

NISHCHAYA - VYAVAHARA

A CLARIFICATION

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 right identity of the true self). It can not be achieved without achieving required qualifying levels.

By **CA Jayesh Mohanlal Sheth**
(Borivali)

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-: NAMASKĀRA MAHĀMANTRA :-

Ṇamo Arihaṃtāṇaṃ

*Obeisance to all the
Tirthaṃkaras and Arihantas
of the past, present, and
future.*

Ṇamo Siddhāṇaṃ

Obeisance to all the Siddhas

Ṇamo Āiriyāṇaṃ

*Obeisance to all the
Gaṇadharas and Ācāryas of
the past, present, and future.*

Ṇamo Uvajjhāyāṇaṃ

*Obeisance to all the
Upādhyāyas of the past,
present, and future.*

Ṇamo Loye Savva Sāhuṇaṃ

*Obeisance to all the ascetics of
the past, present, and future.*

eso paṃca ṇamokkāro

These five namaskāras

savva pāvappa ṇasaṇo

destroy all sins.

maṃgalāṇaṃ ca savvesiṃ

Among all that is auspicious

paḍhamāṃ havai maṃgalaṃ

*this mantra is the most
auspicious.*

PAÑCAPARAMEṢṬHĪ VANDANA ŚLOKA

Stanza for the veneration of the Five Supremely Auspicious Entities

*arhanto bhagavanta indramahitāḥ siddhāśca siddhiśvarāḥ
ācāryā jinaśāsanonnatikarāḥ pūjyā upādhyāyakāḥ
śrisiddhānta-supāṭhakāḥ munivarāḥ ratnatrayāradhakāḥ
pañcaite parameṣṭhinaḥ pratidinaṃ kurvantu te maṃgalaṃ*

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Preface

Jay Jinendra

This work has been composed with the sincere intention of guiding thoughtful seekers through the confusion and contention that pervade present-day religious discourse. Caught amid the heated debates between chaotic absolutism and debate for the sake of argument, and aligning with one-sided views, many spiritually earnest readers find themselves disillusioned or overwhelmed. This book offers a measured alternative: a calm exposition rooted in the timeless clarity of *saṃhyagdarśana*—enlightened perception.

It is my aspiration that the explanations presented herein bring not only intellectual clarity but also emotional and spiritual solace. These reflections aim to illuminate the authentic path of Dharma, as revealed by the *Tīrthaṅkara Paramātmā*, in a manner that is accessible, balanced, and free from obfuscation.

In presenting the interrelationship between *nīścaya* (the absolute standpoint) and *vyavahāra* (the practical standpoint), I have attempted to foster a mature understanding of their cooperative and complementary roles. Whether read in sequence or individually, the three essays collected here are intended to provide meaningful insights for readers at any stage of their spiritual journey.

The principles discussed are anchored in three enduring pillars: the authority of the *āgamas* (scriptures), the clarity of *yukti* (rational inquiry), and the depth of *ātmānubhava* (personal spiritual experience).

May *saṃhyagdarśana* arise within you as the dawn of inner wisdom, and may its light guide you—unhindered—towards the serene and liberated state of the *Siddha*. This is my heartfelt prayer, from the depths of my conscience.

May all of us attain the eternal bliss of liberation,

Jayesh Mohanlal Sheth

1. THE RIGHT COMBINATION OF NĪSCAYA AND VYAVAHĀRA

1. We have been wandering in saṃsāra since beginningless time because we have never understood the proper equilibrium between nīscaya and vyavahāra. Even today, the community is going through the same situation.

Nīscaya Naya — absolute viewpoint

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

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

2. The proper equilibrium between nīscaya and vyavahāra means that if we have to travel somewhere, we do not merely look up the map. After understanding the map, we commence the journey. If we do not commence the journey, the purpose of consulting the map is defeated. The map represents nīscaya, and the journey represents vyavahāra.

Nīscaya Naya — absolute viewpoint

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

Yathāyogya Sandhi — proper equilibrium

3. The proper equilibrium between nīscaya and vyavahāra means being guided by both of them in the right proportion. Emphasising one over the other or favouring one over the other shall not create the proper equilibrium.

Nīscaya Naya — absolute viewpoint

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

Yathāyogya Sandhi — proper equilibrium

4. The proper equilibrium between niścaya and vyavahāra means that when we cook a vegetable, we have to add the right amount of salt. If we add less salt, the vegetable shall taste bland, and if we add too much salt, the vegetable shall become inedible! Salt represents niścaya and the vegetable represents vyavahāra. Hence we need to understand that our sādhanā (religious and spiritual endeavour) requires the correct combination of niścaya and vyavahāra.

Niścaya Naya — absolute viewpoint

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

Yathāyogya Sandhi — proper equilibrium

Sādhanā — the process of constant and focused correct efforts to attain self-realisation and liberation

Yogya Saṃyojana — correct combination

5. In the correct combination of niścaya and vyavahāra, the proportion of niścaya must not exceed the correct proportion of salt in a vegetable dish. Due to misinterpretation some people think that niścaya is true and vyavahāra is false (notional), and focus exclusively on the niścaya naya. It is the horrible impact of the Huṇḍā Avasarpīṇī Kāla that due to illusion people advise others to forsake the vegetable and eat only the salt! One cannot even imagine what will happen to them! It is the most horrifying mockery of this era, the most pitiable situation of our times.

Niścaya Naya — absolute viewpoint

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

Yathāyogya Sandhi — proper equilibrium

Sādhanā — the process of constant and focused correct efforts to attain self-realisation and liberation

Yogya Saṃyojana — correct combination

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

6. These days, in the name of adhyātma, due to illusion some people only promote the niścaya naya. People involved in the lopsided emphasis on one viewpoint are responsible for spiritually destroying the lives of many and compelling them to suffer in saṃsāra eternally. It is the most horrifying mockery of this era, the most pitiable situation of our times.

Niścaya Naya — absolute viewpoint

Adhyātma — soul-centric thinking

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

7. **Question:** How much niścaya would a seeker require to achieve the correct combination of niścaya and vyavahāra for attaining samyagdarśana?

Answer: The seeker of samyagdarśana must understand the correct definition of niścaya samyagdarśana. The definition of samyagdarśana is, it can only be attained by experiencing the śuddhātmā. This is the only correct benchmark of samyagdarśana, proven by personal experience. It is extremely important to understand this and make it a goal.

Sādhaka — seeker

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

Niścaya Naya — absolute viewpoint

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

Yogya Saṃyojana — correct combination

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

Niścaya Samyagdarśana — self-realisation

8. It is the malefic effect of the current huṇḍā avasarpinī kāla that due to misinterpretation many people oppose the very definition of niścaya samyagdarśana! By doing so, they are obstructing their path of liberation. They cannot attain liberation despite dedicating their entire lives to the outer right conduct! It is the most horrifying irony of this era, the most pitiable situation of our times.

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

Niścaya Samyagdarśana — self-realisation

Mokṣa Mārga — the path of liberation

9. **Question:** To attain samyagdarśana, how necessary is it for the seeker to know the true nature of the soul?

Answer: To attain samyagdarśana, it is necessary that the seeker knows the true nature of the soul which helps him/her to understand the true definition of niścaya samyagdarśana. In reality, only when the soul gains detachment and other sufficient eligibility to attain samyagdarśana, does it experience its śuddhātmā and achieve niścaya samyagdarśana. At that point, the soul experiences its svabhāva partially (and not fully). It is very important to understand this.

Sādhaka — seeker

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight

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

Niścaya Samyagdarśana — self-realisation

Svabhāva — the true/original/pristine nature of a substance

10. **Question:** Why do you state that it is only necessary that the seeker knows the true nature of the soul which helps him/her to understand the correct definition of niścaya samyagdarśana for gaining samyagdarśana?

Answer: This is because the seeker cannot attain samyagdarśana without detachment and other sufficient eligibility. He/she may attain it without knowing intellectually the soul's true nature, such as “I am the pure soul” and “I am the supreme non-doer.” Certainly, one cannot gain samyagdarśana without gaining the appropriate eligibility/qualification. This is because samyagdarśana cannot be attained as long as the seeker is focused on the external world. It can only be attained when the soul is focused inward.

Sādhaka — seeker

Samyagdarśana/Samyaktva — transcendental wisdom, enlightened perception, true insight

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

Bahirātma — the deluded outward-looking self

Ātmasanmukha — focused inward

11. **Question:** Why is the intellectual knowledge of the true nature of the soul like “I am the pure soul” and “I am the supreme non doer” not necessary to attain the inward focussing of the soul?

Answer: The inward focussing of the soul can only be achieved if one is not focussed on the external world. To remove the soul's external focus, one needs to understand the principle that the benefit of the soul is everything. The principle that the benefit of the soul is everything cannot be understood without changing our evaluation of worldly things.

To understand the principle that the benefit of the soul is everything, one should do practical application of the 12 bhāvanās and not the intellectual knowledge of the true nature of the soul like “I am the pure soul” and “I am the supreme non-doer.” etc. Because in our past lives, we studied the spiritual scriptures up to nine pūrvas many times. They contain lots of intellectual knowledge of the true nature of the soul which did not yield self-realisation. On the contrary, it may lead to the illusion that I am already the pure soul, etc. This is why we have been wandering in saṁsāra endlessly.

Notes

Ātmasanmukha — focused inward

Paravimukha — disinterested in the external world

Ātmahita Sarvopari — the benefit of the soul is above everything else, it far outweighs any physical or sensual desires, material yearnings, etc.

Twelve Bhāvanās — contemplations related to the soul, viz. The transience of worldly life, the shelter lessness of worldly life, transmigration, oneness with the soul, otherness with the non-soul, the impurity of the non-soul, the inflow of karmas, the stoppage of karmic inflow, the shedding of bound karmas, the transitoriness of the world, the rarity of samyagdarśana and the key importance of attaining samyagdarśana.

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

Ātmasvarūpa — the true nature of the soul

Niścayābhāsa — a one-sided understanding of the niścaya naya by a worldly soul leading to the illusion that it is a pure soul

12. **Question:** We have heard that to gain samyagdarśana it is necessary to get immersed in the imaginary true nature of the soul. Why do you say it is not necessary?

Answer: We do not advise it because the unrealised soul always experiences its current paryāya. So whenever it tried to do so, it would only experience its imagination of the soul's true nature based on its current paryāya. But its current paryāya is (not pure), unlike the soul's true nature, which is pure. So, confusedly, it would attempt to immerse itself in its imaginary (and deluded) perception of the soul's true nature. This attempt will not help in gaining samyagdarśana. This condition is called niścayābhāsa. Niścayābhāsa will keep the unrealised soul in a deluded state, which is a stumbling block in gaining samyagdarśana. Niścayābhāsa undoes his true efforts, and its presence makes it difficult to get rid of the outward focus of the soul.

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

Ātmasvarūpa — the true nature of the soul

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

Ātmaprāpti — self-realisation

Niścayābhāsa — a one-sided understanding of the niścaya naya by a worldly soul leading to the illusion that it is a pure soul

Puruṣārtha — focused goal-oriented efforts

Parasanmukha — external focus, outward focus

13. Many people believe that since their conduct is already satisfactory, they only need to grasp the niścaya naya. They, therefore, intellectually immerse themselves exclusively in the niścaya naya. They are ignorant that in the absence of the goal of self-realisation, even good conduct is called vyavahārābhāsa. The approach to and evaluation of the external world of one whose only goal is self realisation changes automatically. When the seeker's evaluation

benchmarks evolve, he realises that the external world and all its trappings are worthless. Automatically, he begins focusing on the invaluable soul. This is how one gains self-realisation. This process does not require excessive intellectual niścaya naya. But yes, one who has misunderstood the niścaya naya must understand it correctly.

Vyavahāra Naya — practical viewpoint, divisive viewpoint, a viewpoint explaining something by dividing it notionally or a statement made in formality, not meant to be taken literally

Niścaya Naya — absolute viewpoint

Ātmānubhūti — the experience of the self, self-realisation

Ātmaprāpti — self-realisation

Vyavahārābhāsa — all conduct in the absence of self realisation as the only goal

14. Samyak Niścaya means knowing that although one has not yet realised the true nature of the soul, one is innately capable of doing so. If a student studying in the first standard out of illusion starts believing that he has already achieved a doctorate, why would he study further? He will either give up his studies altogether or lose all enthusiasm for studies. This is exactly what happens to those who misunderstand the absolute viewpoint. Out of illusion they talk about having already become pure, the non-doer, the non-consumer, constantly pure, the knower-seer, the witness, the ultimate one, Godlike, the liberated soul, etc. By doing this, they become niścayābhāsī and completely obliterate the spiritual potential of their current life. They themselves are responsible for their soul infinitely wandering in the vicious circle of transmigration. This is the most horrifying irony of this era, the most pitiable situation of our times.

Samyak Niścaya — the correct understanding of the niścaya naya, absolute viewpoint, the realisation that spiritual

perfection is a goal to be achieved and earned. One cannot achieve it by merely imagining that one has already achieved it. One has to believe that although one is not born with it, one is innately capable of attaining spiritual perfection, but only after one has made the correct efforts to achieve it.

Niścaya Naya — absolute viewpoint

Niścayābhāsa — a one-sided understanding of the niścaya naya by a worldly soul leading to the illusion that it is a pure soul

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

15. In reality, whatever the scriptures elaborate on the niścaya naya is meant for the bliss (spiritual happiness) of the self realised. It is for them to check their experience and to motivate them to get immersed in the pure soul. A non-realised soul can also know the experience of the self-realised soul. But some non-realised souls out of illusion make the mistake of believing themselves to be like that. They even propagate this very falsehood and destroy the infinite futures of many others, causing them to wander infinitely in painful saṃsāra. This is the most horrifying irony of this era, the most pitiable situation of our times.

Niścaya Naya — absolute viewpoint

Jñānī — one who knows the true self, the self-realised one

Siddha — Liberated omniscient being. The soul which has attained liberation is free from the vicious circle of transmigration and exists forever in a state of infinite bliss and beatitude. Such a soul resides at the universe's top and is known as God.

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

16. Due to misinterpretation many people propagate only the niścaya naya because they do not know its malefic effects. They are ignorant due to their lack of knowledge and whether knowingly or unknowingly, destroy the infinite futures of many others, causing them to wander infinitely in painful saṃsāra. This is the most horrifying irony of this era, the most pitiable situation of our times.

Niścaya Naya — absolute viewpoint

Siddha — Liberated omniscient being. The soul which has attained liberation is free from the vicious circle of transmigration and exists forever in a state of infinite bliss and beatitude. Such a soul resides at the universe's top and is known as God.

17. Out of illusion many people believe themselves to be pure from the niścaya perspective and don't hold themselves responsible for their attachment and aversion, blame karmas for them and lead lives of hedonism. By such mistaken propagation they destroy their infinite futures and the infinite futures of many others, causing them to wander infinitely in painful saṃsāra. This is the most horrifying irony of this era, the most pitiable situation of our times.

Niścaya Naya — absolute viewpoint

Svacchanda — hedonistic, arbitrary, uncontrolled, wild

18. From the pure niścaya perspective each soul is as pure as God. If we were to believe our current paryāya to be like the God, then it would be like a student in the first grade believing himself to be a PhD. By not understanding this, such false beliefs are being spread. By such mistaken propagation, people destroy the infinite futures of themselves and many others, causing them to wander infinitely in painful saṃsāra. This is the most horrifying irony of this era, the most pitiable situation of our times.

Niścaya Naya — absolute viewpoint

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

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

19. The pure niścaya perspective is there to explain the true nature of God and to tell us that we too can become like that. Stating that we are innately like that means that we too can become like that, we have the potential. The purpose of the pure niścaya naya is to motivate a non-realised person and to help him decide his goal; and to motivate a self-realised person to experience the self repeatedly.

Niścaya Naya — absolute viewpoint

Svarūpa — true nature

Ajñānī — one who does not know the true self, the ignorant one

Jñānī — one who knows the true self, the self-realised one

20. Due to misinterpretation many people say that by constantly mulling over intellectual descriptions of the soul's innate nature like “I am the pure soul” and “I am the supreme non-doer” one can either attain samyagdarśana or facilitate its attainment. We say that whether or not you mull over it intellectually, if you achieve the detachment and other requisite eligibility for samyagdarśana, it becomes easy to attain it. In fact, excessive mulling over intellectually the descriptions of the soul's innate nature could sometimes lead to delusion or niścayābhāsa.

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

Akartā — non-doer, inactive

Svarūpa — our true self, the core of our being

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

Niścayābhāsa — a one-sided understanding of the niścaya naya by a worldly soul leading to the illusion that it is a pure soul

21. Due to misinterpretation many people ask us if they are pure at present from the pure niścaya perspective. We tell them that they are always pure from the pure niścaya perspective. They think we are supporting their belief because they fail to grasp our statement's deeper, more nuanced meaning. When we state that all living beings are always pure, we are saying this from the trikālī dhruva viewpoint, describing the pure dravya. Deludedly, they apply this truth to their current paryāya (constantly changing manifestation) and believe themselves to be pure souls. As they have no experience of the eternal nature of the pure soul, they apply it to their current state and deludedly imagine themselves to be pure souls. Out of illusion they consider their current state to be pure, which is a huge blunder. This is the most horrifying irony of this era, the most pitiable situation of our times.

Svarūpa — our true self, the core of our being

Trikālī Dhruva — eternally constant

Niścaya Naya — absolute viewpoint

Dravya — substance, real

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

2. SAMAYASĀRA: Questions & Answers

1. Question: When one dravya cannot alter/modify another dravya, then why dravya karmas are called the nimittas in the alteration/modification of a person's bhāva karmas?

Answer: All dravya karmas have been bound by a person's past bhāva karmas. Which means that they are representatives of a person's past bhāvas. They reflect a person's past bhāvas. Hence, from the niścaya naya (absolute viewpoint), a person's past bhāvas are the nimittas for his present bhāvas. But from the vyavahāra naya (practical viewpoint), since dravya karmas reflect a person's past bhāvas, they too are called the nimittas, or can be called as nimittas for a person's present bhāvas.

Here, please do not consider the vyavahāra naya to be untrue. It has been used to distinguish between two different dravyas. It should be understood that one's bhāva reflects the fruition of karmas hence they are called bhāva karmas. Since the very same bhāva karmas are nimittas in the bondage of fresh karmas with the soul, they are known as bhāva āshrava from this angle also. Those who do not correctly understand the concomitance of niścaya and vyavahāra, perceive from the ekānta perspective that “one dravya cannot alter/modify another dravya” rejecting completely nimitta-naimittika relationship.

Notes:

Dravya — substance, real

Karma — the particles gathered by the Karmic body due to a person's actions of the mind, speech and body to perpetuate transmigration. Its ethical consequences determine his destiny in his next existence. Jains understand karma to be a particulate matter that attaches itself to the soul on account of the soul's attachment and aversion. The soul that sheds all karma escapes the cycle of transmigration and attains liberation where it exists forever in a state of eternal bliss.

Bhāva — mental disposition, emotion, intent

Nimitta — incidental cause, catalyst. It includes karma.

Niścaya Naya — absolute viewpoint

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

2. Question: If we believe in the nimitta-naimittika relationship between two dravyas, then will there be a continuous relationship between the two dravyas?

Answer: The nimitta-naimittika relationship between two dravyas remains only as long as the upādāna of the naimittika dravya is in harmony with the nimitta. When the upādāna is not in harmony with the nimitta, there will no longer be a nimitta naimittika relationship between the two dravyas. Hence, there is no question of a continuous nimitta-naimittika relationship between the two dravyas. For instance, a person may become immersed in rāga because he was exposed to the nimitta of rāga. But if the same person were to immerse himself in sādhanā and rise above the tenth guṇasthānaka, then he would no longer have a nimitta-naimittika relationship with the nimittas of rāga. Hence, we should not fear nimitta-naimittika relationships; we should stay away from bad/harmful nimittas and focus on our samyak sādhanā.

Notes:

Dravya — substance, real

Nimitta — incidental cause, catalyst. It includes karma.

Nimitta-Naimittika Sambandha — temporary catalytic relationship

Nitya Kartṛtva Sambandha — a relationship of permanent doership

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

Upādāna — the main cause

Rāga — attachment

Guṇasthānaka/Guṇasthāna — stage of spiritual development

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

3. Question: How can one differentiate between the jñeya and the jñāna-jyoti that exists within the jñeya? How can one experience that jñāna-jyoti?

Answer: It is well known that any para-jñeya is distinct from the soul. But the para-jñeya that becomes the jñeya of one's attribute jñāna, is reflected in a person's jñāna or, in other words, when a person knows the para (other), the person's jñāna takes the shape of the para-jñeya.

A person only knows the shape of his sva-jñāna. As soon as the person diminishes the shape of para-jñeya of jñāna along with vairagya and other qualifying properties, in other words, as soon as his attention is taken away from the shape and establishes oneness with his sva-jñāna, he experiences the jñāna-jyoti or the soul, which is an embodiment of jñāna. This is ātmajñāna, this is samyagdarśana, this is samkit, and this is sākṣātkāra.

Notes:

Jñeya — knowable, to be known, perceived, learnt, understood, ascertained, investigated or inquired about

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

Para-Jñeya — non-self entity to be learnt, known, perceived, understood, ascertained, investigated or inquired about

Sva-Jñāna — knowledge of the self

Jñāna-Jyoti — the flame of knowledge, i.e. the soul

Ātmajñāna/Ātma Jñāna — experiencing the self, self realisation,

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

4. Question: How can one differentiate between the nine tattvas and the jñāna-jyoti that lies within them? How can one experience that jñāna-jyoti?

Answer: When we diminish the nine tattvas meaning thereby our focus changes to establish oneness with knowledge along with vairagya and other qualifying properties, we experience the soul which is all-knowing and all-seeing. The soul is also called the light of knowledge, and the embodiment of knowledge. This is ātmajñāna, this is samyagdarśana, this is samkit, and this is sākṣātkāra.

Notes:

Nine Tattvas/Nava Tattvas — Jīva, Ajīva, Āsrava, Bandha, Puṇya, Pāpa, Saṃvara, Nirjarā and Mokṣa

Jīva — a living being

Ajīva — non-living/inanimate/nonsentient substance. Includes karmas and no-karmas (quasi-karmas)

Āsrava — karmic inflow, which causes further bondage

Bandha — the bondage of karmas with the soul

Puṇya — virtue, merit, enabling power, auspicious disposition

Pāpa — sin, demerit, disabling power, inauspicious disposition

Saṃvara — the partial cessation of karmic inflow

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

Mokṣa — the total cessation of karmic inflow and total shedding/dissociation of karmas from the soul, eternal bliss, liberation, the highest form of existence, the state of supreme and unending bliss

Jñāna-Jyoti — the flame of knowledge, i.e. the soul

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

Ātmajñāna/Ātma Jñāna — knowing the self, self-realisation

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

Sākṣātkāra — realisation, self-realisation

5. Question: Among the nine tattvas, the āsrava-bandha has been called the soul. But some people say there is no āsrava and bandha in the soul. What is the reality?

Answer: Both statements are correct from a particular perspective. However, people who do not understand the perspective insist that one statement is true, while others who also fail to understand the perspective insist that the other statement is true. This confusion arose because people did not understand the nayas correctly. We have to apply the principle of anekānta and understand that if there were no āsrava and bandha in the worldly soul, why would it wander in saṃsāra? Hence, the worldly soul should be understood as the gold ore that has just been dug up from the goldmine. It should not be understood as 24-carat pure gold! But yes, from the śuddha niścaya naya perspective, it may be stated that there is no āsrava or bandha in the soul. From the śuddha niścaya naya perspective, one may state that the soul is like 24-carat pure gold. But this cannot be stated or believed from the ekānta standpoint because the worldly soul is not free from āsrava and bandha. This is why it has not become free from the cycle of transmigration. Otherwise, it would have been a liberated soul. Therefore, it is crucial to apply the correct naya when discussing whether the soul is free from āsrava and bandha. And we must focus all our efforts on attaining liberation. We should not delude ourselves into thinking that we are already

free. Such a mindset could leave us wandering in saṃsāra.

Notes:

Āsrava — karmic inflow, which causes further bondage

Bandha — the bondage of karmas with the soul

Puṇya — virtue, merit, enabling power, auspicious disposition

Pāpa — sin, demerit, disabling power, inauspicious disposition

Samvara — the partial cessation of karmic inflow

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

Mokṣa — the total cessation of karmic inflow and total shedding/dissociation of karmas from the soul, eternal bliss, liberation, the highest form of existence, the state of supreme and unending bliss

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

Ekānta — one-sided understanding of the truth, absolutist understanding of the truth

Naya — aspect of reality/viewpoint

Niścaya Naya — absolute viewpoint

6. Question: Ācārya Haribhadra Sūri stated in the Six Padas that the soul is the doer (kartā) of karmas and the bearer (bhoktā) of karmic consequences. But some people state that the soul is neither the doer of karmas (kartā) nor the bearer of karmic consequences (bhoktā). It is the supreme akartā (non-doer) and abhoktā (non-bearer of karmic consequences). What is the reality?

Answer: Both statements are correct from their own perspective. Those who do not understand them from the correct perspective wrongly believe (from the ekānta point of view) either one or the other statement to be correct. This is a

result of the incorrect understanding of nayas (perspectives).

We have to understand these statements by using the principle of anekānta. Had the soul residing in the mundane world (saṃsārī ātmā) not been the doer of karmas or the bearer of their consequences, then why would it wander in saṃsāra? Hence, we must understand that the saṃsārī ātmā is like gold ore rather than pure 24-carat gold.

Yes, from the śuddha niścaya naya (pure absolute perspective), we may state that the ātmā is like 24-carat gold and is neither the doer of karmas nor the bearer of their consequences. But this can neither be expressed nor accepted from the ekānta (single) perspective because the saṃsārī ātmā is not free from doing karmas or having to bear the consequences. This is why it is stuck in saṃsāra. Else, it would have transcended saṃsāra and attained mokṣa!

Hence, the ātmā's doership or bearership of karmas and their consequences should be properly understood from both perspectives. We should focus all our energies on attaining liberation rather than living under the delusion that we are already free and have become non-doers. Else, we shall continue to wander in saṃsāra.

Notes:

The Six Padas state that:

1. The soul exists
2. It is immortal
3. Is the doer of its karmas
4. It bears the consequences of its karmas
5. Mokṣa exists
6. The way to attain mokṣa exists

Ātmā — the soul, the self

Karma — the force generated by a person's actions of the mind,

speech and body which perpetuate transmigration. Its ethical consequences determine his destiny in his next existence. Jains understand karma to be a particulate matter that attaches itself to the soul because of the soul's attachment and aversion. The soul that sheds all karma escapes the cycle of transmigration and attains liberation where it exists forever in a state of eternal bliss.

Ekānta — one-sided understanding of the truth, absolutist understanding of the truth

Naya — aspect of reality/viewpoint

Niścaya Naya — absolute viewpoint

Bhoktā — bearer of the consequences, enjoyer

Mokṣa — the total cessation of karmic inflow and total shedding/dissociation of karmas from the soul, eternal bliss, liberation, the highest form of existence, the state of supreme and unending bliss

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

7. Question: Some people consider both puṇya and pāpa to be equally heya (worthless). Then why do some people, while explaining the nine tattvas, call puṇya as upādeya and pāpa as heya?

Answer: Both statements are correct from their own perspective. Those who do not understand them from the proper perspective wrongly believe (from the ekānta point of view) either one or the other statements to be true. This incorrect understanding has arisen because of the absence of viveka (judiciousness).

We must use our viveka and understand that both pāpa and puṇya are āsravas (inflow of karmas) and āsrava is heya. Therefore, both pāpa and puṇya may be considered equally heya.

But the scriptures state that the consequence of puṇya is auspicious while the consequence of pāpa is inauspicious. From that perspective, we may state that puṇya is upādeya while pāpa is heya.

Hence, we must use our viveka, apply our mind and understand that in the process of sādhanā, we first transcend pāpa. When the soul reaches the state of ayoga, it transcends puṇya. This is how we must understand pāpa and puṇya. Incorrectly believing, from the ekānta perspective, that both puṇya and pāpa are equally heya can result in us wandering in saṃsāra.

Ekānta — one-sided understanding of the truth, absolutist understanding of the truth

Viveka — discriminative ability, judiciousness, judgement, wisdom, prudence, discretion, etc.

Pāpa — sin, demerit, disabling power, inauspicious disposition

Puṇya — virtue, merit, enabling power, auspicious disposition

Āsrava — karmic inflow, which causes further bondage. It is constant in the case of worldly beings.

Śubha — auspicious

Aśubha — inauspicious

upādeya — worth practising/following in one's life

Heya — unworthy, worthless, avoidable

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

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

8. Question: Some people state that both the auspicious disposition and the inauspicious disposition are equally heya. Some people state that auspicious dispositions are upādeya while inauspicious dispositions are heya because auspicious

dispositions lead to puṇya and inauspicious dispositions lead to pāpa. What is the truth?

Answer: Both statements are correct from their own perspective. But some people, driven by ekānta, believe one statement to be true, while others, also driven by ekānta, believe the other statement to be true. This false understanding has emerged as a result of non-discriminative knowledge. We must judiciously understand that both auspicious and inauspicious dispositions cause the inflow of karmas. Since the inflow of karmas is unworthy and avoidable, both auspicious and inauspicious dispositions can be said to be equally unworthy from that perspective.

But our scriptures state that the result of auspicious dispositions (puṇya) is auspicious and inauspicious dispositions (paap) is inauspicious. From this perspective, we may state that auspicious dispositions are upādeya (worth achieving) and inauspicious dispositions are heya (unworthy). Hence, we must use our viveka appropriately to understand that in the process of sādhanā, the soul first rids itself of inauspicious dispositions. Then, when the soul becomes omniscient, it transcends even the auspicious dispositions. The auspicious disposition is called inferior only for the purpose of attaining the pure disposition, not for the purpose of descending to the inauspicious disposition! Hence, one must not be driven by ekānta and presume that both auspicious and inauspicious dispositions are equally unworthy. Else, we might remain wandering in saṃsāra.

Notes

Heya — unworthy, worthless, avoidable

Jñeya — worth knowing

Upādeya — worth practising/following in one's life

Śubha — auspicious

Aśubha — inauspicious

Bhāva — mental disposition, emotion, intent

Vibhāva — false/misguided/deluded mental disposition, emotion, intent

Puṇya — virtue, merit, enabling power

Pāpa — sin, demerit, disabling power

Sādhana — the process of constant and focused correct efforts for attaining self-realisation and liberation

Ayogī — free from activities of the mind, speech and body

Ekānta — one-sided understanding of the truth, absolutist understanding of the truth

Viveka — discriminative ability, judiciousness, judgement, wisdom, prudence, discretion, etc.

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

9. Question: Some people do not believe that attachment and aversion can exist in the soul. They state that the soul never indulges in attachment and aversion and nor is it affected by them. Others state that the soul does indulge in attachment and aversion and binds karmas as a consequence. So what is the truth?

Answer: Both statements are correct from their own perspective. But people do not understand the perspective and, driven by ekānta, some people believe the first statement to be true while others believe the second statement to be true. This false understanding has emerged because of non discriminative knowledge (nayābhāsa). We have to apply anekānta and understand that if the soul were truly free from attachment and aversion, why would it wander about in saṃsāra? We must realise that the worldly soul is like the gold

ore mined from the mines, not like 24-carat pure gold.

From the śuddha niścaya naya (pure absolute viewpoint) perspective, we may state that the soul is free from attachment and aversion like pure gold. But must never say this nor believe this from the ekānta perspective. The worldly soul has attachment and aversion. This is why it is wandering in saṃsāra. Else, it would have attained liberation. We ought to understand the presence of attachment and aversion in the soul correctly, using the appropriate perspective. We must channel all our energies into reducing our attachment and aversion and focusing on the goal of liberation. We should not be driven by ekānta and presume that attachment and aversion do not exist in the soul. Else, we might remain wandering in saṃsāra with that illusion.

Notes

Rāga — attachment

Dveṣa — aversion

Ekānta — one-sided understanding of the truth, absolutist understanding of the truth

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

Nayābhāsa — incorrect understanding of the nayas

Naya — aspect of reality from a single perspective without ignoring other perspectives

Svarṇa Ayaska — gold ore

Niścaya Naya — absolute viewpoint

Śuddha Niścaya Naya — pure absolute viewpoint

Puruṣārtha — correct efforts

saṃsāra — temporal existence, the vicious circle of transmigration, transmigration, worldly existence, mundane existence

10. Question: Some people do not believe that the soul can entertain corrupt/impure paryāyas. They believe that the soul is beyond corrupt/impure paryāyas. Others state that corrupt/impure paryāyas do exist within the soul and are the catalysts for karmic bondage. So what is the truth?

Answer: Both beliefs are correct from their own perspective. But people do not understand the perspective and, driven by ekānta, some people believe the first belief to be true while others believe the second belief to be true. This false understanding has emerged because of the absence of appropriate knowledge of the real nature of the substance (vastu-vyavasthā). We have to apply anekānta and understand that if the soul were truly free from attachment and aversion, why would it wander about in saṃsāra? We must realise that the worldly soul is like the gold ore mined from the mines, not like 24-carat pure gold.

From the śuddha niścaya naya (pure absolute viewpoint) perspective, we may state that the soul is like pure gold - free from corrupt/impure paryāyas. But must never say this nor believe this from the ekānta perspective. The worldly soul has corrupt/impure paryāyas. This is why it is wandering in saṃsāra. Else, it would have attained liberation. We ought to understand the presence or absence of corrupt/impure paryāyas in the soul correctly, using the appropriate perspective and focusing on the goal of self-realisation. We must attain the vairagya and other qualifications of the soul and subordinate the corrupt/impure paryāyas. This means focus changes from them and establishes oneness with knowledge. As soon as we achieve that, we experience the soul which is the embodiment of knowing and seeing, the very light of knowledge. This experience is known as self-realisation, samyagdarśana, samakita and sāṅsātākāra. We should not be driven by ekānta and presume that corrupt/impure paryāyas do

not exist in the soul. Else, we might remain wandering in saṃsāra with that illusion.

Notes

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

Vikārī Paryāya — corrupt/impure paryāya

Dravya — substance, real

Karmabandha — karmic bondage

Ekānta — one-sided understanding of the truth, absolutist understanding of the truth

Vastu-vyavasthā — the real nature of a substance

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

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

Niścaya Naya — absolute viewpoint

Śuddha Niścaya Naya — pure absolute viewpoint

Naya — aspect of reality from a single perspective without ignoring other perspectives

Puruṣārtha — focused goal-oriented efforts

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

Sākṣātkāra — self-realisation

11. Question: Some people believe that paryāyas and dravyas are separate entities. They also believe that they occupy different spaces. Others believe that dravyas are nothing but a continuum of paryāyas. So what is the truth?

Answer: Scriptures that teach the real nature of the substance state clearly that paryāyas are not separate from dravyas. I have given a detailed explanation of this in my book 'Samyagdarsana Ki Vidhi'. People may study it there.

Both dravyas and paryāyas share exactly the same space. Hence, we cannot state that dravyas and paryāyas are distinct from the spatial point of view. Some people use the example of the ocean and waves to distinguish between dravya and paryāyas but they should know that waves are but an expression of the ocean itself. It is the same water, the ocean itself is being represented by its waves. Just as gold itself takes the form of a crown, a bracelet or any other item of jewellery. There, gold and the ornament are not distinct from each other. They do not occupy different spaces. The gold (dravya) and the ornament (paryāya) occupy exactly the same space. Hence, it is correct to describe a dravya as a continuum of paryāyas. This means that depending on how you see the same object, you may see it as dravya or paryāya. For example: An ornament made of gold is the paryāya and if we were to see it from the point of view of its substratum then we see the same ornament as gold (dravya). To distinguish between the ornament made of gold (paryāya) and its substratum gold (dravya) stating that they occupy different spaces would be completely incorrect. We must avoid developing such false understanding.

Notes

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

Dravya — substance, real

Vastu-vyavasthā — the real nature of a substance

Pradeśa — spatial point

Pradeśa-bheda — difference on the basis of space occupied

Anusyuti — continuity

12. Question: Some people consider dravya-guṇa-paryāya to be three independent entities. They believe that the reflection of a dravya found in the paryāya is known by the paryāya. They call it ātmānubhūti. Is this true?

Answer: The scriptures describing the ultimate truth state unequivocally that the paryāya of a dravya is inseparable from the dravya itself. I have explained this exhaustively in my book - Samyagdarśana Kī Vidhi. You may study the book. A dravya, its guṇas and paryāyas occupy exactly the same space. Hence, we cannot state that they are three distinct separate entities. We may distinguish between them from a certain perspective but they are fundamentally concomitant. A paryāya is basically the current manifestation of a dravya and guṇas are the inalienable attributes of the dravya.

It would be appropriate to consider a succession of paryāyas to be a dravya. Every space point of the dravya is full of all its guṇas (attributes). A dravya is subdivided into dravya-guṇa paryāya to understand it correctly. The subdivisions are notional, not real. Experience (ātmānubhūti) of such an indivisible (abheda) soul is also indivisible (abheda). Hence, believing that the reflection of a dravya found in the paryāya is known by the paryāya and calling it ātmānubhūti would be a huge blunder. We must stay away from such blunders.

Notes

Dravya — substance, real

Guṇa — the inalienable attribute of a dravya

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

Vastu-vyavasthā — the real nature of a substance

Pradeśa — spatial point

Anusyuti — continuity

Ātmānubhūti — experience of the true self

13. Question: Some people do not accept that the ātmā is the doer of its vikārī paryāyas. They believe that the manifestation of paryāyas is independent and works through its own ṣaṭkāraṅkas.

Others accept that the ātmā is the doer of its vikārī paryāyas and accept that it is the vikārī paryāyas which cause karmic bondage. Is this true?

Answer: This misunderstanding has come about because of the ignorance of the ultimate truth of the real nature of a substance. The scriptures describing the ultimate truth state unequivocally that the paryāya of a dravya is inseparable from the dravya itself. I have explained this exhaustively in my book - Samyagdarśana Kī Vidhi. People may study the book.

A dravya, its guṇas and paryāyas occupy exactly the same space. Hence, we cannot state that they are three distinct separate entities. When a dravya and its paryāyas are one, how can their ṣaṭkārakas be different from each other?

It is impossible to attain ātmānubhūti until and unless we understand the oneness of the soul. Only the abheda (undivided) soul can be experienced, not the soul divided into dravya guṇa-paryāya, three entities. Or of the separated dravya from its paryāya. At the time of experience, the paryāya is subsumed under the dravya and the soul becomes abheda. Experiencing a dravya without its paryāya is as impossible as the existence of flowers that grow in the air.

In reality, previously bound karmas are the catalysts in the ātmā manifesting as vikārī paryāyas and the vikārī paryāyas are the catalysts in the ātmā binding more karmas. It is a vicious circle. This is why, mundane (worldly) souls keep manifesting vikārī paryāyas and continue to wander in saṃsāra. They are unable to liberate themselves from saṃsāra. Else, they would have attained liberation by now. Hence, we must apply the ultimate truth of the real nature of a substance appropriately and understand that the ṣaṭkārakas of the abheda ātmā are abheda and not mistakenly think that the ṣaṭkārakas of a dravya and its paryāya are separate.

Notes

Abhedā — one, undivided

Dravya — substance, real

Guṇa — the inalienable attribute of a dravya

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

Vastu-vyavasthā — the real nature of a substance

Pradeśa — spatial point

Anusyuti — continuity

Ātmānubhūti — experience of the true self

Vikārī Paryāyas — the impure manifestations of the soul, manifestations sullied by presence of rāga (attachment), dveṣa (aversion) and the four kaṣāyas (passions) of anger, arrogance, artifice and avarice.

Samśāra — temporal existence, the vicious circle of transmigration, transmigration, worldly existence, mundane existence

14. Question: Is the soul the doer and bearer of the consequences of its vikārī paryāyas even from the Nīścaya Naya?

Answer: Yes, the soul is the doer and bearer of the consequences of its vikārī paryāyas even from the Nīścaya Naya. Nīścaya Naya means abhedā and Vyavahāra Naya means bheda. From the Nīścaya Naya, the soul is the doer and bearer of the consequences of its own bhāvas not of someone else's bhāvas. Hence, it is essential to accept that the soul is the doer and consequence-bearer of its own vikārī paryāyas. Else, we shall have to accept another dravya as the doer and consequence-bearer of those vikārī paryāyas. In reality, each dravya is the upādāna doer and upādāna consequence-bearer of its vikārī paryāyas, no other dravya. Yes, we may consider other dravyas to be the nimitta doer and nimitta consequence

bearer of another dravya. From the Niścaya Naya, the upādāna is its own doer and consequence-bearer. This helps us understand that the soul itself is the doer and consequence bearer of its vikārī paryāyas even from the Niścaya Naya.

Notes

Vikārī Paryāyas — the impure manifestations of the soul, manifestations sullied by presence of rāga (attachment), dveṣa (aversion) and the four kaṣāyas (passions) of anger, arrogance, artifice and avarice.

Niścaya Naya — absolute viewpoint

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

Abheda — one, undivided

Bhāva — mental disposition, emotion, intent

Dravya — substance, real

Guṇa — the inalienable attribute of a dravya

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

Upādāna — main cause

Nimitta — incidental cause, catalyst. It includes karma.

15. Question: What happens to the paryāya when we experience oneness with the parama pāriṇāmika bhāva? Is the paryāya included in it or not?

Answer: When we experience oneness with the parama pāriṇāmika bhāva from the pure angle, meaning that when we experience the śuddhātmā, the paryāya automatically becomes auxiliary. In other words, the paryāya is subsumed in the parama pāriṇāmika bhāva. Thus, the experience is always of the entire dravya not the differentiated dravya. The differentiated dravya (substance) can never be experienced because it does not exist. Experiencing the differentiated dravya is only a delusion.

Notes

Parama Pāriṇāmika Bhāva — the pure manifestation of the soul which is its sovereign fundamental attribute, and hence permanent and unchangeable,

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

Śuddha Dravyārthika Naya - the pure angle, the viewpoint that takes into account the entire picture, knowing the past, present and future manifestations of a substance.

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

Gauṇa — subordinate

Abheda — entire, whole, undifferentiated, undivided, solid, one, unitary

16. Question: Some people state that the soul does not know the non-self. Others state that the soul knows both the self and the non-self, and this is its basic nature. Yet others state that the soul only knows the self from the absolute viewpoint. It knows the non-self only from the practical viewpoint. What is the reality?

Answer: The first two statements are both correct from a certain perspective. Apropos the third statement, we have to understand that the practical viewpoint here denotes the separateness of things, not the practical viewpoint that is seen as an upacāra. Some people, without understanding the right perspective, believe from a one-sided perspective that one thing is correct and the other one as incorrect. This false understanding has emerged as a result of not knowing the vastu svarūpa correctly.

The soul's process of knowing is such that it knows any substance (other than itself) on the basis of its reflection that falls on the dimension of the soul's knowledge. From this point

of view, it may be stated that the soul does not know the non self and only knows its own jñeyākāra.

In reality, knowing the self and the non-self is the true nature of the soul, its defining attribute and its identity. Hence, we may state that the soul knows the self as well as the non-self. While knowing the non-self, the soul knows that it is distinct from the self. Despite being jñānākāra, it is known as vyavahāra because of the distinction of self and non-self (abheda = absolute viewpoint, bheda = practical viewpoint) not because of any figurative application of the vyavahāra naya. Everyone should get rid of their false understanding by knowing the vastu svarūpa correctly. We must all beware of ekānta.

Notes

Upacāra — observing a formality

Vastu svarūpa — the true nature of substance

Jñeyākāra — the shape of the non-self in knowledge

Jñānākāra — of the shape of knowledge

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

Upacāra — observing a formality, figurative application

Ekānta — one-sided understanding of the truth, absolutist understanding of the truth

17. Question: By stating that the soul does not know the 'other', some people deny the very ladder to enter the self. They believe that this belief shall help them attain samyagdarśana. Is this correct?

Answer: The soul's process of knowing is such that it knows non-self objects as a reflection in its own knowledge. From this perspective, one may state that the soul does not know the non self as it only knows its jñeyākāra. This is how it works. However, if we were to accept this to be true from the ekānta

point of view, then we would be denying the very ladder to enter the soul. This is the reality.

The ignorant person does not know the self. If he harbours the belief that the soul cannot know the non-self, he shall be in denial of the very ladder to enter the soul! Which means that he shall be in denial of the very existence and the attribute of the soul. How can anyone attain samyagdarśana (the experience of the self) if he holds such a belief! The chance of such a person attaining samyagdarśana is slim indeed. Hence, believing that the soul which does not know the non-self shall attain samyagdarśana would be incorrect.

Jñeyākāra — the form of knowledge that is to be learnt or understood or ascertained or investigated or perceived or inquired about

Ekānta — one-sided understanding of the truth, absolutist understanding of the truth, partial understanding of the truth

18. Question: Some people think that the acceptance of and faith in kramabaddhaparyāya is samyagdarśana. Others equate kramabaddhaparyāya with niyativāda. What is the truth?

Answer: All paryāyas of the past, present and future are reflected in the omniscience of the Jina. Hence, it is said that all paryāyas are kramabaddha (occur in a pre-known sequence). This is why they are seen in the omniscience of the Jina. Kramabaddhaparyāya can be accepted from this perspective alone.

But having faith in kramabaddhaparyāya is not indicative of samyagdarśana. Self-realisation (experience of the pure soul) is a prerequisite for attaining samyagdarśana. Not the acceptance of God's omniscience.

If we were to state the paryāyas shall occur in a pre-decided sequence because they have been seen in the Jina's omniscience, then we would be mistaken. The paryāyas shall

most definitely occur in a pre-known sequence but in association with all the five samavāyas. This is why they are reflected in the omniscience of the Jina. Not because of any other reason.

Of the five samavāyas, we don't know niyati. Niyati is not knowable at our level of knowledge. It is an unknown factor.

Of the five samavāyas, only puruṣārtha is within our control. It is the most important factor. Hence, the most appropriate thing that we should do is to do puruṣārtha. We don't know what God has seen. Hence, we may call it niyati or kramabaddhaparyāya from that specific perspective. But accepting kramabaddhaparyāya to be true from an ekānta perspective would certainly be called niyativāda.

Whatever God has seen cannot be accomplished without puruṣārtha. Hence our entire focus should be concentrated on appropriate puruṣārtha rather than on kramabaddhaparyāya which we don't even know. Yes, after putting in the correct puruṣārtha to the best of our ability, we should accept the result of our puruṣārtha as kramabaddhaparyāya. In reality, kramabaddhaparyāya only takes place in association with all five samavāyas. It is concomitant with all five samavāyas.

Notes

Kramabaddhaparyāya — the belief that changes occur in a pre decided sequence

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

Niyativāda — the belief that everything happens as per pre decided sequence and therefore one need not bother with right efforts since everything is already predestined

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

Samavāya — set of 5 inherent causes that help an action

achieve completion. Nothing can take place unless all 5 samavāyas come together and function simultaneously. The 5 samavāyas are:

Kāla — time

Svabhāva — true nature of a substance

Niyati — fate

Puruṣārtha — correct efforts

Nimitta — incidental cause, catalyst. It includes karma.

Ekānta — one-sided understanding of the truth, an absolutist understanding of the truth

19. Question: What does the ekatva-vibhakta ātmā as described in the Samayasāra mean? Whom does the enlightened soul practise ekatva and vibhakta with?

Answer: The Samayasāra describes the ekatva-vibhakta ātmā to help one attain samyagdarśana (self-realisation). If a mithyādr̥ṣṭi person starts experiencing rāga-dveṣa then by subordinating rāga-dveṣa from the person, meaning making them vibhakta from the person, that which remains is the parama pāriṇāmika bhāva. One has to do ekatva with it.

This is the essence of the Samayasāra. Subject to vairagya and other eligibility criteria, this is how one attains samyagdarśana — oneness with the parama pāriṇāmika bhāva and distinctness with the vibhāva. Being vibhakta from something does not imply separation from it. It simply means that a particular quality or trait is not considered worthy of achieving oneness because it is not a permanent attribute of the soul. One should understand ekatva with the soul's permanent attributes and vibhakta with the soul's impermanent fleeting attributes in this manner.

Notes:

Ekatva — solitariness of the soul, oneness with something

Vibhakta — detached, unaffected, differentiated or distinguished without being split or separated

Ātmā — the soul, the self

Gauṇa — subordinate, subside

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

Mithyātva — stage of false identity of the self

Dr̥ṣṭi — vision, perception, belief

Mithyādr̥ṣṭi — one with false identity of the self

Rāga — attachment

Dveṣa — aversion

Bhāva — mental disposition, emotion, intent

Parama Pāriṇāmika Bhāva — the pure manifestation of the soul, which is its sovereign fundamental attribute, and hence permanent and unchangeable

Vibhāva — false/misguided/deluded mental disposition, emotion, intent

Trikāla Svarūpa — permanent attribute

Kṣaṇika Svarūpa — impermanent fleeting attribute

20. The wise ones must understand that if even single drop of poison were to fall inside a vessel containing kheer, that kheer cannot be eaten. Similarly, if the path of adhyātma is diluted by even an iota of falsehood, that path will become as harmful to the seeker as poisoned kheer.
21. Whenever an event takes place, it is through the simultaneous functioning of all five samavāyas. Crediting any one of them in isolation (ekānta) for that event would be mithyātva. It would be samyak to credit all five samavāyas together for that event.

Notes:

Samavāya — set of 5 inherent causes that help an action

achieve completion. Nothing takes place unless all 5 samavāyas come together and function simultaneously

Kāla - time

Svabhāva - nature

Niyati (Prārabdha) - fate

Pūrvakṛta Karmas (Nimitta) - past karmas (catalyst, incidental cause)

Puruṣārtha - effort

22. Question: Are pāpa, puṇya, āsrava, bandha, saṃvara, nirjarā, mokṣa, etc. distinct from the soul as stated in the Samayasāra? Are they not manifestations of the soul?

Answer: Pāpa, puṇya, āsrava, bandha, saṃvara, nirjarā, mokṣa, etc. certainly are specific manifestations of the soul. Manifestation of the soul implies that they are the current disposition of the soul. No dravya exists without its present/current form. So the soul too exists in its current form. It is absolutely imperative that we realise that pāpa, puṇya, āsrava, bandha, saṃvara, nirjarā, mokṣa, etc. reside within the soul because they are manifestations of the soul itself. They are certainly not distinct from the soul. One should understand this without any doubt whatsoever.

The Samayasāra calls pāpa, puṇya, āsrava, bandha, saṃvara, nirjarā, mokṣa, etc. distinct from the soul for a specific purpose - to explain to a mithyādrṣṭi the experience of a samyagdrṣṭi (a self-realised soul). The samyagdrṣṭi has attained oneness with the parama pāriṇāmika bhāva by attaining bhedajñāna from pāpa, puṇya, āsrava, etc. This is the essence of the Samayasāra. Subject to vairagya and other eligibilities of the soul, this is the method of attaining samyagdarśana.

The samyagdrṣṭi achieves oneness with the parama pāriṇāmika bhāva and distinctness from vibhāva, meaning the subordination of vibhāva. Distinctness from vibhāva does not

mean non-acceptance of vibhāva, it means not considering vibhāva to be worthy of oneness as it is not the trikāla svarūpa of the soul. This is how one must understand oneness with the trikāla svarūpa and distinctness from the kṣaṇika svarūpa. This is the essence of the Samayasāra.

Notes

Pāpa — sin, demerit, disabling power, inauspicious disposition

Puṇya — virtue, merit, enabling power, auspicious disposition

Āsrava — karmic inflow, which causes further bondage. It is constant in the case of worldly beings

Bandha — the bondage of karmas with the soul

Samvara — the partial cessation of karmic inflow

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

Mokṣa — the total cessation of karmic inflow and total shedding/dissociation of karmas from the soul, eternal bliss, liberation, the highest form of existence, the state of supreme and unending bliss

Parama Pāriṇāmika Bhāva — the pure manifestation of the soul, which is its sovereign fundamental attribute, and hence permanent and unchangeable

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

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

Kṣaṇika Svarūpa — the current/fleeting nature of a substance

Mithyātva — stage of false identity of the self

Samyagdrṣṭi — one who has attained transcendental wisdom, enlightened perception, true insight, self-realisation

Mithyādr̥ṣṭi — one who has false belief of the self identity

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

Vibhāva — mental disposition, emotion, intent

23. Question: As per the Samayasāra, pāpa, puṇya, āsrava, bandha, saṃvara, nirjarā, mokṣa, etc. are distinct from the soul. Then should we not do any puruṣārtha to attain mokṣa?

Answer: The Samayasāra calls pāpa, puṇya, āsrava, bandha, saṃvara, nirjarā, mokṣa, etc. distinct from the soul for a specific purpose - to explain to a mithyādr̥ṣṭi the experience of a samyagdr̥ṣṭi (a self-realised soul). Because in ātmānubhūti the samyagdr̥ṣṭi attains oneness with the parama pāriṇāmika bhāva by attaining bhedajñāna from pāpa, puṇya, āsrava, etc. But just because pāpa, puṇya, āsrava, etc. are distinct from the soul, meaning that they are not a part of the soul, does not mean that we should remain clueless about the right path and wander in saṃsāra as a consequence!

It is our duty to be constantly vigilant against inauspicious dispositions, remain in the auspicious disposition with the objective of attaining the pure disposition, and make the appropriate efforts to achieve ātmaprāpti and then ātmasthīratā. Misguided and ignorant souls suffering from false belief do not understand this and therefore have wandered in saṃsāra since beginningless time. We ought to understand this secret and unceasingly make the appropriate puruṣārtha.

Notes

Pāpa — sin, demerit, disabling power, inauspicious disposition

Puṇya — virtue, merit, enabling power, auspicious disposition

Āsrava — karmic inflow, which causes further bondage. It is constant in the case of worldly beings

Bandha — the bondage of karmas with the soul

Samvara — the partial cessation of karmic inflow

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Mokṣa — the total cessation of karmic inflow and total shedding/dissociation of karmas from the soul, eternal bliss, liberation, the highest form of existence, the state of supreme and unending bliss

Parama Pāriṇāmika Bhāva — the pure manifestation of the soul, which is its sovereign fundamental attribute, and hence permanent and unchangeable

Samyagdrṣṭi — one who has attained transcendental wisdom, enlightened perception, true insight, self-realisation

Mithyādrṣṭi — one who has false belief

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

Vibhāva — false/misguided/deluded mental disposition, emotion, intent

Puruṣārtha — focused goal-oriented efforts

24. Question: What role does paryāya play when seen from the dravya perspective? Is paryāya included in the dravya perspective?

Answer: When we see a person from the dravya perspective, then the paryāya is automatically subsumed or included in the dravya. No substance exists without its present state. It would lose its very existence without its present state. It would cease to be a dravya. Hence, the dravya is always one, intact and indivisible. The notion of a divisible dravya is absurd! It is as real as a flower growing in the sky!

Dravya — substance, real

Paryāya — the constantly changing manifestations of a

substance/the present form of a substance

Dravya Dr̥ṣṭi — the ability to see the true/intrinsic nature of a person or substance

Abheda Dravya — Although we may create nominal divisions in a substance for the purpose of understanding, the substance remains one, undivided. One should not mistakenly consider those nominal divisions to be real. In truth, a dravya remains one - indivisible. It has guṇas, which are unchanging, and paryāyas, which are dynamic and constantly changing. But through it all, the dravya retains its abhedatva (unitariness or oneness).

Ākāśa Kusuma — something that does not exist, cannot exist and has never existed, like a flower growing in the sky

25. Question: What role does a dravya play when seen from the paryāya perspective? Is dravya included in the paryāya perspective?

Answer: When we see a person from the paryāya perspective, the dravya is automatically subsumed or included in the paryāya. A paryāya signifies the present form of a dravya. How could it exist without the dravya itself? It cannot. Hence, the paryāya always belongs to its dravya. It never exists in isolation from the dravya. An isolated paryāya, existing without its dravya, is as real as a flower growing in the sky, it means merely an illusion.

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

Paryāya Dr̥ṣṭi — seeing only the current form/aspect of a person or substance

Dravya — substance, real

Ākāśa Kusuma — something that does not exist, cannot exist and has never existed, like a flower growing in the sky

26. Question: In the Samayasāra, the soul is called the non-doer and Ācārya Haribhadra Sūri states in the Six Padas that the soul is the doer (kartā)! What is the reality?

Answer: Both statements are correct from their perspectives. Those who fail to understand them from the appropriate perspective wrongly believe (from the ekānta point of view) either one or the other statement to be correct. This is a result of their incorrect understanding of nayas (perspectives). In reality, the worldly soul is the doer of its bhāva karmas and its knowledge but the liberated soul is only the doer of its knowledge. The Samayasāra describes the soul as the non-doer to explain the experience of a realised soul. The parama pāriṇāmika bhāva is the core bhāva of the soul and hence it is the ultimate non-doer. Even Ācārya Amṛtacandra wrote in stanza 205 of his Ātmakhyāti commentary on the Samayasāra that the non-realised soul is the doer by rule and the realised soul is the ultimate non-doer by rule. In this manner, the self-realised soul differentiates itself from the doer bhāva and attains oneness with the parama pāriṇāmika bhāva. This is the essence of the 'Samayasāra' and if the soul possesses the vairagya and other qualifying properties, this is the way to achieve samyagdarśana.

Notes:

The Six Padas are:

1. The soul exists 2. It is immortal 3. Is the doer of its karmas 4. It bears the consequences of its karmas 5. Mokṣa exists 6. The way to attain mokṣa exists

Ātmā — the soul, the self

Naya — aspect of reality/viewpoint

Akartā — non-doer, inactive

Kartā — doer

Apekṣā — with regard to, certain perspective

Ekānta — one-sided understanding of the truth, absolutist understanding of the truth

Naya — aspect of reality/viewpoint

Bhāva Karma — mental disposition leading to karmic inflow and bondage

Samyagdrṣṭi — one who has attained transcendental wisdom, enlightened perception, true insight, self-realisation

Ātmajñānī/Ātma Jñānī — one who knows the true self, the self-realised one

Svātmānubhūti — the experience of the self, self-realisation

Parama Pāriṇāmika Bhāva — the pure manifestation of the soul, which is its sovereign fundamental attribute, and hence permanent and unchangeable

Sāmānya Bhāva — core nature/manifestation of the soul, which is its sovereign fundamental attribute, and hence permanent and unchangeable

Ajñānī — one who does not know the true self, the ignorant one

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

27. Question: The Samayasāra advises us to learn the key difference between the soul and causes of āsrava like anger, etc. What is the key difference between them? What do we gain by knowing the difference?

Answer: The true eternal nature of the soul is knowledge, and āsravas like anger, etc., are temporary. They are not the soul's eternal nature. The true eternal nature of the soul is present in all the souls. But āsravas like anger, etc. are not present in all the souls. In other words, āsravas like anger, etc. are the fluctuating dispositions of the soul while its true nature is the

core permanent, eternal nature of the soul. These are the key differences between the soul and āsrava like anger, etc. One who understands them, achieves oneness with its eternal nature provided he possesses vairagya and other qualifying properties. His āsravas like anger, etc. subside automatically and he attains samyagdarśana (self-realisation). This is the benefit of knowing the key difference between the soul and āsrava. This is the very essence of the 'Samayasāra'. This is the method of attaining samyagdarśana provided the soul possesses vairagya and other qualifying properties.

Āsrava — karmic inflow, which causes further bondage. It is constant in the case of worldly beings. Viśeṣāntara — key difference, vital difference

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

Āgantuka Svabhāva — constantly changing/fluctuating manifestation of the soul

Jñāna Svabhāva — the soul's disposition of being the knower

Sāmānya Bhāva — core nature/manifestation of the soul, which is its sovereign fundamental attribute, and hence permanent and unchangeable

Viśeṣa Bhava — constantly changing/fluctuating manifestation of the soul, an attribute of the worldly soul afflicted by delusion, the four passions, the four driving forces, etc.

Samyagdr̥ṣṭi — one who has attained transcendental wisdom, enlightened perception, true insight, self-realisation

Viśeṣāntara — key difference, major difference

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

3. ABOUT THE SAMAYASĀRA

1. In the Samayasāra, it is said that we have heard the story of bondage many times, since eternity and have even narrated it, but the story of the knowledge of the distinction between the soul and non-soul has never been heard. We have either not thought about it at all or have thought about it in the wrong way. This means that our understanding of the truth has been flawed. Some have perceived the soul as pure from a one-sided perspective, while others have perceived it as impure from a one-sided perspective. However, the truth is that the soul is impure from the perspective of paryāya (modifications), but pure from the perspective of dravya (substance). If we don't understand these perspectives, we will not be able to grasp the Samayasāra, and we will not be able to attain self-realisation. This is the story of our eternal journey.
2. The stories of attachment and aversion, eating, geography, bravery, and tales of vice are all stories of karmic bondage. However, if we are sharing knowledge about karmas without the goal of liberation, then that too can be considered a story of bondage. Because if we don't use this knowledge for attaining self-realisation or samyagdarśana, then we cannot escape the cycle of suffering and karma. Therefore, all beings seeking liberation should focus their efforts on self-realisation.
3. The Samayasāra talks about the oneness and differentiation of the soul. This means that with the qualities of detachment and turning towards the true self, one can experience unity with the pure soul, and separation from karmas and the modifications (paryāya) that arise due to karmas. This is the path of self-realisation. However, without the necessary qualifications, even if one attempts this many times, they will not achieve self-realisation and may instead become more perplexed.
4. In the Samayasāra, the other is divided into two parts - the first

being the colour, etc. of pudgala (insentient matter) and the second being the modifications (paryāya) arising due to karmas. When the living being, with the qualities of detachment and self-awareness, separates itself from both of these, it can experience self-realisation. However, without the necessary qualifications, even if one attempts this many times, they will not achieve self-realisation and may instead become more perplexed.

5. In the Samayasāra, the primary focus is on the description of the absolutely pure and certain truth, which is the pure soul. This pure soul is referred to as the true self. The text differentiates this pure soul from the colour, etc. of matter and the modifications (paryāya) arising due to karma. However, without the necessary qualifications, even if one attempts to differentiate between these through mere words, they will not achieve self-realisation and may instead become more perplexed.
6. In the Samayasāra, the primary focus is on the knower, which is the jñāna sāmānya bhāva. Therefore, it is said that it doesn't have the state of indolence occurring in the first to the sixth guṇasthānas (spiritual stages) and the state of non-indolence occurring in the seventh to the fourteenth guṇasthānas. Some people also call it a substance free from modifications (paryāyas). However, the important thing to understand is that because the substance, its qualities, and modifications are inseparable, it is not possible to separate the modifications from the substance. Modifications can be subordinated.
7. In the Samayasāra, the primary focus is on the knower, which is the jñāna sāmānya bhāva. From this perspective, it is said that the soul does not have modifications (paryāya) in jñāna sāmānya bhāva like attachment, etc. However, if someone considers themselves to be completely free from emotions like attachment, etc. from a one-sided perspective, they fall into the

trap of false belief. Therefore, everyone should understand and accept the soul as it is described in the text, in all its complexity, from the doctrine of *anekānta* (non-absolutism/plurality).

8. In the *Samayasāra*, the primary focus is on the knower, which is the *jñāna sāmānya bhāva*, because this knower is the subject of self-realisation. Since there are no modifications (*pariyāya*) in self-realisation, self-realisation is without thought, and this is what is called the pure viewpoint in the *Samayasāra*. The self-realised being, or the enlightened being, is said to have achieved this pure knowledge, which is the subject of pure *nīścaya naya* (absolute viewpoint). Therefore, the enlightened being should take refuge in the *nīścaya naya* and the ignorant being is advised to be instructed by the *vyavahāra naya* (practical viewpoint) because they have not yet achieved the absolute perspective. This is why they cannot take refuge in absolute perspective, and the practical viewpoint is said to be useful for them. Many teachers do not understand this and teach ignorant beings from the absolute perspective.
9. In the *Samayasāra*, the soul is described as being separate from the physical body, karmas, and the modifications (*pariyāyas*) of the living being due to karmas because it is the subject of self experience. The physical body and karma are always separate from the soul, but the modifications caused by karmas are present in the living being. Since these modifications are not the eternal nature of the living being, it is said that these modifications are not part of the living being from this perspective. This is said from the perspective of the enlightened being. If an ignorant being starts saying and believing this without experiencing it, it would be a great delusion. It is very important to understand this.
10. *Pudgala* karmas are the cause of a being's modifications (*pariyāyas*), not their *sāmānya bhāva*. The essence of the *Samayasāra* is the *jñāna sāmānya bhāva*, which is the pure

soul. In the Samayasāra, all modifications of a living being are said to be non-self because it is only by differentiating from them the jñāna sāmānya bhāva can be experienced as the pure soul. The Samayasāra primarily describes the enlightened being who experiences this jñāna sāmānya bhāva. Therefore, even the context of the doer and deeds is considered only from the perspective of the substance (dravya), the doer and deeds of the modifications are not discussed. The instrumental cause is not accepted as the doer.

11. Karmas are made up of physical elements, so they are insentient. The modifications (paryāyas) caused by karmas are the transformations of the soul, so they are sentient. Nokarmas, such as the body, wife, children, family, home, and wealth, which a living being receives due to karma, can be inert, conscious, or a mix. When self-realisation occurs, one experiences the pure soul beyond these three. Without self-realisation, if someone intellectually considers themselves to be the pure soul, they are deluded and think they are enlightened (samyagdr̥ṣṭi). In reality, they are merely experiencing an illusion of the absolute viewpoint (niścayābhāsa), not actual self-realisation. Therefore, all seekers should first acquire the qualifications of detachment and self-control, etc. and make an effort to turn their attention towards the self, rather than trying to intellectually consider themselves as the pure soul. Otherwise, they will remain in a state of niścayābhāsa.
12. When a living being experiences self-realisation, they experience the sāmānya bhāva, which is the pure soul. At that time, their sense of oneness is established with the pure soul. At the time of self-realisation, this sense of oneness is as an experience, but later, as long as the correct perception remains, it becomes a memory. In this way, the being's sense of "I" is sometimes experience and sometimes memory. When the

sense of 'I' becomes memory, the living being becomes knower of the modifications (paryāyas). Such a being is called a 'knower' (jñātā). If someone artificially claims to be a 'knower' or meditates artificially as 'knower' without experiencing self realisation, it is merely their delusion.

13. When a jīva, without the realisation of the soul, artificially considers themselves a jñātā-draṣṭā (knower-seer) or meditates on being an artificial jñātā-draṣṭā, they are called a paryāya-mūḍha mithyā-dṛṣṭi. This is because the paryāya mūḍha mithyā-dṛṣṭi experiences only the paryāya and not the dravya. In reality, if such an ignorant being wishes to progress on the spiritual path, they should not remain indifferent to their current transformation but strive to align it with the true dharma. For example, when we get a fever, we do not remain mere jñātā-draṣṭā, but we treat it. Similarly, an ignorant being should not remain indifferent to their paryāya but should treat it realistically in line with the spiritual path.

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

Paryāya-mūḍha mithyā-dṛṣṭi — a false believer/deluded person who believes only in his current paryāya/transient self/current manifestation/present form and is unaware of his eternal form

14. All worldly beings receive their circumstances according to their karmas, and thus, they are dependent on circumstances beyond their control. However, they are free to choose their responses. This freedom enables souls to attain liberation. To achieve liberation, a soul can effectively align its state with the spiritual path through practices such as dvādaśabhāvanā (twelve reflections), caturbhāvanā (four reflections), Thank you! Welcome!, and similar methods. In this way, even the ignorant should not remain indifferent to their paryāya (the

constantly changing present form of a substance) but should apply the appropriate spiritual remedy to align with the spiritual path. One should avoid being deluded by thinking, “I am merely a jñātā-draṣṭā (knower-seer).”

15. Many people practise or meditate on remaining artificially as the jñātā-draṣṭā (knower-seer). However, they are unaware that without self-realisation, a false believer experiences only transient states and not the true self. That is why the Samayasāra describes the ignorant as the kartā (doer) and the enlightened as the akartā (non-doer). When the ignorant are doers of transient states, how can they truly become the knower-seer of those states? They simply cannot. Therefore, for the ignorant, the practice of being the artificial knower-seer leads to delusion, preventing them from effectively aligning their state with the spiritual path. Instead, they remain ensnared in delusion.
16. Without ātmānubhūti (experience of the self), a mithyādrṣṭi (false believer) experiences only paryāya and thus becomes the kartā (doer) of the paryāya. In contrast, the jñānī (enlightened one) experiences only the śuddhātmā (pure self), and their sense of 'I' remains rooted in that śuddhātmā. They remain merely the jñātā-draṣṭā (knower-seer) of the paryāya, not the kartā. Consequently, the jñānī naturally maintains the state of the jñātā-draṣṭā. Therefore, the mithyādrṣṭi should not focus on artificially practising to become the jñātā-draṣṭā but should instead strive to cultivate qualities like vairāgya (detachment) that lead to ātmānubhūti. This effort will turn them towards the ātmā, enabling them to attain ātmānubhūti.
17. Because the jñānī's (enlightened one's) sense of 'I' is solely rooted in the śuddhātmā (pure self), they are the jñātā-draṣṭā (knower-seer) of states but not the kartā (doer) of them. Therefore, it is said that the jñānī does not experience bandha (bondage) since their sense of 'I' is not bound by the states of

bandha. The jñānī is only the jñātā-draṣṭā of the states and not their kartā. In contrast, the mithyādrṣṭi (false believer) experiences only paryāya (transient states), so their sense of 'I' is also immersed in those states. Consequently, they become the kartā of the paryāya, and thus, they are also the kartā of bandha (bondage).

18. Through my countless errors across time immemorial, I have wandered endlessly in the cycle of birth and death. Never in this vast eternity have I used my freedom to uplift my soul. Thus, it is clear that I alone bear responsibility for both my bondage to this world and my potential liberation. With this realisation, all seekers should endeavour to cultivate vairāgya (detachment) and the other necessary virtues, turning inward to attain ātmānubhūti (self-realisation).
19. The jñānī (enlightened one) is esteemed only for remaining in the śuddha bhāva (pure state), meaning the pure self. However, until they can remain in that śuddhabhāva, they exist in the śubha bhāva (auspicious state). In contrast, the mithyādrṣṭi (ignorant one) has not yet experienced the śuddha bhāva but should still aim for it as their goal. Until they attain the śuddha bhāva, they must remain in the śubha bhāva. Due to a lack of this understanding, many ignorant beings mistakenly equate the auspicious and inauspicious, enjoying the inauspicious without regret, which leads them to wander endlessly in the cycle of transmigration.
20. In his commentary on the Samayasāra, Ācārya Amṛtacandra explains that in the absence of self-knowledge, faith in the śuddhātmā (pure self) is akin to faith in the horns of a donkey, making it mere intellectual imagination rather than true faith. As a result, self-realisation is not achieved, and the attainment of the desired self remains elusive. Despite this, many teachers instruct the ignorant to simply intellectually believe "I am the śuddhātmā," or to engage in chanting, affirmations, or

deliberations to that effect. Without the qualities of vairāgya (detachment) and other prerequisites, and without turning towards the self, self-realisation (ātmānubhūti) cannot be achieved, as the soul remains a bahirātmā (deluded, outward looking, identifying with the body) and thus cannot experience the self.

21. Until a soul attains self-knowledge, it only has a verbal understanding of the śuddhātmā (pure self), not an experiential one. Though many may acquire the verbal knowledge of the śuddhātmā, without experiential knowledge, they do not enter the path to liberation. Verbal knowledge can often deceive, making one feel as though they have realised the self, while in reality, they remain in a state of niścayābhāsa (one-sided understanding of the niścaya naya).
22. What the souls engrossed in saṃsāra (worldly existence) regard as sukha (deluded happiness) is, in fact, duḥkha (suffering), as even that sukhābhāsa (apparent happiness) is intertwined with duḥkha (suffering). While experiencing such sukha (happiness), there is the duḥkha (suffering) of restlessness, followed by the duḥkha (suffering) of its absence, and in future, the duḥkha (suffering) resulting from the sins accumulated while indulging in that sukha (happiness). How can we call such sukha (happiness) true happiness? We cannot. Therefore, all seekers must pursue the quest for true sukha (happiness). To do so, they must first strive for ātma sanmukhatā (self-orientation) with qualities like vairāgya (detachment), which will lead to ātmānubhūti (self realisation) and true happiness.
23. Just as a deer chases after a marīcikā (mirage), we too have been pursuing sukhābhāsa (the illusion of happiness), mistaking it for true sukha (happiness), from time immemorial. As a result, we have found ourselves in the ananta duḥkhamaya saṃsāra (boundless realm of suffering that is this

world). Therefore, we must now recognise this sukhābhāsa, cease our pursuit of it, and seek true sukha. For this, we must first strive to attain ātmā (the self) through vairāgya (detachment) and other virtues, so that we may experience ātmānubhūti (self-realisation) and genuine sukha (happiness).

24. Jñāna-darśana (knowing and seeing) are the defining characteristics of the ātmā (soul); however, the act of knowing and seeing only occurs in the viśeṣa bhāva (paryāya) of the soul, not in its sāmānya bhāva (dravya). Ātmānubhūti (self-realisation) pertains only to the sāmānya bhāva, not to the viśeṣa bhāva. Therefore, the śuddhātmā described in the Samayasāra is termed aliṅga grāhya (unperceivable by external signs), because the Samayasāra primarily discusses the śuddhātmā which is the subject of self-realisation as a soul.
25. Although the jīva (soul) and the body are ekakṣetrāvagāha (occupy the same space), they are not identical. They remain together only for a certain period, not indefinitely. Even in the case of abhavya (eternally incapable of attaining liberation) souls, the body's pudgala (matter) changes continuously, so they do not become truly one and undivided, meaning they never become the same entity.
26. There has been an eternal relationship between the jīva (soul) and pudgala (matter); hence, in certain scriptures, the jīva (soul) is referred to as kathañcit rūpī (having form to some extent). If the jīva (soul) were entirely formless (arūpī), how could it have had an eternal bond with matter (pudgala)? In light of this eternal bond, the jīva (soul) is called kathañcit rūpī (having form to some extent) and kathañcit arūpī (formless to some extent). Understanding this is crucial.
27. The classifications of the jīva (soul), such as ekendriyādi (one sensed beings and others), bādara-sūkṣma (gross and subtle), paryāpta-aparyāpta (complete and incomplete), etc., pertain only to the specific state (viśeṣabhāva) of the soul. These

describe the current condition, movement, and so on of the jīva (soul). However, these distinctions are not relevant to the subject of ātmānubhūti (self-realisation), as the realised soul (jñānī) exists in the core state or substance (sāmānya bhāva), not in the present state or mode (viśeṣa bhāva). Thus, the Samayasāra states that these classifications are not attributes of the soul, as the text primarily describes soul as śuddhātmā, the subject of the experience of the realised soul.

28. The Samayasāra explains that the guṇasthāna (spiritual stages) arise from the influence of paudgalika mohanīya karma (material deluding karma); therefore, how could the guṇasthāna be the jīva (soul)? Since they are the effects of unconscious karma, they too must be unconscious. The soul (jīva) has a nimitta-naimittika (auxiliary) relationship with paudgalika mohanīya karma, not a cause-effect relationship. When the soul transforms through its own capability into the various stages of guṇasthāna, the paudgalika mohanīya karma becomes an auxiliary. However, since the guṇasthāna represents a specific state (viśeṣabhāva), it does not pertain to the śuddhātmā as experienced by the realised soul, which remains in the core state or substance (sāmānya bhāva). Thus, the Samayasāra asserts that the guṇasthāna is not the soul, as the text focuses on the soul as śuddhātmā, the subject of the experience of the realised soul.
29. The Samayasāra teaches that as long as the jīva (soul) does not realise the distinction between the soul and āsrava (inflow of karmic matter), it remains ignorant and continues engaging in activities like anger, etc. which invites the inflow of karma (āsrava). Although we have often understood the difference between the ātman (soul) and āsrava (inflow of karma) intellectually through words, we have not realised this distinction through the experience of the realised soul, which is why we have been wandering in the world from time

immemorial. If mere intellectual verbal understanding of the difference between the soul (ātman) and āsrava (inflow of karma) could liberate us, we would have attained liberation by now. To truly understand this distinction through experience, we must first strive for ātma-sanmukhatā (self-orientation) with the qualities of vairāgya (detachment), which will lead to ātmānubhūti (self-realisation) and free us from the inflow of karmas like anger, etc.

30. According to the vyavahāra naya (practical viewpoint), the Lord has prescribed four shelters: the Arihantas, Siddhas, Sādhus, and true Dharma. From the niścaya naya (ultimate perspective), the only refuge for one who has attained self-realisation is their pure soul. Many people consider puṇya (merit) to be Dharma, but merit alone, without the goal of self-realisation, cannot free a soul from the cycle of birth and death. Therefore, we cannot consider merit a refuge. However, merit bound with the goal of self-realisation can certainly assist on the path to liberation.
31. From time immemorial, the jīva (soul) has had a steep chasm on one side and the palace of liberation on the other. Due to the steep slope towards the chasm, the soul has fallen into the pit of saṃsāra (worldly existence) and has suffered boundless misery. Now the soul must decide what it truly desires. On one side, there is endless suffering, and on the other, boundless happiness. The soul has always sought happiness, but it has continuously strived only for worldly gains, resulting in endless suffering. To escape from this cycle of suffering, one must first understand the true nature of the world, remove external attachment, and strive for ātmānubhūti (self-realisation) through vairāgya (detachment).
32. Since time immemorial, living beings have sought happiness outside themselves. But how can the soul's happiness exist outside the soul? Just as the musk deer searches for the musk

outside itself, the living being seeks the happiness that resides within it, outside. When a dog chews a bone, the bone pricks its palate, causing its own blood to come out — but the dog thinks that the blood is coming from the bone, the soul too, since time immemorial, has mistaken inner happiness as coming from external sources and, in chasing these objects, has condemned itself to endless suffering. This is the story of our beginningless existence.

33. The jīva (soul) is inherently conscious, while karmic matter is devoid of consciousness. Yet, from time immemorial, a nimitta-naimittika sambandha (auxiliary relationship) has existed between the two. Though karmas cannot strip the soul of its consciousness, they do act as an auxiliary cause for its perpetual suffering or half-dead condition. This has been the case since eternity. Karmas represent the past states of the soul, and these states, clouded by ignorance, perpetuate the soul's suffering. Therefore, instead of attributing blame to karmas, the soul must intensify its efforts in following the Satya Dharma—the true path—which serves as the remedy for liberation from suffering.
34. The effect always mirrors its cause—just as jewellery is golden when crafted from gold and iron when forged from iron. Likewise, every state of knowledge is inherently permeated with knowledge. However, it is the distorted perception of the ignorant that causes even knowledge to lead to actions resulting in endless suffering in the future out of ignorance.
35. Ātmānubhūti (self-realisation) resides within the realm of sāmānya bhāva (the essential, unchanging state), free from the constraints of viśeṣa bhāva (individualised, specific states). This elevated state of existence is defined by its liberation from vikalpas (mental dilemmas). Nayas (partial viewpoints) arise only within the framework of vikalpas and hold no sway in the nirvikalpa avasthā (the untroubled state of a fully realised

soul). In this way, ātmānubhūti transcends the limitations of both vikalpas and nayas, offering a direct experience of the pure self.

36. Pāpa (sin) and puṇya (merit) are considered equal from certain perspectives, as illustrated in the Samayasāra. From the viewpoint of āsrava (influx of karmic matter), both pāpa and puṇya are similar, as each involves the inflow of karmas. Likewise, from the standpoint of bondage, both bind the soul, preventing its liberation. Both obstruct the soul's inherent purity and stability, making them equal in this regard as well. Neither pāpa nor puṇya reflects the soul's eternal nature, rendering them both unworthy of pursuit. However, if one misunderstands this principle and regards pāpa and puṇya as identical, choosing to dwell in pāpa while neglecting puṇya, they invite endless suffering. It is this misconception that perpetuates the soul's eternal cycle of misery.
37. Due to misinterpretation some people mistakenly believe that the Samayasāra's depiction of the jñānī (self-realised person) applies to beings in the seventh guṇasthāna. They should reflect on why Ācārya Kundakunda would describe a samayaḡdrṣṭi (a right-believer in the fourth stage) as ignorant. Therefore, whenever Samayasāra speaks of the enlightened soul, it refers to those in the higher guṇasthānas—specifically the fourth and above.
38. Due to misinterpretation some people mistakenly equate śuddhopayoga (the pure disposition of the soul) with śukla dhyāna, which can only manifest from the eighth guṇasthāna onwards. In truth, śuddhopayoga is samyak jñāna (right knowledge), and it arises in a seeker from the fourth guṇasthāna and higher during ātmānubhūti (self-realisation).
39. Preachers who deliver discourses on the Samayasāra usually describe and explain the Samayasārarūpī dhyeya (the objective of the text) quite well. However, they are often

unaware of or do not explain the path to attain that objective. This is because when any mumukṣu (aspirant for liberation) attains the necessary qualifications like vairāgya (detachment), etc., and destroys desires, turning towards the self, then ātmānubhūti (self-realisation) is achieved effortlessly. This is the method to attain Samayasāra, that is, to attain samyagdarśana (enlightened perception).

40. Due to misinterpretation many people mistakenly believe that the svasamaya jīva (self-realised being) described in the Samayasāra refers to a being in the seventh stage of spiritual development (saptama guṇasthāna). This misunderstanding arises because the Samayasāra refers to the svasamaya jīva as possessing jñāna (knowledge), darśana (perception), and cāritra (conduct). However, the text refers to the sāmānya bhāva (the common state of the soul) rather than the viśeṣa bhāva (specific state or individual manifestation). In the Samayasāra, the sāmānya bhāva—the dravyātmā (substance of the soul)—is regarded as the true ātmā (self), which inherently possesses all qualities (guṇas), including the primary ones of jñāna, darśana, and cāritra.

The svasamaya jīva is described as experiencing these three main qualities, and any being situated in that dravyātmā is thus referred to as a svasamaya jīva. Therefore, this term applies to beings in the fourth stage of spiritual development and beyond (caturthādiguṇasthāna). Moreover, the Samayasāra consistently describes the svasamaya jīva as a jñānī (knower), and it is inconceivable that Ācārya Kundakunda would describe a being in the fourth stage as ajñānī (ignorant).

Thus, whenever the Samayasāra refers to a jñānī or svasamaya jīva, it should be understood as referring to a being situated in the fourth guṇasthāna or higher stages of spiritual development.

41. In the seventh verse of the Samayasāra, it is stated that the śuddha-jñāyaka bhāva (pure consciousness) is devoid of jñāna (knowledge), darśana (perception), and cāritra (conduct). In essence, however, the śuddha-jñāyaka bhāva is the subject of the jñānī's (enlightened being's) direct experience (anubhūti). This state represents the jñāna-sāmānya-bhāva (core consciousness), the paramapāriṇāmika-bhāva (pure consciousness), and the dravyātmā (pure soul). In this condition, all paryāyas (ever-changing states of a substance) are subsumed, and the distinctions made under the vyavahāra naya (practical viewpoint) cease to exist. Yet, all the guṇas (attributes) remain inherently present within. Therefore, a jīva (individual self) who has attained the caturthādi-guṇa-sthāna (the fourth stage of spiritual development and above) experiences the śuddhātmā (pure self) and is referred to as the sva-samaya-jīva (self-realised being), having attained samyak-dṛṣṭi (enlightened perception or self-realisation).

THE PATH OF INNER REALISATION

True self-experience begins only when the soul turns inward—ātmasammukha—a state attainable through deep detachment and spiritual preparedness. Once inwardly oriented, the soul's sense of 'I' aligns with its true nature: pure, undisturbed awareness. Only such a being is rightly called saṁyagdr̥ṣṭī—one who truly sees.

In the absence of detachment, the soul remains outward-facing; absorbed in the illusion that happiness lies in external objects or others. Chasing these illusions, it becomes bound by attachment, mistaking the fleeting for the eternal.

But those who seek unbroken, eternal joy—free from disturbance—must realise that such bliss lies only in ātmānubhūti (self-experience). Without it, the path to liberation does not begin; and without self-realisation, liberation remains beyond reach.

To cultivate this inner orientation, one must practise detachment through meditative reflections—dvādaśa bhāvanā, catuṣka bhāvanā, dharmadhyāna—and, above all, honest self-inquiry.

Ask yourself:

- *What do I truly cherish?*
- *To whom or what am I still attached to?*
- *What strong desires still govern me?*
- *What can I not live without?*

Such questions reveal the extent of one's outwardness. The path to ātmānubhūti lies in transforming this outward gaze into inward awareness—through steady reflection, practice, and the persistent turning of one's intention toward the Self.

- Jayesh Mohanlal Sheth

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MAITRĪ 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 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 saṃyagdarśana in your life
which will culminate in Siddhatva (liberation),
which is eternal bliss free from any obstruction.*

JSBN



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