to travel the world. By doing so, they unknowingly book sorrow for an infinity. One takes birth at the place one is most attached to, like a place of great natural beauty. Hence, they are certain to take rebirth at whichever place they develop a great affinity for. Once born as a one-sensed being, it is extremely difficult to break out of the category of the one-sensed life form.

909. If for some reason, we have to go on a world tour then we should not get attracted to the natural beauty there. Instead, we should be able to perceive the sorrows of the countless one-sensed beings that comprise the place of natural beauty that we are attracted to. We must feel compassion for those one-sensed beings because they represent our past. Once, we too were one-sensed beings and if we do not attain samyaktva and liberation, life as

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one-sensed beings shall be our fate in the future too. Such reflection for self-realisation can save us from birth as one-sensed beings.

910. Some people use their wealth to eat and drink as they please. As a result, they fall sick and experience grief in this life. Moreover, out of ignorance, they do not discriminate between what is worthy of eating and what is inappropriate to eat and book pain for an eternity. What is so smart about such behaviour? Please become really smart (by understanding where your wellbeing lies).

911. Real smartness lies in discriminating between what is appropriate to eat and what is not, and eating and drinking judiciously bearing in mind that the body is the means and food is the fuel to run the means. And in the future, we must turn the body into the means with the objective of becoming anāhārī (liberated being or Siddha).

Anāhārī - one who is no longer need to eat, the liberated being, freed from the burden of the body, a Siddha residing at the top of the Universe

912. Even those who run after wealth get money only due to the rise of puṇya karmas. If there is a rise of pāpa karmas, they will not get wealth and hence they shall become unhappy, which shall lead to the bondage of fresh pāpa karmas. In either situation, running after wealth most definitely results in the bondage of pāpa karmas. What is so smart about such behaviour? Please become really smart (by understanding where your wellbeing lies).

913. Really smart conduct is to spend the least possible time earning wealth and the maximum time in the attainment of Satya Dharma. As a result, we shall attain wealth as per the rise of our puṇya karmas and shall bind the least amount of pāpa karmas. Whatever time we spend in the attainment of Satya Dharma will result in us gaining the path of liberation along with puṇya karmas which will result in us getting happiness and wealth till we achieve the eternal, uninterrupted bliss of liberation in the future. It is a well-known fact that binding puṇya karmas with the only goal of self-realisation fetches us happiness and wealth; and over and above that we get the most precious path of liberation which shall, in the future, gain us the eternal, uninterrupted bliss of liberation.

914. One-sided definitions cannot take us towards real understanding.

915. A one-sided definition can be correct from a certain perspective. Hence it can be considered as true from that particular viewpoint. But it cannot be considered true beyond that viewpoint. This means that they cannot be considered true one-sidedly.

916. From the perspective of karma, we may state that old karmas lead to the bondage of new karmas. And this is why we have been stuck in saṃsāra since the beginningless time. This is because new karmas are bound when the living being gets involved with the fruits of the old karmas. But the living being can, through sincerely following the Satya Dharma, mitigate the fruits of karma even before they come to fruition. Else, he can bear them

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without any type of effect or feelings at the time of fruition, which will ensure no fresh bondage of karmas.

Pradeśa Udaya - the fruition of karmas without generating/causing any type of effect or feelings

917. If we were to believe one-sidedly that new karmas are bound on the basis of old karmas, and thus saṃsāra cannot ever end nor can our wandering in saṃsāra ever cease, then we will never be inspired to make efforts in accordance with the Satya Dharma. These efforts are supremely necessary to attain liberation from saṃsāra. Without attaining liberation, we could live in misery forever.

918. If we were to believe one-sidedly that new karmas are bound on the basis of old karmas, and that we shall attain liberation when fate decrees it, then we will never be inspired to make efforts in accordance with the Satya Dharma. These efforts are supremely necessary to attain liberation from saṃsāra. Without attaining liberation, we could live in misery forever.

919. If we were to believe one-sidedly that, we shall most certainly attain liberation as per the time decreed by kramabaddha paryāya, then we will never be inspired to make efforts in accordance with the Satya Dharma. These efforts are supremely necessary to attain liberation from saṃsāra. Without attaining liberation, we could live in misery forever.

920. Many people believe that there is no cause and effect relationship between the jīva and karmas because karmas are insentient matter and the jīva is a sentient living being. From the absolute point of view, there can be no cause and effect relationship between two different dravyas. But believing this one-sidedly will never inspire a jīva to make efforts to attain freedom from karmas. These efforts are necessary to attain liberation from saṃsāra. Without attaining liberation, the jīva could live in misery forever.

921. Those who do not believe in the cause and effect relationship between the jīva and karmas believe in the instant capability of a jīva to be the cause of his disposition. Here we need to understand that even the instant capability of a jīva is the result of his very karmas. Because karmas reflect the jīva's past dispositions. This is why we can state from the absolute point of view that there is a cause and effect relationship between the Jiva and its past dispositions. This is why a jīva's current instant capability is formed by and in accordance with the jīva's old dispositions (karmas). This means that a jīva's present disposition depends only on its old dispositions.

922. When we describe the cause and effect relationship between jīva and karmas, we have to understand from the absolute viewpoint that the cause and effect relationship exists between the jīva and its old disposition. And not between the jīva and karmas because karmas being matter are a different dravya altogether. We must understand that karmas

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also ultimately reflect and demonstrate the jīva's old disposition only. Hence, it is stated that the karmas and the jīva have a nimitta-naimittika (instrumental) relationship.

923. Many people believe that the disposition of the jīva is independent of and unaffected by karmas as they are different and distinct from each other. They must understand that karmas are ultimately representatives of the jīva's old disposition, and they only mirror the jīva's old disposition. Hence, we must understand that the jīva's disposition is affected by karmas. One should accept the nimitta-naimittika (instrumental) relationship of karmas with the jīva.

924. As long as karmas bound by the jīva are present but have not matured into fruition, one can make efforts in accordance with the Satya Dharma to mitigate them. Even if some karmas are not changeable (nikācita) their disposition at the time of fruition can be altered. That is why we should always do our best efforts in accordance with the Satya Dharma.

925. Once any jīva starts making efforts in accordance with the Satya Dharma, its former dispositions of quarrelsomeness and violence begin dissipating. They are replaced by the four bhāvanās, the twelve bhāvanās, Thank you! Welcome!, etc. which help the jīva save itself from the vicious cycle of karmas.

926. Efforts in accordance with the Satya Dharma like reflecting upon the four bhāvanās, the twelve bhāvanās, Thank you! Welcome! etc. only become successful when made with the sole aim of self-realisation. This means that efforts in accordance with the Satya Dharma with the sole aim of self-realisation can save the jīva from eternal misery.

927. The jīva aims for an extremely luxurious existence in this short life span as a human. But he doesn't know where he will be reborn after this human life. And by not doing efforts in accordance with the Satya Dharma in this life, the jīva is booking eternal misery for himself.

928. The jīva can only attain real peace and happiness in mokṣa (liberated form) and nowhere else. Not knowing this, the jīva seeks a luxurious life and material happiness in this human life which is not possible.

929. Not knowing that real and eternal peace and happiness can only be found in mokṣa (liberated form) and nowhere else, the jīva seeks a luxurious life and material happiness in this human life. Hence not only does he not make efforts in accordance with the Satya Dharma but also doesn't consider them to be necessary.

930. Trying to find happiness in this human life results in the bondage of pāpa, not puṇya. This leads to restlessness in this life and misery in future lives due to the bondage of pāpa karmas due to his restlessness.

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931. Because he does not know that real and eternal happiness is only found in mokṣa (liberated form), the jīva dedicatedly focuses and invests this human life in efforts to gain rebirth as a celestial being to enjoy heavenly pleasures. These efforts are called nidāna (quest for worldly things) and bring only misery to the jīva.

932. Even if one is reborn in heaven as a celestial being by doing lots of effort in this life, celestial life in heaven is finite and shall come to an end one day. After it ends, the jīva does not know where he will be reborn. Such efforts to be reborn as a celestial being cannot save the jīva from eternal misery.

933. A jīva who thinks that happiness lies in the life of a celestial being is not aware of real happiness. He does not even know that if he wastes this life to attain rebirth in heaven as a celestial being, he may have to face eternal misery.

934. All jīvas should try to recognise real happiness and put all their efforts into achieving it. One should not waste this precious human life in futility due to indolence.

935. In this human life, one should focus all his efforts on achieving self-realisation. Else, no one can save us from eternal misery.

936. Some people observe the vow of silence for a while, or a lifetime, thinking it to be a form of Dharma Sādhanā. But without the sole aim of attaining realisation, the vow of silence cannot save them from eternal misery.

Sādhanā - right efforts to achieve self-realisation

937. The seeker should try to assess himself to find out what he likes before taking the vow of silence for a lifetime or a short period. If his answer denotes worldly desires then he must work on them first. The vow of silence should not be taken as haṭha yoga but as sahaḥa yoga, which mandates the jīva to avoid talking more than required and to observe the vow of silence through control of the mind, speech and body.

938. If we believe that the vow of silence is the path to achieving self-realisation, we shall remain stuck in it. So one should understand that the vow of silence is the means and not the end. One should not talk more than necessary and make efforts in accordance with the Satya Dharma like reflecting upon the four bhāvanās, the twelve bhāvanās, Thank you! Welcome!, etc. One should contemplate upon them deeply and make the least possible misuse of the mind, speech and body.

939. Silence is widely considered to be golden. But if it comes to learning or teaching spirituality or the Satya Dharma, then we should not remain silent and speak as required.

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940. When people attend a funeral procession, then they fear their death for a short while. But later, they forget everything and live like there is no death. This is known as Śmaśāna Vairāgya.

Śmaśāna Vairāgya - short-term indifference to and detachment from mundane life arising out of exposure to death and disease

941. Vairāgya is the key element for the seeker of spirituality. Vairāgya cannot blossom without living within the discipline/code of conduct prescribed by the Jinas.

Vairāgya - indifference to and detachment from mundane life

942. Discipline is important even in mundane life. And for the seeker of spirituality, always living within the discipline/code of conduct prescribed by the Jinas is absolutely essential.

943. Not living within the discipline/code of conduct prescribed by the Jinas could lead to the loss of the Vairāgya attained earlier in no time.

944. The seeker must carry out each task in accordance with the teachings of the Jinas. Acts in violation of the teachings of the Jinas can lead to eternal sorrow.

945. He who follows and loves the teachings of the Jinas can quickly attain the path of liberation, and going forward, liberation itself. Hence, all seekers must lead their lives in accordance with the discipline/code of conduct prescribed by the Jinas.

946. In mundane life too, we assess people on the basis of their values. We constantly try to inculcate good (as per our belief) values in our children. Then how could we ignore good values on the path of spirituality?

947. The seeker of spiritual wellbeing must inculcate good values in himself. Those who ignore their poor values and refuse to give them up are unlikely to gain success in their spiritual endeavours.

948. Our mind is constantly imbibing values on the basis of our likes and dislikes. We must always inculcate good values in our minds to ensure that our spiritual journey progresses in the right direction.

949. The mind reacts on the basis of our values. Hence, if we wish to make our reactions the right ones, it is essential to inculcate the right values in our minds.

950. To inculcate the right values in our mind it is essential to first decide what those right values are. For this, one has to study the scriptures correctly.

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951. By pondering upon the right values as assessed by a correct study of the scriptures, the mind keeps imbibing them.

952. We can quickly attain the path of liberation when we constantly inculcate the mind with the right values and principles. Hence, all those who seek liberation should inculcate their minds with the right values and principles.

953. All seekers must be constantly vigilant to ensure that the mind does not imbibe the wrong values even by mistake. To ensure this, they must constantly study the scriptures correctly.

954. On the path of liberation, there is the constant fear that there can be an accident (of the soul) the moment one ceases to be diligent. Hence, all seekers should practise constant, lifelong diligence and keep making progress on the path of spiritual well being.

955. Since beginningless time, we have had a fondness for sensual pleasure. Hence, we must ponder upon the fact that by chasing each sensual pleasure we have had to suffer endless, infinite sorrow. How long should we continue this chain of events? How long should we suffer endless, infinite sorrow? When do we want to end this sorrow?

956. Our fondness for sensual pleasure leads to less happiness (only an illusion of happiness) and more sorrow. Who would want to retain such fondness for sensual pleasure? Not knowing this, we have, since beginningless time, raised and multiplied our fondness for sensual pleasure. We think it to be the source of happiness.

Viṣayāsakti - the fondness for sensual pleasure

957. From beginningless time, we have been blinded by our fondness for sensual pleasure and suffered the pain of endless birth and rebirths, suffered endless sorrow. Mithyātva (false belief) is the sole reason for such sufferings. Hence, we must immediately get rid ourselves of Mithyātva. Self-realisation is essential for that. Hence, we must conduct our lives in accordance with dharma, for the sole purpose of attaining self-realisation.

958. Some people advise overindulgence of the senses to overcome the fondness for sensual pleasure. But they ought to know that indulgence leads to heightened desire/cravings, it does not reduce it. In fact, it deepens the desire for sensual pleasure.

959. Some people advise overindulgence of the senses to overcome the fondness for sensual pleasure. But they ought to know that from the beginningless time, we have indulged in endless sensual pleasures endlessly. But despite that, why has our fondness for sensual pleasure not ended? Hence, indifference to sensual pleasure is the way to attain freedom from the fondness for sensual pleasure, not indulgence in sensual pleasure.

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960. To attain indifference to sensual pleasure, we must reflect and meditate upon the twelve bhāvanās. And we should never forget the sorrow-filled story of our beginningless past. Also, we should think of the bitter consequences of sensual indulgence.

961. The bitter consequences of sensual indulgence mean the pain due to anxiety for sensual indulgence, the fatigue caused by sensual indulgence, the torment of wanting more sensual pleasures in future, and the misery caused by the sin concomitant with sensual indulgence. Thus, by reflecting upon the bitter consequences of sensual indulgence, we can free ourselves from the desire for sensual indulgence.

962. Firstly, we must get rid ourselves of the desire for sensual indulgence. Then, over time, we shall attain freedom from sensual indulgence. Because when a person has extinguished his desire for sensual indulgence then he shall most certainly, as far as possible, try to stay away from the quicksand of sensual indulgence.

963. When a person is experiencing the fruition of his pāpa karmas, he must not get disheartened. Instead, he should imbibe the Satya Dharma so that his mind remains unperturbed and the burden of his pāpa is mitigated.

964. When a person imbibes the Satya Dharma purely to attain self-realisation, his pāpas weaken and his puṇyas are reinforced.

965. These days, people remember dharma only in times of grief. Hence, sometimes the rise of pāpa can also facilitate the path to dharma.

966. When we are confronted by pain and sorrow due to the rise of pāpa karmas, we should, first of all, apologise sincerely for the sins that we have committed, and then decide to never repeat such sins in the future. We should consider the source of the pain, caused by the rise of our pāpa karma, as the cleaner of the dirt of that sin and thank the source in our mind. By doing so, we shall not feel anger, rage or any other negative emotion towards the source of our pain.

967. When confronted by pain and sorrow due to the rise of pāpa karmas, many people remember dharma. But in this era, very few people find the Satya Dharma. Even among those who know about it, very few people recognise it as the Satya Dharma.

968. When confronted by pain and sorrow due to the rise of pāpa karmas, even if one finds the Satya Dharma, and even recognises it as such, very very few people manage to alter their lives to conform with the Satya Dharma. Very very few people manage to upgrade their understanding in consonance with the Satya Dharma.

969. In this era, finding the Satya Dharma, recognising it as such, upgrading one's thought processes to bring them in consonance with the Satya Dharma, altering one's lifestyle to

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bring it in conformity with the Satya Dharma, and attaining Samyak Darśana (self-realisation) - each of these is progressively rarer and rarer.

970. Those who enjoy hurting others, causing pain, seeing others in pain, seeing the sorrows of others, bind extremely intense pāpa karmas.

971. When a person who enjoys seeing the sorrows of others experiences a rise in the pāpa karmas caused by his delight in the pain of others, those sins cause him intense agony. He may have to endure those agonies for a very long time indeed. Hence, we should never take delight in the pain of others. Instead, we should learn the lesson of staying away from sins.

972. Those who take delight in the sorrow of others or in causing sorrow to others are most likely to be reborn in hell and live in abject misery and intense agony for an incalculably long duration of time. Because such people are reborn as cruel and violent sub-humans. And then are reborn in hell. They get caught up in this cycle and suffer endless misery. Hence, we should not derive any pleasure from the sorrow of others. Instead, we should learn the lesson of staying away from sins.

973. When a person who enjoys seeing the sorrows of others experiences a rise in the pāpa karmas caused by his delight in the pain of others, those sins cause him intense agony. He may have to endure those agonies for a very long time indeed. He may have to suffer beatings and torture. Hence, we should not take delight in harming others. We should never harm anyone.

974. Some people give up sins to save themselves from pain. And practise puṇya karmas to attain happiness. For them, dharma is confined to puṇya. They need to understand that puṇya cannot save anyone from sorrow forever. To save oneself from sorrow forever, one needs to attain liberation. Self-realisation is essential for attaining liberation. Hence, everyone must remain in the auspicious disposition with the sole purpose of attaining liberation.

975. Often, we receive what we have given. Hence, we should only give others what we like. We should wish others well. We should want for them what we would want for ourselves.

976. Some people grieve or worry excessively when faced with pain and sorrow. But they do not realise that grief and worry (are forms of āṛta dhyāna) and therefore cause the bondage of pāpa karmas. Hence, those who grieve and worry are unhappy at present and shall become unhappy in future because of the pāpa karmas that they have bound by their grief and misery. Hence, even when confronted with sorrow, they should not grieve or worry. Instead, they should contemplate upon and remain immersed in dharma even when in pain and under duress.

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Ārta Dhyāna — saturnine/mournful reflection

977. Some people grieve or worry excessively when faced with pain and sorrow. This can not only cause the bondage of pāpa karmas but also physical illness. Hence, they suffer unhappiness in mind and body at present and due to their disposition of unhappiness, they shall also suffer in future. Hence, they should not grieve or worry when confronted by pain. Instead, they should keep their mind and body happy by contemplating on dharma when confronted by pain and sorrow.

978. Anger creates hurdles in developing good relations with others. It does not allow us to calmly understand others. It also prevents us from improving ourselves upon being scolded by the guru. Hence, the seeker of truth should first work on mitigating his anger.

979. Anger makes us think that grave injustice has been done to us. Angry people think that they know everything. They do not feel the need to understand others, etc. Our anger prevents us from acquiring true knowledge. It deprives us of the truth. Hence, anger most certainly ought to be given up.

980. Under the spell of anger, we think of others as being inferior, which causes us to bind pāpa karmas. Pāpa karmas are capable of causing us grief in the future. Hence, we must look upon all living beings with the same regard and save ourselves from binding pāpa karmas (pain).

Pāpa — sin, demerit, disabling power, inauspicious disposition

981. Anger leads to arrogance and hubris. Angry people think that they are the greatest. This leads them to hang on to their ignorance and prejudiced views, thus harming themselves.

982. Anger causes the bondage of pāpa karmas that cause great suffering when they come to fruition. All his life, the angry person is subjected to the wrath of others. He has to suffer through pain and trauma all his life. Sometimes, he has to endure the anger and punishments of others for many lifetimes. We must all consider the bitter and painful consequences of anger and quickly give it up.

983. Often, an angry person has to suffer endless sorrow because of the pāpa karmas that he has bound. These are the bitter and painful consequences of anger. Who can afford to indulge in it? No one! Despite that, some people hang on to their anger out of beginningless ignorance.

984. Often, anger blinds a person's judgement. It takes away his judiciousness. Owing to this, he remains stuck for an endless time in the web of transmigration, taking trivial rebirths. These are the bitter and painful consequences of anger! Who can afford to indulge

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in it? No one! Despite that, some people hang on to their anger out of beginningless ignorance.

985. Arrogance does not allow us to learn from others because it stops us from asking questions with humility. Hence, the seeker of truth should first work on mitigating his arrogance.

986. Arrogance makes us think we know everything and need not learn anything from anyone, etc. This deprives us from true knowledge, and we are unable to attain the truth. Hence, arrogance should most certainly be given up.

987. Under the spell of arrogance, we think of others as being inferior, which causes us to bind pāpa karmas which are capable of causing us grief in the future. Hence, we must look upon all living beings with the same regard and save ourselves from binding pāpa karmas (pain).

988. Arrogance causes people to think that they are the greatest and know everything. This leads them to hang on to their ignorance and prejudiced views, thus harming themselves.

989. Arrogance causes the bondage of pāpa karmas which, upon fruition, causes the person to have an inferior birth. Such a person has to constantly suffer disgrace and insult in this birth and sometimes for many more births. We must all consider the bitter and painful consequences of anger and quickly give it up.

990. Often, an arrogant person has to suffer endless sorrow because of the pāpa karmas that he has bound. These are the bitter and painful consequences of arrogance! Who can afford to indulge in it? No one! Despite that, some people hang on to their arrogance out of beginningless ignorance.

991. Often, arrogance causes a person's downfall. It causes him to remain stuck for an endless time in the web of transmigration, taking trivial rebirths. These are the bitter and painful consequences of arrogance! Who can afford to indulge in it? No one! Despite that, some people hang on to their arrogance out of beginningless ignorance.

992. Deceit, treachery, cheating and trickery do not let us build good relations with others. They prevent us from easily understanding others. They stop us from conducting ourselves in a straightforward manner with our guru. Hence, one who seeks the truth should first give up deceit, treachery, cheating and trickery and accept straightforwardness as a way of life.

993. Indulging in deceit, treachery, cheating and trickery makes us feel that we can get anything we choose through deceit, treachery, cheating and trickery; there is no need to behave ethically, etc. This deprives us of the knowledge of spirituality, knowledge of the highest truth. Hence, deceit, treachery, cheating and trickery ought to be given up.

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994. Due to our inherent deceit, treachery, cheating and trickery, we think of deceiving others and start deceiving others. By doing this, we bind pāpa karmas which are capable of causing us grief in the future. Hence, we should give up deceit, treachery, cheating and trickery and deal in a straightforward manner with all living beings, thus saving ourselves from the bondage of pāpa karmas (grief).

995. People think that because they indulge in deceit, treachery, cheating and trickery they have become experts at accomplishing their objectives. As a result, they cherish several types of ignorance and often increase their ignorance. By doing this, they harm themselves.

996. Indulging in deceit, treachery, cheating and trickery causes us to bind such pāpas that when they come to fruition, we are deceived by others and compelled to silently suffer deception and treachery all life long. Sometimes he gets so many trivial births and has to suffer deception and treachery helplessly. Bearing this in mind, we should immediately give up deceit, treachery, cheating and trickery.

997. Often, one who indulges in deceit, treachery, cheating and trickery binds a huge amount of pāpa karmas and has to suffer infinite pain. Thus, deceit, treachery, cheating and trickery yield a bitter fruit indeed. Who would want to be a part of a losing proposition? No one! Despite that, several people indulge in deceit, treachery, cheating and trickery because of their ignorance since beginningless time.

998. Often, indulging in deceit, treachery, cheating and trickery make a person a liar and bereft of judiciousness. As a result, he spends an eternity constantly being reborn as an inferior living being. Thus, deceit, treachery, cheating and trickery yield bitter fruit. Indulging in them is a very expensive proposition. Who can afford to indulge in it? No one! Despite that, some people hang on to their deceit, treachery, cheating and trickery out of beginningless ignorance.

999. Avarice and greed do not allow us to learn the Satya Dharma from others because the only questions we ever ask are concerning wealth and profit. Hence, he who seeks the Satya Dharma should first work on reducing their avarice and greed.

1000. Avarice and greed give rise to such intense hunger for money that we are constantly obsessed with monetary gains. We find losses to be intolerable, etc. Owing to this, we remain bereft of the knowledge of spirituality, knowledge of the highest truth. Hence, avarice and greed ought to be renounced.

1000A. Mostly, we get what we give others. Like when we slap or insult someone in anger, we knowingly or unknowingly determine being slapped or insulted in the future. So we should understand that whatever happens to us is the result of our own past karmas and use Thank you! Welcome! to save ourselves from future grief.



What is Dharma?

Answer: The common meaning of the *dharma* is religion. But in reality, the meaning of *dharma* is “the unique attributes/characteristics of a substance”.

What are the characteristics of the soul?

Answer: The soul can be recognised by its unique characteristics of knowing and seeing which no other substances have.

How to recognise the soul? How to experience it?

Answer: Everyone experiences their feelings, knowledge, etc. Despite that, no one believes that they are the soul. They experience the self as the body. This has been the case for infinite time. This identification with the body is known as false belief (*mithyātvā*).

If you were the body and not the soul, then after your death the body still possessed working eyes but is unable to see anything. Whereas if those eyes were to be transplanted to a living blind person, then that blind person would be able to see. In the case of the dead person, his soul has departed. In the case of the blind person, his soul is present. This proves that the soul which has the capacity of knowing and seeing departs from the body at the time of death.

This is the way to recognise the soul. Contemplate oneness with the soul and not with the body. The soul has the power to know and see. If you contemplate it, the experience of the self will follow. This experience of the self is known as self-realisation *samyagdarśana*.



MAITRI BHĀVANĀ — Contemplate universal friendship

Contemplate friendship with all living beings. Nobody is your enemy. Be a well-wisher to all living beings.

PRAMODA BHĀVANĀ — Contemplate veneration

Contemplate on veneration and eulogise the virtues of virtuous people, of people who have obliged you and eulogise the *Satya Dharma*.

KARUṆĀ BHĀVANĀ — Contemplate compassion

Be compassionate towards sinful people, people with the wrong understanding of dharma, and people bereft of dharma.

MĀDHYASTHYA BHĀVANĀ — Contemplate indifference

Be indifferent towards your enemies and opponents.

UNDERSTANDING THE COVER PAGE

I want the sunrise of *samyagdarśana* in your life which will culminate in *Siddhatva* (liberation), which is eternal bliss free from any obstruction.

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