



SATYA DHARMA PRAVESHIKA

(1 to 500)

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*.

This is the only way to attain *samyagdarśana* (the right identity of the true self).

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NAMASKĀRA MAHĀMANTRA

Ṇamo Arihamtāṇaṃ

Obeisance to all the Tirtha?karas and Arihanta Bhagavantas of the past, present, and future.

Ṇamo Siddhāṇaṃ

Obeisance to all the Siddha Bhagavantas.

Ṇamo Āiriyāṇaṃ

Obeisance to all the Ga?adharas and Acaryas of the past, present, and future.

Ṇamo Uvajjhāyāṇaṃ

Obeisance to all the Upadhyayas of the past, present, and future.

Ṇamo Loye Savva Sāhuṇaṃ

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

eso paṃca ṇamoyāro

These five namaskaras

savva pāvappa ṇasaṇo

destroy all sins.

maṃgalāṇaṃ ca savvesiṃ

Among all that is auspicious,

paḍhamāṃ havai maṃgalāṃ

this mantra is the most auspicious.

PAÑCAPARAMEṢṬHĪ VANDANA ŚLOKA

Stanza for the veneration of the Five Supremely Auspicious Entities

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

SATYA DHARMA PRAVESHIKA

ENGLISH

1 TO 500

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. This is the only way to attain samyagdarśana (the right identity of the true self).

Dedicated to
Mother – Respected Kantaben Mohanlal Sheth
Father – Respected Mohanlal Nanchand Sheth
Brother – Rashmin Mohanlal Sheth

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Satya Dharma Praveshika

1. Since beginningless time, because of false understanding and out of the enthusiasm to accomplish something, we have largely worked on shedding conduct-deluding karmas. And never bothered about shedding perception-deluding karmas, which are the primary cause for increasing our stay in saṃsāra. This is why we are stuck in saṃsāra even today.

Note:

Perception-deluding karmas prevent recognition and knowledge of Satya Dharma

2. First and foremost, we need to come to our senses and work on appropriately removing our perception-deluding karmas, using the method outlined in ‘Samyagdarśan Ki Vidhi’ to attain self-realisation.

Note:

‘Samyagdarśan Ki Vidhi’ is available in the downloads section of www.jayeshsheth.com

3. Puṇya gives birth to circumstances conducive to practising dharma. But interest in dharma is the result of puṇyānubandhī puṇya. The puṇyas that do not inspire you on the path of dharma are pāpānubandhī puṇyas.

Note:

Puṇya — virtue, merit, enabling power

Pāpa — sin, demerit, disabling power

Puṇyānubandhī Puṇya — Puṇya that enables one to do good deeds while enjoying puṇya

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

Puṇyānubandhī Pāpa — Pāpa that results in good deeds while suffering pāpa

Pāpānubandhī Pāpa — Pāpa that results in bad deeds while suffering pāpa

4. We must always bear in mind that the desire to hurt others shall most certainly cause us grief in future.

5. Satya Dharma depends on our disposition. Hence, we must always keep a watch on our disposition. It is our disposition which causes us unending rebirths, meaning unending grief.

6. If upon examining our disposition, we find that we are inclined towards sensual pleasure, we must quickly cure this tendency by reflecting upon the 12 bhāvanās (contemplations). Else, those dispositions shall cause us endless grief in the future by resulting in endless rebirths.

Note:

For 12 Bhāvanās refer to ‘Key to Happiness’ or ‘Sukhi Honeki Chabi’ or ‘Sukhi Thavani Chavi’ or ‘Samyagdarśan ki Vidhi’ or ‘Samyagdarśan ni Rit’ from the downloads section of www.jayeshsheth.com

7. If upon examining our disposition, we find that we remain angry with some people, we must quickly cure this tendency by reflecting upon the 4 bhāvanās (contemplations) and the ‘Thank You Welcome Method’. Else, those dispositions shall cause us endless grief in the future by causing endless rebirths.

Note:

For 12 Bhāvanās refer to ‘Key to Happiness’ or ‘Sukhi Honeki Chabi’ or ‘Sukhi Thavani Chavi’ or ‘Samyagdarśan ki Vidhi’ or ‘Samyagdarśan ni Rit’ from the downloads section of www.jayeshsheth.com

8. If upon examining our disposition, we find that we are more inclined toward other things than towards dharma, we must quickly cure this tendency by reflecting upon the 12 bhāvanās

(contemplations). Else, those dispositions shall cause us endless grief in the future by causing endless rebirths.

Note:

For 12 Bhāvanās refer to 'Key to Happiness' or 'Sukhi Honeki Chabi' or 'Sukhi Thavani Chavi' or 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

9. If upon examining our disposition, we find that we are conceited about our looks, status, prestige or wealth, we must quickly cure this tendency by reflecting upon the 12 bhāvanās (contemplations). Else, those dispositions shall cause us endless grief in the future by causing endless rebirths.

Note:

For 12 Bhāvanās refer to 'Key to Happiness' or 'Sukhi Honeki Chabi' or 'Sukhi Thavani Chavi' or 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

10. If upon examining our disposition, we find that we only see faults in others and find no goodness in them, we must quickly cure this tendency by reflecting upon the 12 & 4 bhāvanās (contemplations). Else, those dispositions shall cause us endless grief in the future by causing endless rebirths.

Note:

For 12 & 4 Bhāvanās refer to 'Key to Happiness' or 'Sukhi Honeki Chabi' or 'Sukhi Thavani Chavi' or 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

11. If upon examining our disposition, we find that we are envious of others' success, we must quickly cure this tendency by reflecting upon the Universal Law. Else, those dispositions shall cause us endless grief in the future by causing endless rebirths.

Note:

For Universal Law in Hindi, Gujarati or English go to the Downloads section of the website mentioned below.

12. If upon examining our disposition, we find that we focus on making more money than we need, we must quickly cure this tendency by reflecting upon the 12 bhāvanās (contemplations). Else, those dispositions shall cause us endless grief in the future by causing endless rebirths.

Note:

For 12 Bhāvanās refer to 'Key to Happiness' or 'Sukhi Honeki Chabi' or 'Sukhi Thavani Chavi' or 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

13. If upon examining our disposition, we find that we wish to steal from others, we must quickly cure this tendency by reflecting upon the Universal Law. Else, those dispositions shall cause us endless grief in the future by causing endless rebirths.

Note:

For Universal Law in Hindi, Gujarati or English go to the Downloads section of the website mentioned below.

14. If upon examining our disposition, we find that we do not consider the disease of transmigration to be a terrible form of incarceration, we must quickly cure this tendency by reflecting upon the 12

bhāvanās (contemplations). Else, those dispositions shall cause us endless grief in the future by causing endless rebirths.

Note:

For 12 Bhāvanās refer to 'Key to Happiness' or 'Sukhi Honeki Chabi' or 'Sukhi Thavani Chavi' or 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

15. If upon examining our disposition, we find that we are obsessed with eating more and more, we must quickly cure this tendency by reflecting upon the 12 bhāvanās (contemplations). Else, those dispositions shall cause us endless grief in the future by causing endless rebirths.

Note:

For 12 Bhāvanās refer to 'Key to Happiness' or 'Sukhi Honeki Chabi' or 'Sukhi Thavani Chavi' or 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

16. If upon examining our disposition, we find that we want to eat or drink things that are harmful to our health, we must quickly cure this tendency by reflecting upon the 12 bhāvanās (contemplations). Else, those dispositions shall cause us endless grief in the future by causing endless rebirths.

Note:

For 12 Bhāvanās refer to 'Key to Happiness' or 'Sukhi Honeki Chabi' or 'Sukhi Thavani Chavi' or 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

17. One who truly seeks happiness ought to read the chapter 'Samyagdarśan ke liye योग्याता' from the book 'Samyagdarśana Ki Vidhi' because once you become capable of attaining it, samyagdarśana is very accessible. And samyagdarśana is the gateway to unending bliss.

18. Most people are so worried about the past and the future that they cannot make the best use of the present. He who has attained self-realisation can experience the self in the present and therefore makes his present beautiful. His future, of course, is endlessly blissful.

19. There are two types of delusion — Deluded Conduct and Deluded Perception. Deluded Conduct is relatively less painful. Deluded Perception is the gateway to endless sorrow. And there is one way to protect oneself from Deluded Perception — Experiencing the self, or Samyagdarśana.

20. We must keep checking our disposition every hour, or every couple of hours. We must try to ensure that we have the right disposition. This is the easiest way to retain awareness which is essential for attaining oneness with the true self.

21. We get wealth, home, family, health, etc. as per our destiny. And the best way to create your destiny has been explained in the book 'Sukhi Hone Ki Chabi'/'Key to Happiness'.

22. As long as we continue to look outwards for happiness, we shall not find happiness either in present or in future. In fact, by looking outwards for happiness, we are only ensuring that our endless future shall be full of unending sorrow.

23. By reading well or earning impressive qualifications from the University, we deliver great lectures for the sake of promulgating dharma. But if we do not transform our life and attain samyagdarśana, those qualifications cannot lead us to salvation.

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24. As long as we are partial to an individual or a sect, we cannot attain Satya Dharma, which is impartial. Our partiality shall ensure that we take several births in that sect or tradition.
25. On reading the scriptures or listening to discourses we start thinking of ourselves to be transcendental souls and therefore free from the bondage of karma. This is how we have deceived ourselves endlessly since time immemorial. In this birth, my goal is to ensure that I do not deceive myself and that I do not consider myself to be a transcendental soul till the time I really experience my transcendental soul.
26. The realised soul spontaneously feels compassion for all souls. But out of habit, most people suspect this spontaneous compassion and assume that there is some vested interest behind it. Such thinking does not harm the realised soul. But it does harm those who think in this manner. Hence, we should be careful about this. And avoid this kind of thinking.
27. The primary requirements for attaining self-realisation are — ethical conduct, straightforwardness, not eating what is inappropriate, giving up the seven vices and the unwavering desire for liberation.
28. Since beginningless time, we have practised dharma as we pleased. Or as per our incomplete perception. This is why we could never attain Satya Dharma and keep wandering in transmigration even today.
29. Now, we should understand Satya Dharma and follow it with utmost sincerity, not for the sake of impressing others. Only then will we attain salvation.
30. We should learn from our own and others' mistakes and improve ourselves each day.
31. Do not look at the mistakes of others and criticise them because this results in karmic bondage, which leads to great sorrow.
32. Although we worship God, we are unwilling to walk on the path shown by him. We must explore the reason why.
33. When our passions are in subsidence, we fool ourselves into thinking that we have attained dharma which can only be attained through samyagdarśana.
34. Those who dislike sorrow should not sin even in their dreams! Sorrow is the progeny of sin.
35. Because karmic bondage is constant, we must give up sinfulness and remain in an auspicious disposition to aim for self-realisation. If we remain in an inauspicious disposition, we are binding future grief.
36. He who derives great happiness and joy in practising the internal dharma is very near the end of his worldly transmigration.
37. Internal dharma means the desire and willingness to transform oneself as per the teachings of god, and the firm conviction to walk on the path shown by god.
38. Promulgating dharma is great but promulgation cannot be done at the cost of compromising one's ethics.
39. When someone states that punya is avoidable, it is not because he wants people to give up punya and indulge in sin! He simply wants them to realise that punya by itself is not dharma. He

wants them to look beyond puṇya and pursue only one thing — self-realisation. One who seeks self-realisation shall have to remain in the state of auspicious disposition (puṇya).

40. True bliss is that which can be experienced continuously, and of which we never tire. Only when we realise that true bliss lies within and not without shall we commence our search for true bliss.

41. If we were to experience the merest semblance of true bliss, nothing could hold us back from pursuing true bliss and worshipping it.

42. I am here only to give. Unconditionally and without any expectations. By giving we either repay our old loans or create a new deposit. We stand to gain in both situations.

43. Whatever happens, happens for good. This one sentence can make us completely positive.

44. I have to perform my duty to the best of my ability but not expect others to do their best because expectations lead to grief.

45. I have to change myself. This is the only method of qualifying to attain dharma. Trying to change others is futile. We may inspire others for their betterment but we should never pressurise them.

46. Rather than try to alter current circumstances, it is wiser to accept them as they are. It leads to peace.

47. Accept the current situation. Focus all your efforts on attaining self-realisation. Although present circumstances are beyond your control, the future is in your hands. We can determine our future. Hence, our efforts should not be wasted on reacting to circumstances. Instead, we should take action that shall improve our future considerably.

48. All the situations that confront me have arisen as a result of my karmas. Their duration also depends on my karmas.

49. If someone harms me, it is because of my demerits of the past. They are a consequence of my past misdemeanours. I should mentally apologise for having committed them.

50. If something causes you pain, do not blame others. Others are merely the instrumental cause of the pain. Our karmas are the real cause.

51. Consider others (those who cause you pain) to be your benefactors as they have freed you from your past sins. Thank them in your heart. By doing this, you will feel no anger or resentment towards them.

52. If someone cleans our home, we feel gratitude towards him. Similarly, if someone cleans our soul of karmic dirt, we should feel grateful to him.

53. Thus, keep helping your soul by using 'Thank You! Welcome!' One who does this shall lead a regret-free life. He shall inhabit the 'No Complaint Zone'.

54. Inhabiting the 'No Complaint Zone' means that one has no complaints, no regrets and no grudges for others. Because whatever has happened to one is the result of one's past karmas. Hence, if one has to blame someone, one should blame oneself. Not anyone else.

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55. All your emotions and feelings towards other living beings in the universe should only fall under the categories of maitrī, pramoda, karuṇā and mādhyaṣṭhya. Else, your emotions and feelings shall become the cause of karmic bondage.

Note:

Maitrī — Universal Friendship: It shall protect my happiness by not creating enmity with others. Wanting the welfare of others shall ensure my welfare.

Pramoda — Admiration: By admiring others' virtues I shall imbibe them.

Karuṇā — Compassion: Compassion for sinners because they are unaware of the Universal Law.

Mādhyaṣṭhya — Indifference or no response: When anyone hurts me, I shall stay calm and contemplate upon 'Thank you! Welcome!' inside my heart. This protects my happiness.

56. Our greatest weakness is that we are constantly trying to change others, trying to make them conform to standards of behaviour set by us. We are extremely unlikely to succeed in changing others.

57. It is easiest to change oneself. Despite that, we never attempt to change ourselves. It is essential to change oneself as per the teachings of dharma to qualify to attain samyaktva.

58. Since beginningless time, we have tried to rule the world, tried to get others to obey our commands. We want the world to run as per our wishes. But we have never tried to change as per the teachings of the Lord. In fact, since beginningless time, we have behaved as we felt like. This uncontrolled behaviour is known as svacchandatā.

59. Since beginningless time, we have loved praise. We are pained by criticism. But we must realise that the criticism and praise, joy and sorrow, likes and dislikes, wealth and poverty, etc. are all governed by karmas. Whether we like them or dislike them makes no difference. All we end up with is āṛta dhyāna and raudra dhyāna.

Note:

Āṛta Dhyāna - saturnine meditation leading to rebirth as an animal

Raudra Dhyāna - impassioned/passionate/wrathful meditation leading to rebirth in hell

60. Since beginningless time, the attainment of Real/Satya Dharma has been extremely rare. We failed to recognise Satya Dharma whenever we came across it. Even when we recognised it, we had no faith in it.

61. Since beginningless time, we fixated upon a particular community, sect, persuasion or cult leader in the name of Satya Dharma. We were convinced that our fixation was Satya Dharma. And thus wasted infinite time and suffered infinite grief.

62. To attain Satya Dharma, it is imperative to constantly practise the affirmation that "I side with the Truth. I side with Goodness."

63. To attain Satya Dharma, one has to always be ready to accept the truth and ready to change accordingly. One cannot attain Satya Dharma without this commitment.

64. Satya Dharma resides in the soul of the self-realised person (knower). It cannot be found outside. It can only be found under the guidance of the knower because only he can help the seeker realise the true nature of the soul. Hence, do not associate Satya Dharma with a particular set of rituals or certain vows, etc. You will have to discover it and manifest it within yourself, following the method explained in "Samyagdarśana Ki Vidhi".

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Note:

Download 'Samyagdarśana Ki Vidhi' or 'Samyagdarśana Ni Rit' from the Downloads section of the website mentioned below.

65. Only he who knows the path of liberation can explain it. The path of liberation is intensive and inaccessible to those immersed in saṃsāra. But it becomes easy when explained by a jñānī (self-realised person).

66. To qualify to attain Satya Dharma, one must possess the following qualities: Ethical livelihood; contentment; giving the least time to earn one's livelihood; giving the most time to study, contemplation, reflection, etc.; eating pure food; renunciation of roots and tubers; compassionate living; not eating after sunset; not eating abhakṣya (inappropriate) food, not beautifying one's body; leading a simple and transparent life; renunciation of luxuries and comforts; renunciation of excessive anger, arrogance, artifice and avarice; deep regret for previous misdeeds, reflecting on the 12 contemplations and 4 contemplations; a deep appreciation of the qualities of the 5 supremely beneficial beings; and perceiving only goodness in others.

67. Satya Dharma is so powerful that even firm conviction in the Satya Dharma ensures that one begins behaving in accordance with its edicts.

68. Behaving in accordance with the edicts of Satya Dharma ensures that one's past karmas start altering. For instance, the demeritorious is transformed into the meritorious, there is a rise in puṇya, a fall in pāpa, etc. There is such upheaval in karmas that at times one who was likely to get hanged for his past misdeeds will very likely get away with a slap on the wrist.

69. Sometimes, even deeply religious people are seen to be suffering from the slings and arrows of misfortune. The suffering of those who follow Satya Dharma is greatly alleviated, to the extent that the most severe punishment is converted to the mildest punishment. Not knowing this fact, we may at times wonder why even the deeply religious have to suffer so much in saṃsāra. Nor do we know that if a person is going to be born in a certain gati, his sins (which would cause him to take birth in another inferior gati), come to fruition immediately to ensure that the religious person's sins are quickly dissipated and he takes birth in a better gati than he would have had otherwise.

70. Since beginningless time, we have taken the vows of asceticism innumerable times, practised the vows and penance endless times, endlessly recited or chanted "I am the soul", "I am the blemishless soul", "I am the Brahma" and "I am the Truth"; but did not attain the truth i.e. Samyagdarśana. Because until and unless the soul qualifies for it, samyaktva cannot be attained. In other words, it is imperative that we first save the soul from the disease of delusion.

71. When overcome by grief, if the seeker deals with the situation in the manner explained in the 'Samyagdarśana Ki Vidhi', by using the Thank you! Welcome! method, he will find tranquillity and peace even in adverse circumstances. Others may think that the seeker is overwhelmed by grief, but in reality, he has used the 'Thank you! Welcome!' method and knows that whatever happens happens for the good. Such a person remains calm and unruffled in the face of the greatest adversity and feels joy within.

Note:

Download 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

72. The most reliable thermometer to measure the extent of the sickness of delusion is the question — What do I like? If the answer is that I like something worldly, I must realise that my illness is very severe and needs to be cured. The cure has been given in the book "Samyagdarśana Ki Vidhi".

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Note:

Download 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

73. Since beginningless time, we have taken the vows of asceticism innumerable times, practised the vows and penance endless times, endlessly recited or chanted "I am the soul", "I am the blemishless soul", "I am the Brahma" and "I am the Truth"; but did not attain the truth i.e. Samyagdarśana. Because all this is Haṭha Yoga. Satya Dharma cannot be attained through Haṭha Yoga. It is attained by following Rāja Yoga, which I have explained in the book "Samyagdarśana Ki Vidhi".

Note:

Download 'Samyagdarśan Ki Vidhi' or 'Samyagdarśan Ni Rit' from the Downloads section of the website mentioned below.

74. Since beginningless time, we have sought dharma outside. But how can the dharma of the self be found outside? We can only gain insightful and accurate directions and pointers from outside. But even to get those, one needs an open mind, deep study of the scriptures, and the ability to glean from the sacred texts only that which benefits our soul.

75. For the upliftment of the soul, do not seek controversial subjects in the scriptures, where only the omniscient lord can discriminate between right and wrong. At all times, retain a neutral point of view and remain firm in your conviction that whatever the omniscient lord has observed is the final truth. Be clear that "What is true is mine. What is good is mine." Always be ready to accept the truth, and be ready to change. These qualities are vitally important if you wish to attain self-realisation.

76. Guidance from and deep commitment towards one who has realised his soul is essential. Because commitment to the teacher ensures that his teachings immediately take effect in our life. In other words, our life rapidly moves in the direction of dharma.

77. No injustice is done to me ever. Whatever happens to me is a consequence of my past deeds - karmas. There is no question of injustice. But this does not give me a license to do injustice to others. I must understand this.

78. With the goal of attaining self-realisation, one must practise indifference to materialism and subsidence of karmas by the method prescribed in the book "Samyagdarśana Ki Vidhi".

Note:

Download 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

79. Realised souls, spending time in the company of realised souls and reading texts composed by realised souls, are all guides for attaining Satya Dharma.

80. All circumstances are momentary. No circumstance is permanent. Hence, it is imperative to give up any sense of identity and possessiveness toward worldly situations.

81. Renunciation means destroying the worldly cravings that reside within ourselves. The external world is less harmful to us than the world of cravings that resides within us. Hence, we must first destroy our inner cravings by constantly reflecting upon the 12 contemplations. Once that is achieved, external renunciation shall certainly come on its own.

Note:

For 12 Bhāvanās refer to 'Key to Happiness' or 'Sukhi Hone ki Chabi' or 'Sukhi Thavani Chavi' or 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

82. Darśana-mohanīya karmas (perception obscuring karmas) result in internal cravings for worldly objects and sensual gratification. Cāritra-mohanīya karmas (conduct-obscuring karmas) result in worldly entanglements. Samyaktva (the fourth guṇasthāna) is attained after perception obscuring karmas depart. Following that, when conduct-obscuring karmas depart, the higher guṇasthānas are achieved. Ties to the external world are destroyed sequentially.

83. All our worldly relations are based on selfishness and are momentary. Hence, we must never get attached to them. But we must fulfil our duty towards everyone, with full dedication. No compromises there.

84. The body is full of impurities. No matter how frequently you bathe it, it becomes impure immediately after bathing. Even freshly laundered clothes become dirty once worn. Moreover, the body is full of crores of dormant diseases. No one knows when one of them may come to fruition. So there is no point in being deluded about the body.

85. The world is full of mental problems, illnesses, and problems due to belongings. There is no happiness in this world. What appears to be happiness is ephemeral and fleeting. It is not true happiness. But this cannot be understood unless delusion decreases. Hence, one who thinks true happiness is found in saṃsāra, should read the book "Samyagdarśana Ki Vidhi" and lessen his/her delusion.

Note:

Download 'Samyagdarśan Ki Vidhi' or 'Samyagdarśan Ni Rit' from the Downloads section of the website mentioned below.

86. Birth as a human being is the rarest of the rare. And possessing all the senses in their entirety, birth in a land where dharma abounds (Ārya Kṣetra), birth in a noble family, and attainment of Satya Dharma are increasingly rare. If we fail to utilise this opportunity to practise dharma, no one can save us from ending up as one-sensed beings. It has been stated that getting out of the cycle of birth as a one-sensed being is even rarer than finding the wish-fulfilling gem.

87. Daily progress is essential. If we are unable to make daily spiritual progress, our spiritual downfall is certain. This is because our emotions are not constant. If there is no rise in them, there will be a fall.

88. There are only two places where the soul resides for infinite time — Mokṣa and Nigoda. In other words, we have only two options. If we do not attain samyagdarśana to attain Mokṣa, we shall end up with the second option, Nigoda which is the default setting for all living beings and can be attained without any effort whatsoever. Hence, we must make sincere and focused efforts to attain Mokṣa, using the method described in "Samyagdarśana Ki Vidhi". We have to decide now, what we want.

Note:

Mokṣa — liberation, the highest form of existence, permanent freedom from the cycle of birth and death, the eternal state of supreme and unending bliss

Nigoda — bondage, the lowest form of existence, the state of absolute gloom, intense sorrow and guaranteed endless pain and suffering

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Download 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

89. Each moment of this human life is precious because lost time does not come back. Hence, we must make the best possible use of each moment. Not a moment should be wasted.

90. I am not the body. I am the soul that resides in the body like God in the temple. I am the real knower who knows and sees with the help of the five senses. As long as I am present, these senses are capable of knowing and seeing. Once I depart from the body (when I die), these very senses will become useless. They cannot know or see in the absence of the soul. In reality, it is the soul that knows and sees, not the senses. This is why the soul is called 'Jñāyaka' or the knower.

91. I (the soul) am the embodiment of sat (existence), cit (consciousness) and ānanda (bliss). Sat means existence, meaning my existence is eternal. Cit means knowing and seeing, meaning my work is to know and see all the time. Ānanda means unending, uninterrupted supra-sensuous bliss, meaning my true nature is that of eternal bliss. Despite the magnificence of our true nature, some people can be seen going crazy and begging for the illusion of happiness. One feels compassion for such people.

92. True joy is independent, eternal, beyond boredom, unmixed with sorrow, unprecedented by sorrow and does not cause further sorrow. Only the soul has this true joy which is its intrinsic nature. Everything else in the world is but an illusion of joy because it is fleeting, dependent on other factors, sullied by sorrow, preceded by sorrow and causes further sorrow.

93. Dharma is lived 24x7. It is practised 24 hours a day, on all 7 days a week. Using the Four Bhāvanās, the Twelve Bhāvanās, and other axioms, one must immerse oneself in the disposition of 'Thank You! Welcome!' constantly, 24x7. Since karmic inflow and bondage are constant, 24x7, dharma must also be practised 24x7. Merely Doing prakṣāla and pūjā, listening to pravacana, and doing sāmāyika, krama, svādhyāya, dhyāna or pratikramaṇa once a day is not enough.

Note:

Bhāvanā - contemplation

Prakṣāla - bathing the image of the divinity

Pūjā - adoration

Pravacana - discourse

Sāmāyika - period of equanimity

Krama - series of rituals

Svādhyāya - self-study

Dhyāna - meditation

Pratikramaṇa - confession

94. For the sake of awareness, we have to keep watching our disposition every hour or every couple of hours. We have to ensure that our disposition remains noble and that we rid ourselves of pāpa karmas through the atonement for our sins, self-criticism and self-censure, etc. We have to guard against repeated sinful behaviour.

95. Whenever we get spare time, we should keep reciting the Ṇamokāra Mantra and ensure that our goal also is to become God.

96. Self-realisation should be the only goal. Constant satsaṅga, looking inwards, observing one's flaws, making sincere and focused efforts to remove one's flaws, etc. are imperative to achieve this. Even scholars struggle to defeat delusion because mere scholarship is insufficient to defeat the demon of delusion.

Note:

Satsaṅga - the company of the true and pure

97. To defeat delusion, vairāgya and other qualities described in "Samyagdarśana Ki Vidhi" are more important than scholarship. In fact, at times, scholarship leads to the birth of or increase in kaṣāya. Hence, it is imperative to remain alert at all times.

Note:

Vairāgya - disinclination toward worldly ties and materialism

Kaṣāya - the 4 passions of anger, arrogance, artifice and avarice

98. In today's world, one who is deeply interested in his soul is truly fortunate.

99. If you want happiness, don't spend your energy looking for happiness. Instead, focus on auspicious emotions for the goal of attaining self-realisation. Happiness will be yours without much effort.

100. When we think well of others or try to do good things for others, our betterment commences spontaneously.

101. Since beginningless time, we have allowed ourselves to be dictated to by the world's perceptions. This is why we have suffered unending misery in this world of sadness.

102. Venerating wisdom and the wise ones results in the suppression-cum-annihilation of knowledge-obstructing karmas. This helps us discern between truth and falsehood and attain self-realisation through suppressing, partly suppressing and partly annihilating, and annihilating delusion-causing karmas.

103. When we fall into the trap of hiding our mistakes or trying to defend and justify them, we attract endless, endless sorrows.

104. We drown in the endless cycle of transmigration for the following reasons: Desires and passions, violence and attachment to material objects, identification with non-self objects, thinking oneself to be the doer of everything, surrendering to external factors, envy, criticising others, hypocrisy, attachment with the body, attachment with wealth, attachment with sensual delectation, āṛta dhyāna (saturnine/sorrowful meditation) and raudra dhyana (angry meditation), strong attachment to what one already possesses, greed for what one does not possess, false understanding of reality, etc. Hence, one has to make strong and focused efforts to save oneself from such causes.

105. Even when the liberation-seeker sins, it is not out of the inner will to sin. Else, he would not be worthy of being called a liberation-seeker.

106. If we allow our minds to dwell on dirty thoughts, our endless future is at risk.

107. A wrong or false understanding of the tenets of truth only results in endless transmigration.

108. Only a correct understanding of the teachings of the Jinās can help us attain self-realisation and eternal bliss.

109. To attain self-realisation, it is imperative to save oneself from the vultures of the senses.

110. When we understand that all living beings are like the Siddhas, there is no space left for arrogance.

111. We want the scholarship that frees us from the sorrows of the world. Only such scholarship should be known as true scholarship.

112. Samyaktva does not require religious scholarship. But Samyaktva does require certain minimum competencies/qualities.

113. When we practise religion, we must check if we are ethical or not. If we are not ethical, we will have to think about our religion. Because one who follows true religion can not be unethical.

114. Whatever we do, we should check the motivation behind it. If our motive is wrong, it becomes imperative that we consider correcting it.

115. We think that we see with our eyes. But our eyes are only the medium. When we look through a window or the windscreen of a car, it is we who are seeing, not the window or the windscreen. Similarly, when we see with our eyes, it is the soul, not the eyes that observe. In reality, I am the soul that sees.

116. There is a thin line that separates uncontrolled behaviour from independence. Hence, we must always take care that we do not promote uncontrolled behaviour in the name of independence.

117. Our generosity does not indicate our wealth. Instead, it indicates our personality and our future.

118. Since beginningless time, we have been suffering misery because we lack true understanding. When our understanding becomes correct (samyak), our present and future both become blissful.

119. The liberation-seeker never wants to get into arguments and debates. He only reflects upon what is essential for the upliftment of his soul, follows it himself without getting involved in any argument and encourages others to do the same.

120. When we misuse our powers, we need to bear in mind that we are ensuring a sorrowful future for ourselves.

121. Fair and just utilisation of our powers not only can make us great but also ensures a blissful present and future.

122. What does Satya Dharma mean? Which dharma does it denote? Satya Dharma means samyagdarśana. Satya Dharma means experiencing one's soul. Satya Dharma means experiencing the true self. Because one cannot enter the path of dharma without experiencing one's soul.

Note:

Samyagdarśana — enlightened perception, true insight

123. Those who have experienced their soul wish to remain immersed in it as long as possible. But as long as they are not able to remain immersed in it continuously, they participate in sensual delectation without wishing to, just as one lives through disease without enjoying it.

124. Of the 18 types of pāpa, the mistaken identity of the self is the worst. To get rid of it, one must try to get rid of the other sins with the emphasis on attaining the experience of the self.

Note:

18 Pāpa — violence, lies, stealing, fornication, possessiveness, anger, arrogance, artifice, avarice, attachment, aversion, quarrel, making false accusations, backbiting, likes & dislikes, criticising others, deceitful lies, the mistaken identity of the self

125. The liberation-seeker must lead a life of modesty. He cannot be a true seeker if he lives shamelessly.

126. Sorrow is a consequence of past sins. When faced with sorrow, the liberation-seeker can take appropriate steps, but without ruffling his disposition and demeanour. Because ruffled disposition certainly results in the bondage of new pāpa karmas which are capable of causing him more sorrow in future.

127. The desire of hiding one's pāpas results in fresh bondage of intense pāpa karmas which are capable of causing us grief in future.

128. The liberation seeker must live honestly with himself. If he is dishonest with himself, then he may have to keep wandering endlessly in this sorrow-filled saṃsāra.

129. Sensuous pleasures cause the inflow of pāpa karmas in those who think of them as a source of happiness. Those pāpa karmas are capable of causing him grief in the future.

130. When we commit pāpas secretly and feel overjoyed that no one knows about our pāpas, the resultant pāpa karmas are capable of giving us much more grief for a very long time because such pāpa karmas are more intense.

131. We should assess whether our sect/tradition is taking us towards the truth by checking our basic disposition.

132. If there is no improvement in our basic disposition, then we need to check whether the doctor (guru) and his prescribed medication (religious practices) are correct or not. Else, we are not taking the prescribed medication correctly.

133. Those who practise dharma because they desire to be reborn as celestial beings may or may not take rebirth as celestial beings. But in future, they may have to spend endless time as one-sensed beings because the scriptures say that most celestial beings residing up to the first and second heavens are reborn as one-sensed beings.

134. Those who practise dharma for seeking self-realisation are reborn as celestial beings without any effort. After attaining self-realisation, they also attain the eternal bliss of liberation.

135. One is reborn as per his karmas. Interest in sensual pleasures leads to the bondage of pāpa karmas and this results in a bad rebirth.

136. Puṇyas are essential for a good rebirth. But to repeatedly get good rebirths and ultimately attain liberation, self-realisation is necessary.

137. Puṇya shall not repeatedly lead to good rebirths if that puṇya is not focused on self-realisation. Transmigration can be ended not by puṇya but by self-realisation.

138. Only puṇya focused on self-realisation can be considered good.

139. When we decide that self-realisation is the only worthy goal and nothing else deserves our focused efforts, our attainment of self-realisation becomes easier.

140. We should read the scriptures the way we look at the mirror, to know what we look like from the inside. We should keep assessing our innermost feelings and start trying to make them conform to the teachings of the scriptures.

141. In all circumstances, one has to retain one's viveka (judiciousness) because, in the absence of viveka, the liberation-seeker could tumble anytime without even realising it.

Note:

Viveka — judiciousness, discernment and awareness

142. Since beginningless time, we have focused all our energies on slyness. Now we should harness all our energies into getting rid of slyness.

143. Ethical conduct alone does not result in self-realisation. For self-realisation, other qualities are equally important.

144. Those who are severe with others must realise that we receive what we give to others. They should ask themselves if they would like to be treated harshly. Once they begin thinking on these lines, their severity shall vanish and their future shall brighten.

145. A self-realised soul is invariably compassionate. But do not think that compassion is the only criterion for self-realisation. Other qualities are also important if one has to achieve self-realisation.

146. One need not be discouraged if one does not attain self-realisation in this birth. All of us have to lay the foundation, sooner or later. Once we start walking on the right path, the destination shall arrive on its own. There is nothing to be disappointed about.

147. We ought to learn something from every person because everyone has some good quality.

148. We must learn from the experience of our elders. Else, we might have to wander in samsara for a long time.

149. Those who seek name and fame and work for this reason only might have to wander in saṃsāra for a long time.

150. Our scriptures state that we took dīkṣā many times but did not attain liberation. This is because we took dīkṣā without self-realisation. And liberation is not possible without self-realisation.

151. The scriptures state that purity is the true nature of the soul. Knowing this, we should make focused efforts to attain this true nature. We should not delude ourselves by believing that we are pure. Nor should we derive pleasure from our delusion.

152. If one starts believing and feeling the bliss of the belief that one is pure without even experiencing the soul, then one is suffering from false belief. And in danger of living in a state where no focused effort is made to attain the experience of the soul. Because if one believes that one is pure and starts deriving pleasure from it, naturally one will not make any focused effort to attain the true nature of the soul.

153. If we start learning from every one, no one can stop us from getting better each day.

154. Since beginningless time, we have heard the teachings of God but never accepted them. This is why we are still wandering in saṃsāra.

155. When we do not succeed at something despite our best efforts, we must accept that failure as predestined and move on. This will save us from āṛta dhyāna (sorrowful meditation).

156. Every living being works toward something. The direction of his efforts determines its future.

157. Every person leaves behind his name and fame in this world. Only his karmas go with him. Hence, focused efforts should be made not for name and fame but the upliftment of the soul.

158. When we laugh at others, we are binding pāpa. Laughing at others can ensure that in future, we are laughed at.

159. Every situation leads either to joy or to sorrow. This causes the inflow and bondage of pāpa. Hence, one should neither feel joy nor sorrow in every situation. One shall accept situations as they are. And use them for the upliftment of one's soul.

160. When one struggles for worldly goals, one binds pāpa. Worldly goals are achieved not through struggle but by puṇya. Hence, one should not struggle for worldly goals but only make appropriate efforts and do focussed efforts for dharma.

161. People consider themselves great when they have acquired great wealth. Wealth is the result of past puṇya. But when we equate wealth with greatness, we acquire fresh pāpa. This pāpa can lead to poverty. Hence, one should not consider oneself to be great if one is rich. Instead, wealth should be used wisely so that it is gained repeatedly.

162. True bliss can only be experienced after self-realisation is acquired through indifference to worldly desires and possessions. All worldly pleasure is nothing but an illusion. He who only seeks worldly pleasures, the very same worldly pleasures become a cause for his suffering.

163. Success depends on puṇya and we think it has come because of our capability. Success does not come only because of capability.

164. He who follows the Satya Dharma gains both convenience and anxiety-free existence (true bliss).

165. We study and get a degree but never think of increasing true insight and spiritual upliftment.

166. We consider loving someone to be bhakti (truly committed spiritual devotion). But when samyak bhakti arises, only love for the soul remains.

167. Man spends all his time trying to accumulate various types of belongings for himself but he is never content. This ailment has been present since beginningless time. One must beware of it.

168. One is constantly focused on one's shortcomings and hence is always miserable. One must always focus on one's good qualities and remain happy. Whenever one perceives one's shortcomings, one must try to get rid of them.

169. We are known for what we do all our life. We also bind karmas based on what we do all our lives. Hence, we must commit good deeds all our lives.

170. True spiritual practise brings us closer to our true selves. All other spiritual practises are merely namesakes.

171. Circumstances may be good or bad, we must learn something from every situation.

172. He who thinks himself to be only his current manifestation cannot attain the truth. The soul is eternal. It existed in the past, exists now and shall exist forever. Believing that it exists only for the duration of the current manifestation is incorrect and only strengthens one's delusion.

173. We attain the whole, monolithic, indivisible soul as per our viewpoint. In case our viewpoint is focused on partition-differentiation, we shall not attain the monolithic and indivisible soul.

174. Divisions like dravya, guṇa and paryāya are notional and only made to explain the soul. Endless other divisions are also made based on the attributes and powers of the soul. In reality, the soul is one, monolithic and indivisible. If without experiencing the soul, we deludedly start taking pleasure in the attributes and powers of the soul then it is not possible to experience the soul which is one, indivisible and monolithic. One who is focused on divisions cannot experience the monolithic and indivisible soul.

Note:

Dravya — substance, real

Guṇa — the permanent, unchanging and inalienable attribute of a substance

Paryāya — the present state of a substance

175. Divisions like dravya, guṇa and paryāya are notional and only made to explain the soul. In reality, the soul is one, monolithic and indivisible. If we try to artificially create physical divisions in the soul and then try to experience the pure state of the soul, it will not be possible to do so. Because the one who is focused on divisions cannot experience the monolithic and indivisible soul.

Note:

Dravya — substance, real

Guṇa — the permanent, unchanging and inalienable attribute of a substance

Paryāya — the present state of a substance

176. There is no problem if we try to know or study the greatness of the soul for the sake of knowledge. But if without experiencing the soul, we deludedly start taking pleasure in the greatness of the soul, we shall stop striving towards experiencing the soul (and stagnate in misguided hubris). If we fool ourselves into thinking that we are currently enjoying the greatness of the soul despite our mithyātva, we shall stop striving to achieve the greatness of the soul.

Note:

Mithyātva (absence of samyaktva) — false belief, deluded faith

177. Those who identify with the non-self shall never experience the true self — the soul. Consequently, they remain stuck in endless transmigration, wandering in saṃsāra immersed in grief.

Note:

Saṃsāra — worldly existence, mundane existence, the cycle of birth and rebirth, transmigration

178. We cannot be successful without resolving our mistakes. Hence, with a cool mind, we must think about how to correct our false beliefs and attain samyaktva.

Note:

Samyaktva (absence of mithyātva) — enlightened understanding

179. The thoughts that we immerse ourselves in, decide the direction and state of our soul.

180. We stop growing when we start getting angry at those who point out our mistakes.

181. If we wish to succeed in the path of dharma, we shall have to study the scriptures thoroughly and comprehensively; and focus on developing a real understanding.

Note:

Samyak (free of mithyā) — enlightened, correct, real, appropriate, laudable

182. Our future shall certainly be dark if we indulge in unfair and unethical practices when seated at the apex of power.

183. There is always some purpose behind every practice laid down by dharma. One must know it and perform that practice only for that specific purpose.

184. We have to ensure that whatever form of dharma we practise, we do it for the sole purpose of benefiting the soul.

185. It is certain that if we do not practise dharma despite experiencing the rise of punya, i.e. enjoying material comforts, our future shall be dark.

Note:

Punya — merit

186. Our thoughts lead us to conviction and we bind karmas as per our conviction. Hence, we must constantly try to correct our thinking.

187. Do not ever think that you will practise dharma after earning enough wealth. Because our mind is such that we never think that we have earned enough!

188. Only true commitment towards dharma shall take us to our destination (mokṣa).

Note:

Mokṣa — liberation, the highest form of existence, permanent freedom from the cycle of birth and death, the eternal state of supreme and unending bliss

189. Anyone who achieves enlightenment shall certainly become God in the future. His/her future is exceedingly bright.

190. Intense attachment is an obstacle to enlightenment. You cannot attain the soothing bliss of knowledge without overcoming attachment appropriately. Enlightenment cannot happen in the presence of intense attachment.

191. Humility is necessary for the enlightenment of the soul because it destroys arrogance. Only when you conquer arrogance do you come closer to enlightenment.

192. You should not practise dharma for gaining money. Wealth comes effortlessly if you practise Satya Dharma. If you believe that money leads to happiness, you are harming your soul. This is why dharma teaches us that happiness is found only in the soul and nowhere else.

Note:

Sukhabuddhi — belief that a certain thing causes happiness

193. It is easiest to change oneself. Despite that, we never attempt to change ourselves. It is essential to change oneself as per the teachings of dharma to qualify to attain samyaktva.

194. I have to perform my duty to the best of my ability but not expect others to do their best because expectations lead to grief.

195. People who fight and deceive others for money ensure that they will have innumerable rebirths filled with torment. This tells us that fighting and deceiving others is extremely foolish and not smart at all.

196. These days, people start promulgating dharma without attaining enlightenment. But true promulgation is only possible after one has attained enlightenment. The best way to promulgate dharma is to first attain enlightenment oneself and then advise others on how to go about attaining it.

Note:

Prabhāvanā — promulgation

197. One who wishes to attain Satya Dharma shall have to properly overcome his/her intense likes and dislikes.

198. He who is worried about what people will say shall never be able to attain the real dharma because he allows himself to be led by public opinion. He does not dare to give up the popular path for the sake of the truth.

Note:

Loka Saṃjñā — to blindly follow the general public

199. One who is under the impression that happiness lies in saṃsāra would find it difficult to understand the real dharma.

200. We stay away from the Satya Dharma only because of our flaws. We should remove our flaws appropriately.

201. One who understands the real dharma shall remain happy under any circumstances because one knows that whatever is happening, is for one's benefit.

202. One thinks that one shall practise dharma in one's old age. But no one knows how long one will live. Therefore, one must live each day as if it is the last day of one's life and practise dharma accordingly.

203. It is necessary to first attain Satya Dharma oneself before promulgating it. Merely lecturing on the principles of dharma like a professor does not result in effective promulgation. To impart Satya Dharma, one has to first practise it oneself, like a scientist who has to first prove his theory before sharing it with others.

204. We have to lead a disciplined life ourselves but not impose discipline on others. All we can do for others is to encourage them, nothing else.

205. Instead of criticising others, we should learn from their mistakes. We should not repeat their mistakes. Even if we commit a mistake, we should apologise for it and take care that it is never repeated.

206. Those who have pāpānubandhī puṇya may earn money through unethical means but do not realise that by doing so, they have ensured an unending dark future for themselves. One can only feel sympathy for them.

Note:

Puṇya — virtue, merit, enabling power

Pāpa — sin, demerit, disabling power

Satya Dharma Praveshika

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

207. If we allow adversities to disturb us, we bind endless karmas. If we accept adversity as a result of the fruition of our pāpa, the adversity is halved. And when we realise that adversity helps shed karmas from the soul, the adversity stops causing us pain.

Note:

Āsrava — *the inflow of karmas into the soul*

Bandha — *the bondage of karmas with the soul*

Samvara — *the stoppage of inflow of karmas in the soul*

Nirjarā — *the shedding of karmas from the soul*

208. When we chase power, prestige and prosperity we are certain to bind pāpa karmas. However, if our puṇyas are strong, the very same power, prestige and prosperity shall come to us on their own.

209. He who does not derive joy from practising dharma must understand that whatever he is doing in the name of dharma is not Satya Dharma.

210. We are swayed by crowds and select dharma based on its popularity and acceptance. But Satya Dharma cannot be selected based on how many followers it commands. It should only be followed after examining it impartially.

211. To attain dharma (eternal truth) and mokṣa (eternal bliss), patience is as crucial as correct efforts.

212. To attain dharma, change in one's belief system is the biggest change.

213. Satya Dharma cannot be attained by debating. Debates and arguments are for those who wish to teach rather than learn.

214. Dharmic practices are effective when accompanied by the appropriate emotion and devotion. Without the right emotion, dharmic practices are merely a display of one's religiosity. They do not lead to any spiritual gains.

215. Even those who study dharma want a degree although no such degree can get them liberation. Seekers of liberation study dharma to practise it in their lives, not for the sake of study or a degree.

216. Irrespective of the high position one enjoys, if one does not know one's soul, it would be no surprise if one is reborn as an animal in one's next life. In the future, one's descent into nigoda is certain if one does not know one's soul.

217. One who has never even experienced the bliss of only faith that one is the soul and nothing else is bound to find pleasure in external factors. The day one discovers the bliss within, you can be certain that his spiritual upliftment has begun.

218. Greed is the father of sin. One blinded by greed does not distinguish between justice and injustice.

219. People consider charity as a cause of puṇya. They give to charity to appease their egos. In the absence of self-realisation, charity often becomes a means of stroking the ego. If the ego is the motivation, then even charity can harm the self.

Note:

Punya — merit

220. People sin and try to hide their sins. One may hide one's sins but what about the consequences thereof? The consequences of sin can never be hidden.

221. Since beginningless time we have focused our efforts on conquering the external world. But those efforts have yielded nothing but grief. If we truly seek freedom from sorrow, we need to focus and conquer our svarūpa.

Note:

Svarūpa — our true self, the core of our being

222. People think that once they have received the “Samyagdarśana ki Vidhi” book, they need not listen to the guru's admonishments. They do not know that censure by the guru is essential for the seeker to qualify for samyaktva.

Note:

Samyagdarśana/Samyaktva — enlightened perception, true insight

223. If you are completely focused on the soul and yet unable to realise it, that is not possible.

224. Unless you are convinced that sensual desire is like poison for your soul, your renunciation will not last very long.

225. Control your current response system because it determines your future.

226. Arrogance is the greatest obstruction on the spiritual path. Arrogance is destroyed when you surrender to the guru.

227. Desire is an obstruction in the path of spirituality. Desire results in Nigoda. Once you realise this, your desire shall depart on its own.

Note:

The worldly soul is stuck in the cycle of birth and death. There are only two permanent abodes of the soul — Mokṣa and Nigoda

Mokṣa — liberation, the highest form of existence, permanent freedom from the cycle of birth and death, the eternal state of supreme and unending bliss

Nigoda — bondage, the lowest form of existence, the state of absolute gloom, intense sorrow and guaranteed endless pain and suffering

The soul that frees itself from desire attains Mokṣa. The soul that remains caught up in desire attains Nigoda.

228. The knower does not get attached to attachment because he knows the consequences of attachment. In stark contrast, the ignorant one does not realise that attachment is the cause of all sorrow. He cannot even imagine life without attachment.

229. Sensual delectations bring fleeting pleasure. But they strengthen the desire for repeated indulgence. This desire results in sorrow. Both desire and indulgence lead to the bondage of pāpa, ensuring a sorrowful future.

230. Worldly happiness is an illusion. Under the guise of giving pleasure, sensual delectations are the means of creating more sorrow. It is vitally important to stay away from them.

231. Seekers of the truth are unstoppable by anyone. They are courageous. Irrespective of the circumstances, they constantly contemplate the ultimate Truth.

232. One who has no time to think of the soul has a dark and painful future.

233. The fact that we seek happiness in external factors indicates our empty future. If true happiness could be found in external factors, why would the wise ones look inward?

234. We imagine that happiness lies in worldly accomplishments and chase them. All we gain out of this is sorrow. Only the absence of desire prepares us for attaining true bliss.

235. By indulging in unethical conduct, we ensure for ourselves a future of darkness and pain.

236. Whatever time and energy we possess should be used appropriately to free ourselves from the cycle of birth, old age and death. Our time and energy should not be used to extend the cycle of transmigration!

237. Till the time we continue to believe that external factors are the cause of happiness, we shall never find true bliss. True bliss lies within us. We have to find it and remain immersed in it.

238. As long as one keeps running after the rich to gain wealth, it is evident that one has not understood the fact that money comes through puṇya, not through chasing the rich. This indicates that we do not have faith in God's teachings. This means that we do not have faith in God.

239. Self-realisation is easy. But extremely difficult for those who love the external world.

240. In this world, you do not get anything for nothing. Wealth is earned only due to your puṇya (meritorious deeds) not by running after the rich. From this, don't misunderstand that those who have helped us are not our benefactors. They most certainly are. But even they cannot do anything in the absence of our puṇya.

241. One who is not firmly convinced that true bliss lies only in the soul (the transcendental self) imagines the existence of worldly pleasures and runs after them. Such a person can never find bliss because he is certain to end up in hell - nigoda.

242. Deceit causes rebirth as a sub-human. When we indulge in deceit, others may or may not come to know of it. But we certainly bind Anantānubandhī karmas that cause rebirth as a sub-human.

Note:

Anantānubandhī refers to the bondage of karma for infinite worldly lives. It is the most severe degree of the bondage of karma.

243. Those who desire sensual pleasures are binding pāpa. In the presence of puṇya, pleasures appear automatically, without having to ask for them. The desire for sensual pleasure keeps samyagdarśana away.

Note:

Pāpa — demerits

Puṇya — merits

Samyagdarśana — enlightened perception/true insight

244. If we seek emancipation, we shall have to bring our innate disposition in line with dharma, not others'.

245. Desire is the engine of saṃsāra. Even the fulfilment of desire does not lead to happiness. It gives rise to an endless yearning for more fulfilment, thus attracting endless sorrow.

Note:

Saṃsāra — worldly journey, the cycle of birth and death

246. We do not know which moment we shall depart from this world. Despite that, we are focussed on external pleasures. What is this if not foolishness?

247. He who does not consider pāpa worth giving up can never walk on the path of liberation.

248. Attachment to the body and identifying with it is the greatest pāpa. This is called mithyātva.

Note:

Pāpa — demerit, sin

Mithyātva — false belief

249. Mithyātva is the consequence of false mental conditioning since beginningless time.

Note:

Mithyātva — false belief

250. My likes and dislikes are the clearest evidence of my growth (mental, spiritual and emotional).

251. Desire is the root cause of saṃsāra. Desire is the result of delusion and false belief.

252. Abusive language only demonstrates how much anger we carry within us.

253. Remaining calm and unperturbed in the face of adversity is the consequence of correct understanding.

254. If there is bitterness in the heart, it is reflected in our speech.

255. Only they attain the path of liberation for whom there is nothing more precious and important in the entire world than the soul.

256. He who thinks that happiness lies outside the self, cannot attain the path of liberation.

257. Our current thoughts, emotional state and disposition determine our future joys and sorrows.

258. Feelings of arrogance or wretchedness due to external materials (and the possession thereof) are the cause of endless transmigration.

259. Since beginningless time, the ignorant have wasted their lives immersed in anger, arrogance, artifice and avarice.

260. One who is focused on attaining apotheosis and nothing else is close to the end of his transmigration.

Note:

Apotheosis — humans achieving divine status, attaining godhood

261. Only the seeker who follows the discipline laid down by the scriptures can attain the true reward of his diligent practice.

262. The scriptures lay special emphasis on humbleness for the seeker. Hence, all seekers should give up their arrogance and try to be humble.

263. The appropriate study of the scriptures results in tattvārthaśraddhāna (a perfect understanding of and firm conviction in the eternal truth). One is said to have tattvārthaśraddhāna when one has no interest in anything other than the soul (truth).

264. The recognition of the eternal truth should be the only purpose of studying the scriptures. One should not study the scriptures merely to become a scholar or to make money out of it.

265. Those who lack adjudicated knowledge of the scriptures can be manipulated by anyone into doing anything in the name of religion.

266. Only deep veneration and reverence for the true God, scripture and preceptor can take us towards knowledge of the true self.

267. It is crucially important to identify the true God, scripture and preceptor. He who encourages aversion or anger towards others cannot teach you the Satya (real) Dharma.

268. We cannot attain anything without faith in a preceptor. Hence, when we find the true preceptor and have faith in him, we are bound to attain something good for our true self. In fact, it is the indicator of a true preceptor.

269. The scriptures state that those who experience their soul at least once within 48 minutes are in the 6th or 7th guṇasthānaka.

Note:

Muhūrta — measurement of time, equivalent to 48 minutes

Antaramuhūrta — a period less than 48 minutes

Guṇasthāna — stage of spiritual development

270. We do study the eternal truth and even memorise it. But we need to reflect upon it and try to gain its recognition.

271. We have existed since beginningless time. But it is not possible to repeatedly get the fortunate circumstances that we happen to enjoy currently, like human birth, etc. Hence, we must make the best use of this unique opportunity.

272. God has asked us to follow dharma after examining its tenets/principles. He has not asked us to blindly accept the religion one is born in or to follow the religion that has the largest following.

273. When we do charity for the sake of fame and prestige, we bind pāpa along with puṇya. And the puṇya we earn is very weak.

Note:

Puṇya — merit, it results in gains

Pāpa — sin/demerit, results in pain

274. We should be willing to learn good things even from those who are younger than us. Do not let your ego hold you back from learning.

275. When we start getting angry over insignificant things then we will not be able to solve the problem. On the contrary, we will only complicate the problem.

276. We must keep examining the motive behind our actions. If our motive is bad, we must understand that our fate will also be bad.

277. If we are lazy and dishonest in doing our duty, we are very unlikely to attain the Satya Dharma.

278. From beginningless time, delusion has caused us endless sorrow. We need to reflect on how long we wish to suffer in this manner.

279. Our first duty towards our children is to inculcate good values in them so that they build a good future for themselves.

280. By taking everything that happens to us positively, we can save ourselves from the sin of mournful reflection.

Note:

Ārta Dhyāna — mournful reflection

281. Those who do not take everything that happens to them positively, destroy their present as well as their future.

282. One who wishes to attain vītarāga shall have to first give up intense attachment and aversion.

Note:

Vītarāga — supreme detachment, enlightened detachment

283. Greed is the most powerful passion of all because it can disturb even the self-realised one.

Note:

Kaṣāya — passion

284. Since beginningless time, we have considered ourselves to be the body and identified ourselves with its name. This is why we are unhappy. Now we have to reflect upon when we wish to experience the truth.

285. Our mental experience depends upon our understanding of a thing, irrespective of whether it is right or wrong.

Note:

Bhāvabhāsana — mental experience

286. When the eternal truth is understood appropriately, one's condition starts improving on its own. This is Sahaja Yoga.

Note:

Sahaja Yoga — There exists a cause-and-effect relationship for everything. When one gives the right cause, the right effect follows automatically. One need not worry about it. So, providing the right cause and not worrying about the result is known as Sahaja Yoga.

287. Of the five samavāyas, only puruṣārtha is in our hands. If we lose the opportunity to act now and wait for nimitta or niyati or kāla to intervene, attaining self-realisation will be difficult indeed.

Note:

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

There are 5 samavāyas:

Kāla - time

Svabhāva - true nature of a substance

Niyati - fate

Puruṣārtha - correct efforts

Nimitta — incidental cause, catalyst. It includes karma.

288. Since beginningless time, we have suffered endless sorrow by not identifying ourselves with the soul. If we continue in the same vein without understanding what is beneficial to us as a soul, there shall be no end to our suffering.

289. Those who seek dravya free from paryāya (manifestation) as the subject of samyagdarśana, block their progress by remembering paryāya first.

Note:

Dravya — substance

Guṇa — the permanent inalienable attributes of a substance

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

Samyagdarśana — enlightened perception, true insight

290. As long as the eternal truth is not understood correctly, self-realisation cannot be attained. Hence, everyone should only make efforts to achieve a correct understanding of the eternal truth.

291. One who wants true happiness must focus on the true nature of the soul. Else, our condition of endless wandering and suffering since beginningless time cannot be alleviated.

292. Self-realisation cannot be attained by worrying about it. It is attained without any effort by those who reflect on the true self. This is Sahaja Yoga.

Note:

Sahaja Yoga — There exists a cause-and-effect relationship for everything. When one gives the right cause, the right effect follows automatically. One need not worry about it. So, providing the right cause and not worrying about the result is known as Sahaja Yoga.

293. When we reflect on the self, we automatically come close to self-realisation. Those who constantly worry about not having attained self-realisation commit the sin of mournful reflection. Going forward, they get disheartened and frustrated and give up all efforts to attain self-realisation.

Note:

Ārta Dhyāna — mournful reflection

294. Self-realisation is certain when one reflects on the soul with enthusiasm and sincerity. For this, one must constantly keep checking one's likes and dislikes.

295. At first, we are attracted to sensual pleasure. Then we make efforts to experience sensual pleasure. It is not certain whether we will be able to gain the sensual pleasures we seek despite making efforts to do so. But the desire for sensual pleasures certainly results in the inflow and bondage of pāpa karmas with the soul. Hence, we must first and foremost make correct efforts to overcome our attraction toward sensual pleasure.

296. Fulfilling one's duty should not result in arrogance. If we feel arrogant because we are fulfilling our duty, it will result in increased inflow and bondage of pāpa karmas with the soul.

297. If we credit ourselves for achieving our current fortunate circumstances which are in reality the fruits of puṇya, and feel proud of ourselves, it will result in increased inflow and bondage of pāpa karmas with the soul. In the future, when those pāpa karmas come to fruition, they may cause us sorrow. Arrogance also harms our present because it makes older pāpa karmas more painful.

298. Unless we consider ourselves to be the soul, how could we contemplate what is beneficial to the self (soul)? We cannot because we do not know what is beneficial to us as souls.

299. We must feel only compassion towards the sad, the ill, the sinner, and the thief. Else, it will result in increased inflow and bondage of pāpa karmas with the soul. Hatred or anger towards them will also harm our present.

300. One who knows what is beneficial to his soul is calm, happy and tolerant in this world and his future is bright.

301. One who only seeks a life of fun and frolic and is not afraid of worldly existence is unlikely to attain liberation.

302. One who wants even one or two good births does not fear worldly existence and is unlikely to attain liberation.

303. One who has not attained real dharma in this life binds a lot of pāpa karmas with his soul. It also makes his future painful.

304. Only after we have attained real dharma and become happy ourselves can we show the path of true happiness to others. Because we can only give to others what we possess.

305. Mostly our focussed efforts are centred on that which interests us. Hence, till the time we are interested in worldly life, it is difficult to attain success in dharma.

306. Till the time we feel oneness with the body, our spiritual upliftment is unlikely.

307. We need to defeat delusion to attain real dharma. We need not defeat other people or other faiths.

308. If we carry hatred towards other people or other faiths, we are harming our present and future.

309. People talk about fighting karmas. A correct understanding of 'fighting karmas' would be: using enlightened understanding to ensure that one's disposition does not get perturbed when one is experiencing the consequences of karma. This is the only surefire method of fighting karmas because we cannot see karma but can experience our disposition.

310. In the past, we have bound good/bad karmas as a result of our good/bad disposition. When the consequences of these karmas come into effect, they lead to good/bad circumstances. We have the freedom to choose our disposition in the face of good/bad circumstances. By maintaining a pristine unperturbed disposition, we can attain freedom from those karmas. For this, we need not fight karmas. Instead, we need to learn how to maintain our pure and pristine unperturbed disposition through enlightened understanding.

311. When we are faced with bad circumstances owing to the rise of pāpa karmas, we should not get upset. Nor should we indulge in anger or aversion. Instead, we should attain enlightened

understanding by contemplating the 12 Bhāvanās (Reflections) and the 4 Bhāvanās (Reflections) and give a controlled response.

Note:

Please refer to "Key to Happiness" for 12 or 4 Bhāvanās. For a detailed analysis, refer to "Samyagdarshan ki Vidhi" which may be downloaded from www.jayeshsheth.com

312. We do not know when our karmas will come to fruition, and which ones. Hence, we should attain an enlightened understanding of the 12 Bhāvanās (Reflections) and the 4 Bhāvanās (Reflections) and ensure our mental state remains focused on the soul. This will ensure that when the time comes, our response is controlled and that we make genuine progress on the path of self-realisation and liberation.

Note:

Please refer to "Key to Happiness" for 12 or 4 Bhāvanās. For a detailed analysis, refer to "Samyagdarshan ki Vidhi" which may be downloaded from www.jayeshsheth.com

313. What does dharma accomplish? Dharma improves both our present and our future. It ensures our happiness right now and in future. At times, even genuine practitioners of dharma have to face problems due to the rise of past pāpa karmas. But practising dharma dilutes the harmful consequences of past pāpa karmas. This means that punishment by hanging is reduced to punishment by a pinprick.

314. What does dharma teach us? Dharma teaches us how to be happy forever.

315. Do those who genuinely practise dharma fight disease? Genuine practitioners of dharma fight disease as per their level of spiritual advancement because they realise the value of this birth. Those with a one-sided viewpoint are unable to understand this and hence they criticise genuine practitioners of dharma, thereby binding endless harmful karmas.

Note:

Ekānta — one-sided understanding of the truth

316. Those with a one-sided viewpoint consider illness and disease to be the product of only one of the five samavāyas and remain careless. In keeping with their one-sided false belief, they criticise those who fully understand anekānta and therefore take appropriate precautions against disease. Such unfair and unwarranted criticism results in them binding endless pāpa karmas.

Note:

Ekānta — one-sided understanding of the truth

Anekānta — balanced understanding of the truth based on comprehending the manifold nature of reality

Ananta — endless, eternal, unending

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

There are 5 samavāyas:

Kāla — time

Svabhāva — true nature of a substance

Niyati — fate

Puruṣārtha — correct efforts

Nimitta — incidental cause, catalyst. It includes karma.

317. From beginningless time, all living beings are intoxicated by delusion. Only those who manage to rise above this intoxication attain freedom from the cycle of transmigration. They attain happiness that never ends.

Note:

Moha — delusion

Samsāra — vicious circle of transmigration

Sādi Ananta — with a beginning but neverending

318. All living beings are equal. Therefore, when we consider someone to be inferior to us and insult him, we are inviting sorrow for ourselves.

319. We have to deal with everyone by the principles of Maitrī, Pramoda, Karuṇā & Mādhyasthya; and we must constantly practise Thank you! Welcome!

Note:

Maitrī — Universal Friendship: It shall protect my happiness by not creating enmity with others. Wanting the welfare of others shall ensure my welfare.

Pramoda — Admiration: I shall imbibe others' virtues by admiring them.

Karuṇā — Compassion: Compassion for sinners because they are unaware of the Universal Law.

Mādhyasthya — Indifference or No Response: When someone hurts me, I shall stay calm, keep quiet and contemplate upon 'Thank you! Welcome!' inside my heart. This protects my happiness.

Please refer to "Samyagdarshan ki Vidhi" for "Thank you! Welcome!". The e-book is available on www.jayeshsheth.com

320. Smart people understand things in the context in which they are stated. But those who are biased towards one particular aspect of reality (thereby undermining their understanding of other aspects) misunderstand what has been stated.

Note:

Naya — one aspect of reality

321. Those who are biased towards one particular aspect of reality have a one-sided understanding of the truth and they object to every statement which is based on a different aspect of reality. Hence, he who wishes to attain Satya Dharma should not be biased towards any one specific aspect of reality.

Note:

Naya — one aspect of reality

Ekānta — one-sided understanding of the truth

322. Satya Dharma is whole, beyond segments and partialness. This is because the experience of the self is complete, not segmented. This is why those who have attained the Satya Dharma are not biased toward any one aspect of reality. They understand each statement appropriately. Hence, only they can derive the correct meaning of the scripture.

Note:

Naya — one aspect of reality

Nayātīta — sovereign, complete, whole, beyond fragmentation, beyond segments

Svātmānubhūti — the experience of the self

Ekānta — one-sided understanding of the truth

Arthaghaṭana — derivation of the meaning

323. Insistence on any one aspect of reality prevents us from correctly deriving the true meaning of the scripture. Hence, each seeker must understand the true nature of all the aspects of reality.

Note:

Abhiniveśa — *insistence, obstinate bias towards*

Arthaghaṭana — *derivation of the meaning*

Sādhaka — *seeker*

324. Most sects and traditions are based on their insistence on one particular aspect of reality. One observes that their insistence helps them flourish and gain renown.

Note:

Sampradāya — *sect, tradition*

Naya — *one aspect of reality*

Abhiniveśa — *insistence, obstinate bias towards*

325. If we spend it on favoured indulgences, the money we have earned because of the rise of our puṇya karmas results in the bondage of fresh pāpa karmas. Hence, apart from spending money on things that are essential to life, one should spend money on charity, benevolent deeds, etc.

Note:

Yatheccha — *agreeable, desired, favoured*

Bhoga — *indulgence, enjoyment*

Puṇya — *virtue, merit, enabling power, auspicious disposition*

Pāpa — *sin, demerit, disabling power, inauspicious disposition*

Puṇyodaya — *rise of puṇya*

326. When we carry out benevolent deeds for the sake of name and fame, we earn fewer puṇyas and more pāpas. Hence, we should carry out all benevolent deeds without any expectations.

Note:

Puṇya — *virtue, merit, enabling power, auspicious disposition*

Pāpa — *sin, demerit, disabling power, inauspicious disposition*

327. We should not worship God to please Him but out of the deepest admiration for the path of salvation taught by Him.

Note:

Kalyāṇa Mārga — *the path of salvation*

328. On not being able to locate a solution to their problems, some people become disheartened to the point of committing suicide. But when the very same people understand the existence of the soul and liberation, they become joyous and remain unperturbed by problems.

329. When we start bullying others and usurping power in the place of worship just because we are wealthy, then we attain more pāpa than puṇya despite going to the temple.

Note:

Puṇya — *virtue, merit, enabling power, auspicious disposition*

Pāpa — *sin, demerit, disabling power, inauspicious disposition*

330. When we start bullying others and usurping power in the place of worship just because we have more knowledge, then we attain more pāpa than puṇya, despite going to the temple.

Note:

Kṣayopāśama — part subsidence & part annihilation of obstructing karmas

Kṣāyopāśamika — attained as a result of part subsidence & part annihilation of obstructing karmas

331. If upon examining our disposition, we find that we are inclined towards lying and deceiving people, we must quickly cure this tendency by reflecting upon the 12 bhāvanās (contemplations). Else, those dispositions shall cause us endless grief in the future by causing endless rebirths.

Note:

For 12 Bhāvanās, please refer to 'Key to Happiness' or 'Sukhi Honeki Chabi' or 'Sukhi Thavani Chavi' or 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

332. If upon examining our disposition, we find that we are keen to strengthen the body for any reason other than to enable the body to observe religious conduct effortlessly, we must quickly cure this tendency by reflecting upon the 12 bhāvanās (contemplations). Else, those dispositions shall cause us endless grief in the future by causing endless rebirths.

Note:

For 12 Bhāvanās, please refer to 'Key to Happiness' or 'Sukhi Honeki Chabi' or 'Sukhi Thavani Chavi' or 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

333. If upon examining our disposition, we find that we wish to travel the world for any reason other than for religious purposes we must quickly cure this tendency by reflecting upon the 12 bhāvanās (contemplations). Else, those dispositions shall cause us endless grief in the future by causing endless rebirths.

Note:

For 12 Bhāvanās, please refer to "Key to Happiness' or 'Sukhi Honeki Chabi' or 'Sukhi Thavani Chavi' or 'Samyagdarśan ki Vidhi' or 'Samyagdarśan ni Rit' from the Downloads section of the website mentioned below.

334. We bind a huge amount of pāpa karmas by cursing the sinner. Hence, do not curse the sinner. Feel compassion towards the sinner. And the lesson we should take from his sinning can be understood by reading 'Thank you! Welcome!' as explained in the 24th chapter of Samyagdarshan Ki Vidhi.

Note:

Samyagdarshan Ki Vidhi is available on www.jayeshsheth.com

335. I am not this body. I am the soul which is capable of knowing and seeing. At the time of death, as soon as I leave the body, the body can longer know and see. And then it is called a cadaver (dead body). No one keeps a cadaver at home. Very quickly, they take it to the appropriate place (crematorium, graveyard, etc.).

336. I shall only identify with the soul whose characteristic is knowing and seeing. Only the soul is my self-element (sva-tattva), my reality. My ultimate well-being lies within my soul.

Note:

Mamatva — oneness, identification with

Sva-tattva — self-element

Kalyāṇa — ultimate wellbeing

337. Since beginningless time, this world has been running on fear. The phrase ‘there can be no amity without inspiring fear’ expresses the truth. Even those who prefer luxury and physical comfort over dharma shall ultimately have to practise dharma, albeit out of fear of sorrow. This is the real equation.

Note:

Bhaya binu hoi na prīti — Verse 57, Sundara Kāṇḍa, Rāmacaritamānasa by Gosvāmī Tulasīdāsa

Sukhaśīlatā — love of luxury and physical comforts

338. The religious inclination of one who practises dharma out of fear or due to peer pressure shall not last long. But when someone understands Satya Dharma correctly and then practices dharma, then he shall certainly attain the path of liberation (infinite bliss).

339. Even the religious practises we carry out to gain temporal happiness can result in endless benefaction provided they are in line with genuinely motivated Satya Dharma.

Note:

Sāmsārika Sukha — temporal happiness

Bhāva-prerita — genuinely motivated

340. Satya Dharma has the answer to all our worldly problems. We must learn how to find those answers.

341. When we worry about our problems, it is certain to result in either saturnine reflection or wrathful reflection. But when we meditate upon those same problems in line with the tenets of Satya Dharma, it results in pious reflection. This wonder occurs only when one understands Satya Dharma, not otherwise.

Note:

Cintā — worry

Cintana — meditation

Ārta Dhyāna — saturnine/mournful reflection

Raudra dhyāna — furious/angry/wrathful reflection

Dharma dhyāna — pious reflection

342. We feel happy when we wear good clothes and accessories. We must also bear in mind that we also have to decorate our soul with good qualities and *samyagdarśana*.

Note:

Samyagdarśana — enlightened perception, true insight, self-realisation

343. People always try to look attractive. They must make the same efforts to beautify themselves, i.e. their soul through good qualities and *samyagdarśana*.

Note:

Samyagdarśana — enlightened perception, true insight, self-realisation

344. When someone hits us with a stick, we fight with the person who hit us, not with the stick. Similarly, when someone harms us, we should fight with our emotions (karmas), not with the person who hurt us.

Note:

Bhāva — disposition, emotion

345. It is easy for an honest and non-deceitful person to change himself in accordance with the tenets of the *Satya Dharma*. But this is practically impossible for deceitful and adamant people.

Note:

Sarala — honest and straightforward, without deceit

Vakra — deceitful

Jaḍa — adamant

346. To attain samyagdarśana, one should first gain samyak understanding.

Note:

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

Samyak — enlightened, correct, appropriate, praiseworthy

347. An honest and straightforward person can easily give up his ego and gain samyak understanding.

Note:

Sarala — honest and straightforward, without deceit

Samyak — enlightened, correct, appropriate, praiseworthy

348. One whose attachment and aversion have become mild can easily gain samyak understanding.

Note:

Samyak — enlightened, correct, appropriate, praiseworthy

349. To attain samyagdarśana, and to gain samyak understanding, the seeker must first of all give up his ego and examine the true nature of the disposition that strengthens his false belief.

Note:

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

Samyak — enlightened, correct, appropriate, praiseworthy

Sādhaka — seeker

Mithyātva — false belief, which results in continual transmigration

Pariṇāma — mood, emotion, inner disposition, consequence, transformation, change, evolution

Svarūpa — true nature

350. The five samavāyas are the governing factors of one's inner disposition. You may refer to them as destiny. Of the five samavāyas, only puruṣārtha is in our hands. Hence, we must always do the appropriate puruṣārtha. Without doing puruṣārtha, we cannot hold destiny responsible for our inner disposition.

Note:

Pariṇāma — mood, emotion, inner disposition, consequence, transformation, change, evolution

Niyāmaka — controlling, governing

Tatsamaya kī योग्याता — destiny

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

There are 5 samavāyas:

Kāla — time

Svabhāva — true nature of a substance

Niyati — fate

Puruṣārtha — correct efforts

Nimitta — incidental cause, catalyst. It includes karma.

351. When people push the responsibility for their inner disposition on destiny, they are undermining their puruṣārtha. Only puruṣārtha is in our hands. So we must do the optimum puruṣārtha. Whatever takes place after we have done the optimum puruṣārtha is called destiny.

Note:

Pariṇāma — mood, emotion, inner disposition, consequence, transformation, change, evolution

Puruṣārtha — correct efforts

Niyāmaka — controlling, governing

Tatsamaya kī योग्याता — destiny

352. Not making correct efforts is indicative of the non-comprehension of tatsamaya-yogyatā. A proper comprehension of tatsamaya-yogyatā means making the correct efforts and accepting with equanimity the results thereof. Using tatsamaya-yogyatā as an excuse to not make correct efforts, and instead making misguided efforts that lead to increased worldly bondage is a sign of false belief.

Note:

Puruṣārtha — efforts, correct efforts, appropriate efforts

Tatsamaya-yogyatā — preparedness of the moment

Mithyātva — false belief, which results in continual transmigration

Samsāra — vicious circle of transmigration

353. We gladly read the life stories of God. We also remember them correctly. But very few people attempt to walk in their footsteps.

354. We must learn a great deal from the teachings and life of God.

355. Money may be necessary but when it becomes the only purpose of our existence, our future is certain to be dark.

356. If we are willing to do anything to make money, whether wrong or right, our future is certain to be dark.

357. That which people consider to be happiness (sensual pleasure) is always fraught with anxiety. True bliss is calm and serene.

Note:

Ākula — anxious, bewildered, confused, dismayed, uneasy

Nirākula — calm, serene, unconfused, clear, uncrowded

358. Sensual pleasure, considered by people to be the only form of happiness, is dependent on others. True bliss is independent of any external factors.

359. Unique joy, eternal bliss and long-lasting peace can only be attained by walking on the path of Satya Dharma. In other words, they are the fruits of Satya Dharma.

360. Pointless violence results in a dark future. Hence, one must necessarily renounce pointless violence.

361. All of us know that a dewdrop fallen on a leaf does not last very long. But we are unable to grasp that our life is just as fleeting. This is why we have remained immersed in saṃsāra since beginningless time and have failed to attain liberation.

362. Most people in this world experience an endless succession of desires, wants, demands, etc. Hence, they cannot even think of liberation from the cycle of transmigration.

363. The foolish ones are not afraid of committing acts of cruelty. Either because they do not know the consequences thereof or because they do not believe that committing cruelty has certain consequences.

364. The seeker who realises the true nature of saṃsāra can save himself from drowning in it.

365. Since beginningless time, we have suffered infinite misery and sorrow in this world because of our addiction to sensuous pleasure. How long do you wish to continue in this manner? Please have some pity on yourself.

366. Since beginningless time, we have suffered infinite misery and sorrow in this world because of our anger, arrogance, artifice and avarice. How long do you wish to continue in this manner? Please have some pity on yourself.

367. Since beginningless time, we have suffered infinite misery and sorrow in this world because of our attachment to people of the opposite gender and the same gender. How long do you wish to continue in this manner? Please have some pity on yourself.

368. Those who realise the inherent relationship between knowledge and the soul are capable of attaining self-realisation.

Note:

Avinābhāvī — inherent

369. Religion rituals carried out without the appropriate purpose do not last long. Nor do they take you on the path of Satya Dharma.

370. Religious rituals carried out without the appropriate disposition do not last long. Nor do they take you on the path of Satya Dharma.

371. We can never attain Satya Dharma without giving up our preconceived notions.

372. Satya Dharma means experiencing the true self (self-realisation). This very Satya Dharma is supremely auspicious and is the supreme shelter.

373. The knowers made appropriate efforts to attain self-realisation. They share their insights for the welfare of the world so that many others may benefit.

374. When we eat food thinking of it as medicine, we bind fewer pāpa karmas and really help the soul. We consider the body to be a means for us to carry out our ascetic practices and feed it to keep it fit and healthy so that we can carry out our spiritual endeavours without any obstruction.

375. How can we stop the bondage of new karmas? In other words, how can we achieve saṁvara? As karmas are invisible, it is impossible to stop them. But when we focus our awareness on experiencing the self, many types of karmic bondage come to a halt on their own. This indicates that if we wish to halt karmic bondage, we should try to experience the self for as long as possible. This is known as saṁvara.

Note:

Saṁvara — cessation of karmic inflow

Upayoga — the focus of awareness

Karma prakṛti — types of karmas

Karma bandha — karmic bondage

Ātmānubhūti — the experience of the soul

Svātmānubhūti — the experience of the own soul

376. We must shed karmas from the soul to gain freedom from sorrow. It is also known as nirjarā. We do not have to do anything to the karmas since they are invisible. When we focus our awareness on experiencing the soul (self), many types of karmas begin dissociating from the soul. This indicates that if we wish to shed karmas, we should try to experience the self for as long as possible.

Note:

Nirjarā — the shedding/dissociation of karmas from the soul

377. It has been conveyed that studying the scriptures comprises the internal penance known as svādhyāya. Most people think that svādhyāya means reading or studying the scriptures. But the true meaning of svādhyāya is — using the scriptures as a mirror to experience the soul (self), imbibing the good qualities taught in the scriptures and getting rid of one's flaws. Such svādhyāya is the cause of true/effective nirjarā.

Note:

Svādhyāya — the study of the self, reading and reflecting on the scriptures and using them as a mirror to experience the soul, imbibe good qualities and get rid of flaws.

378. The scriptures state that dhyāna is an internal penance. For most people, dhyāna means sitting still in one position and focusing on an element like your breath, a given point, or a crystal. So this is what most people do when they try to practise dhyāna. But the real meaning of dhyāna is reflecting on the consequences of karma, the nature of the temporal world, the nature of the universe, etc. from the perspective of the true self and to achieve self-realisation, irrespective of whether you are sleeping or awake, while walking or while sitting. Dhyāna can also be experiencing the self again and again and in between reflecting on karma, the nature of the world, the nature of the universe, etc. Such dhyāna is the cause of true/effective nirjarā.

Note:

Dhyāna — reflecting on the highest reality from the perspective of the true self

Nirjarā — the shedding/dissociation of karmas from the soul

379. Sometimes, people portray indriyas as our enemies. But the deluded mind is the real enemy because its cravings for sensual pleasure cause our (the soul's) wanderings in saṃsāra. Hence, we can state that delusion is our true enemy, not the senses.

Note:

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

Moha — delusion

Saṃsāra — vicious circle of transmigration

380. When a person attains samyagdarśana himself and then encourages and helps others in attaining samyagdarśana, he is bestowing infinite favours upon them. Because when the others also attain samyagdarśana in the form of self-realisation, they too will certainly attain liberation in a short time. And liberation is the supreme achievement in the universe.

Note:

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

Siddhatva — the state of liberation, where the soul is freed from the vicious circle of transmigration and exists forever in a state of infinite bliss and beatitude

381. When we talk about a person who is successful in worldly terms, most people think about becoming as successful as he is. In the same manner, when we praise, worship and adore God, we should think about becoming like Him.

382. Most people think that samyagdarśana means having firm conviction in the nine aspects of reality but real samyagdarśana is always concomitant with self-realisation. Only self-realisation is the truth. Only self-realisation is samyagdarśana. Only self-realisation is the Satya Dharma.

Note:

Nine tattvas — nine aspects of reality

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

Satya Dharma — code of existence based on self-realisation

383. When someone understands the Universal Law, he learns how to be happy in all circumstances. Even if a sorrowful situation arises, he does not stay sad for a long time.

Note:

To know the Universal Law, please refer to www.jayeshsheth.com

384. Since beginningless time, we have been suffering from sorrow and until we recognise who we are (attain self-realisation), no one can save us from sorrow.

385. To attain self-realisation, we must respect the self-realised one. Respecting him will not help him, but it will help destroy our arrogance, thus enabling us to become worthy of self-realisation.

Note:

Ātmajñāna — self-realisation

386. People implore or expect something from God in return for worshipping him. But true worship is not out of any expectation. It should be only for the benefit of the soul.

387. The desire for sensual pleasure strengthens our ties to the root cause of saṃsāra, it does not allow it to dry up (weaken) the bonds. Consequently, we attain an extremely tiny iota of mistaken happiness which causes infinite sorrow for an infinite time.

Note:

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

388. People try to increase their tolerance but there is a limit to how much it can be increased. Also, such tolerance can be a burden. However, the tolerance of one who understands the concept of “Thank you! Welcome!” increases effortlessly. It is spontaneous, not a burden.

Note:

To know “Thank you! Welcome!”, please refer to www.jayeshsheth.com

389. Satya Dharma shall never be the cause of fights and quarrels. This is the identifier for Satya Dharma.

390. Since beginningless infinite time, we have created a mindset that we cannot get our work done or get others to listen to us without getting angry. We must try to get out of this mindset.

391. If we maintain the mindset that we cannot get our work done or get others to listen to us without getting angry then we are certain to experience infinite sorrow for an infinite time in transmigration.

392. If we maintain the mindset that we cannot get our work done or get others to listen to us without getting angry then we deprive ourselves of qualifying for samyagdarśana.

Note:

Samyagdarśana — enlightened perception, self-realisation

393. One who believes happiness is only present in the temporal world and is not motivated to attain liberation is certain to experience infinite sorrow for an infinite time in transmigration.

Note:

Bhāva — mental disposition, emotion, intent

394. One who believes happiness is only present in the temporal world and is not motivated to attain liberation, cannot qualify for samyagdarśana. Hence, he is certain to spend infinity in transmigration experiencing infinite sorrow for an infinite time.

Note:

Bhāva — mental disposition, emotion, intent

Samyagdarśana — enlightened perception, self-realisation

395. The desire to attain liberation from the cycle of transmigration is rarely present in most people. Hence, they do not qualify for samyagdarśana (self-realisation). Therefore, they are certain to spend infinity in transmigration experiencing infinite sorrow for an infinite time.

Note:

Bhāva — mental disposition, emotion, intent

Samyagdarśana — enlightened perception, self-realisation

396. By analysing the true nature of the world based on the scriptures and our own day-to-day experiences, we may develop the intent to attain liberation. This is known as *vairāgya*. This itself is known as *nirveda*.

Note:

Vairāgya — disinclination towards the material world and its entrapments, and inclination for liberation

Nirveda — disregard of worldly objects, and regard for liberation

Bhāva — mental disposition, emotion, intent

397. On analysing the true nature of the world based on the scriptures and our own day-to-day experiences, we develop the intent to attain liberation. We are drawn towards attaining liberation. This is known as *saṁvega*.

Note:

Saṁvega — the desire for emancipation

Bhāva — mental disposition, emotion, intent

398. The question might arise in some seeker's mind as to when he would attain *samyagdarśana* (self-realisation). Or he might wonder how many births he would have to take before attaining liberation. We request such seekers to sincerely make abundant efforts to contemplate the true self, focusing only on attaining liberation without worrying about it, that is enough. As worrying results in *ārta dhyāna* (*pāpa*). Besides, worrying is not the path to liberation.

Note:

Sādhaka — seeker

Samyagdarśana — enlightened perception, self-realisation

Puruṣārtha — efforts

Ārta Dhyāna — saturnine/mournful reflection

399. If we are not vigilant about our thoughts, due to our past *saṁskāras*, they can easily take a turn that entraps us in *saṁsāra*. Hence, we must always be alert, contemplate only on the true self and try to experience the true self with only the intent to get liberated.

Note:

Saṁskāra — conditioning, mental impression, forming the mind, normative values

Sahaja — effortless, spontaneous

Saṁsāra — vicious circle of transmigration

Sāvadhāna — vigilant, careful, alert

Ātmacintana — contemplating on the soul/true self

Ātmānubhava — experiencing the soul/true self

400. Those who know the true self can remain unperturbed in the face of karmic fallout. Most of the time, they are not upset by the rise of adverse karmas because they are deeply convinced that any adversity is the result of their past karmas. Hence, they realise that they are responsible for the circumstances.

Note:

Ātmajñāna — knowing the self, self-realisation

401. When one wishes to achieve samyagdarśana, one has to attempt to reduce one's passions of anger, arrogance, artifice, avarice, etc. because unless the mind is calm and quiet, one cannot make a balanced distinction between truth and falsehood, and cannot attain the truth.

Note:

Samyagdarśana — enlightened perception, self-realisation

402. The soul is immortal. We do not attain freedom from karmas when we depart this body. If someone thinks he can escape hardships and karmic bondage by taking his own life, he is unknowingly fooling himself because the soul is immortal. He is bound to suffer those very karmas and circumstances that pushed him towards committing suicide. Worse, he has sown the seeds of suicide very deep in his psyche.

Note:

Samskāra — conditioning, mental impression, forming the mind, normative values

403. When someone feels that he is suffering from injustice and the circumstances are unbearable, then he must look at living beings less fortunate than he is. On observing them, he will realise that he is better off than they are and that his sorrows are nothing compared to theirs. This is how we can save ourselves from depression. One who wants to be permanently free from sorrow must contemplate this worthless saṃsāra with only liberation as his goal.

Note:

Samsāra — vicious circle of transmigration

404. Anyone who achieves something good naturally feels the desire to promulgate it. But he must make sure that such promulgation does not make him arrogant. Else, arrogance can become the reason for his downfall.

Note:

Prabhāvanā — promulgation

Bhāva — mental disposition, emotion, intent

405. When we wish bad things for others, then we must read the Universal Law and try to get rid of them. Else, those bad thoughts shall harm our future.

Note:

For knowing the Universal Law, please refer to www.jayeshsheth.com

406. Whenever someone considers promulgation for the sake of personal fame and glory, he binds pāpa karmas. Hence, we must avoid doing things for personal glorification.

Note:

Prabhāvanā — promulgation

407. Each day, the seeker must attempt to enhance his inner purity from what it was the previous day because our disposition is never stable. Therefore, we must consistently increase our puruṣārtha without losing our enthusiasm for liberation.

Note:

Sādhaka — seeker

Bhāva — mental disposition, emotion, intent

Puruṣārtha — efforts

408. Some thought or the other goes on constantly in our mind. Sometimes, we also use words and the body. These activities cause us to bind good or bad karmas. This is known as āsrava or the inflow of karmas.

409. As the seeker progresses in his sādhanā, he first sheds the bondage of inauspicious karmas and then later, he also sheds the bondage of auspicious karmas. This is how we completely stop the inflow of all karmas and attain liberation.

410. The inflow of both auspicious, as well as inauspicious karmas, leads to karmic bondage and is therefore avoidable for the seeker. But when we observe judiciously, one who does not like sorrow should firstly give up the inauspicious and immerse himself in the auspicious with the sole purpose of liberation, which is concomitant with infinite bliss.

Note:

Heya — unworthy, worthless, avoidable

Jñeya — worthy of knowing

Upādeya — worthy of being practised in one's life

Viveka — judiciousness

411. Since this life shall determine our infinite future, how can we afford to live in ignorance? This means that each of us should attain samyagdarśana and save ourselves from an infinity of sorrow and attain infinite bliss.

Note:

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

Ananta kāla — infinity

412. In this life, we must fulfil our appropriate duty towards our family, community and nation in the best manner possible.

413. While fulfilling our duty, we must ensure that our spiritual purity keeps increasing constantly. Else, no one can stop us from drowning in transmigration.

414. We should never bear ill will towards anyone. Else, no one can stop that ill will from turning into misfortune for us.

415. We should never bear evil thoughts toward anyone. Else, no one can stop those evil thoughts from turning into misfortune for us.

416. We should not do anything purely to gain publicity out of it. Else, no one can stop that act done to gain publicity from turning into misfortune for us.

417. Since beginningless time, fear has been part of our conditioning. Hence, each layman is fearful, although the degree may vary from person to person.

Note:

Samskāra — conditioning, upbringing, rearing, mental impression, mental makeup, etc.

418. We receive what we have given to others. Because of this Universal Law, all those who have intimidated and threatened others are certain to be intimidated and threatened many times.

Note:

Niyama — law, rule

419. Fear and trepidation are caused by bhaya-mohanīya karmas. When we scare or threaten others, we bind bhaya-mohanīya karmas. Hence, we should never scare others.

Note:

Bhaya-mohanīya karmas — Delusion-causing karmas that give rise to fear

420. There is more fear in the lives of sub-humans and hellish beings. Hence, we should avoid sinning. We must do good deeds with the sole purpose of attaining liberation.

421. When we carry out even a partial pratyākhyāna for any harm we may have caused to living beings, we grant those living beings the boon of fearlessness. This is also known as Abhaya Dāna. It is the supreme boon. Granting abhaya dāna to others results in a lessening of our fear.

Note:

Abhaya dāna — the boon of fearlessness

422. When we grant abhaya dāna to others, we gain fearlessness. The highest level of fearlessness can only be achieved when one attains omniscience. Hence, we must concentrate our full efforts on gaining samyagdarśana (self-realisation) and attaining liberation.

Note:

Abhaya dāna — the boon of fearlessness

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

Ātma Jñāna — self-realisation

Kevala Jñāna — omniscience

423. Living beings who know with the help of their mind are known as chadmastha {non-omniscient}. And those who know without having to use their mind, who know directly through their soul are known as Kevalīs. Their knowledge is known as Kevala Jñāna.

Note:

Chadmastha — non-omniscient

Kevalī — omniscient

Kevala Jñāna — omniscience

424. Haste always leads to difficulty and trouble. People are impatient to attain self-realisation but they do not realise that there is an appropriate cause for each effect. Those who provide the right cause shall automatically attain self-realisation. Hence, self-realisation is attained by providing the right cause, not by being in a rush. Haste leads to mournful reflection, resulting in the bondage of pāpa karmas with the soul.

Note:

Ātmānubhūti — the experience of the self, self-realisation

Ārta Dhyāna — saturnine/mournful reflection

425. Most people only look at the present form of a substance/person. They only consider the present form of a person or substance. Hence, they remain unaware of the permanent unchanging

inner core of a person or substance. One needs to possess the dravya dṛṣṭi to know the permanent unchanging inner core of a person or substance.

Note:

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

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

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

426. When seen from the paryāya dṛṣṭi, a living being is seen as belonging to one of the four categories of existence: celestial being, human, sub-human, and hellish being. When seen from the dravya dṛṣṭi, each living being is like a Siddha (liberated soul). Thus, when we see everyone from the dravya dṛṣṭi, we not only attain apotheosis/upliftment-elevation of our soul but also retain our equanimity towards each living being.

Note:

Paryāya Dṛṣṭi — seeing only the present form of a person or substance

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

Gati — category of worldly existence, viz. Celestial being, human, sub-human and hellish being.

Siddha — 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 top of the universe and is known as God.

Utthāna — apotheosis, attaining godhood, upliftment-elevation of our soul

Samatā Bhāva - feeling of equanimity

427. When seen from the paryāya dṛṣṭi, each living being seems to be guilty and blameworthy. When seen from the dravya dṛṣṭi, we know that each living being is blameless. Thus, when we see everyone from the dravya dṛṣṭi, we not only attain apotheosis/upliftment-elevation of our soul but also retain our equanimity towards each living being.

Note:

Paryāya Dṛṣṭi — seeing only the present form of a person or substance

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

Utthāna — apotheosis, attaining godhood, upliftment-elevation of our soul

428. Stipulating an inappropriate or unjust condition when donating shall result in the bondage of pāpa karmas.

Note:

Pāpa — sin, demerit, disabling power, inauspicious disposition

429. If we donate to a place of worship to establish our dominance, such a donation is certain to result in the bondage of pāpa karmas.

Note:

Pāpa — sin, demerit, disabling power, inauspicious disposition

430. Our current disposition/intention determines our future. Hence, we have to try our level best to always retain a good disposition/intention in all situations.

431. People think that it is difficult to walk on the path of dharma. But once you realise that any path other than dharma shall only cause infinite pain, the path of dharma becomes innate and easy.

432. When one experiences the consequences of their sins, life becomes difficult indeed. But he who walks on the path of dharma binds few pāpa karmas. As a consequence, his journey becomes easier.

433. If a person experiences the consequences of his past sins while walking on the path of dharma, on the strength of his true insight, he bears that pain with ease, without getting upset.

434. When a person finds the path of dharma to be simple and the only one worth walking on, he should realise that he is on the threshold of samyagdarśana.

Note:

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

435. Samyagdarśana cannot be attained by obsequious behaviour. Yes, it can certainly be attained by reverence to the preceptor. True reverence to the preceptor entails being eager to walk on the path shown by the preceptor, and not behaving obsequiously towards him.

Note:

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

436. In this world, people think that they will earn money if they behave obsequiously towards the rich. But they are not aware that wealth is gained as a consequence of one's puṇya, not by flattering the rich.

Note:

Puṇya — virtue, merit, enabling power, auspicious disposition

Pāpa — sin, demerit, disabling power, inauspicious disposition

437. We would like everything to work as per our wishes. This desire becomes a cause of sorrow for us. Because even if things fall in place exactly as per our wishes due to the fruition of our puṇya karmas, it increases our sense of doership or arrogance which is capable of causing grief to our soul (us) in future. And if what transpires is the opposite of what we wanted, due to the rise of our pāpa karmas, it is capable of adversely affecting our present as well as our future.

Note:

Puṇya — virtue, merit, enabling power, auspicious disposition

Pāpa — sin, demerit, disabling power, inauspicious disposition

Kartā bhāva — thinking of oneself as being able to do anything as one's desire

438. We want others' disposition as per our wishes. This is our greatest misunderstanding because others' disposition will be as per their karmas and efforts, not according to our wishes.

Note:

Puruṣārtha — efforts

439. We bind the highest quantum of karmas through the mind. Hence, we need to learn how to conquer the mind. For this, please internalise Chapter 24 of my book 'Samyagdarshan Ki Vidhi'.

Note:

To download 'Samyagdarshan Ki Vidhi' please visit www.jayeshsheth.com

440. Most people wish to attain the eternal pure soul from the vyavahāra point of view. But the eternal pure soul is not attained by differentiating from the vyavahāra naya. For that, please internalise Chapter 7 of my book 'Samyagdarshan Ki Vidhi'.

Note:

Vyavahāra Naya - Divisive viewpoint/viewpoint explaining one thing by dividing it notionally
To download 'Samyagdarshan Ki Vidhi' please visit www.jayeshsheth.com

441. Wanting to attain the eternal pure soul from the vyavahāra point of view means assuming that the soul is divided into dravya and paryāya in reality and then desiring dravya out of them. Distinctions from the vyavahāra naya do not lead to the attainment of the eternal pure soul. To understand the true/real nature of this process, please internalise Chapter 5 of my book 'Samyagdarshan Ki Vidhi'.

Note:

Paryāya Dr̥ṣṭi - the viewpoint that considers only the current/present form of a substance or person
Vyavahāra Naya - Divisive viewpoint/viewpoint explaining something by dividing it notionally
Dravya - substance
Paryāya - current/present manifestation of a substance
Trikālī Dhruvātmā - eternal pure soul
Satya Svarūpa - true/real nature
To download 'Samyagdarshan Ki Vidhi' please visit www.jayeshsheth.com

442. In verse 247 of the Pañcādhyāyī, it is stated that from the bheda viewpoint that there is creation, destruction and constancy. But from the abheda viewpoint, there is neither creation nor destruction nor constancy. This means that only existence is constant. Hence, if someone seeks an eternal pure dravya free from paryāyas, he should be considered a person with the bheda viewpoint. Because differentiation represents the bheda viewpoint and abheda represents the absolute/solid oneness in viewpoint. To understand the true nature of this abheda, please internalise Chapter 8 of my book 'Samyagdarshan Ki Vidhi'.

Note:

Utpāda - creation
Vyaya - destruction
Dhrauvya - constancy
Paryāyārthika Naya - a viewpoint that considers only the current/present form of a substance
Dravyārthika Naya - a viewpoint that considers only the eternal form of a substance
Sat - existence
Bheda - differentiation/divisive
Abheda - undifferentiated/solid/oneness
To download 'Samyagdarshan Ki Vidhi' please visit www.jayeshsheth.com

443. People lovingly describe the 47 powers of the soul, the attributes of the soul and their functions, etc. and even meditate upon them. But since all of them are distinctions of the one, undivided, undifferentiated soul, they are from the vyavahāra naya or the paryāyārthika naya. Hence, rather than focus on their description, we must focus only on the jñāyaka (knower), which is one, solid, undivided and undifferentiated.

Note:

Vyavahāra Naya - Divisive viewpoint/viewpoint explaining one thing by dividing it notionally
Paryāyārthika Naya - a viewpoint that considers only the current/present form of a substance
Jñāyaka - knower

444. Those who only see the current aspect of a substance and not its eternal nature, take offence easily. This is not the case with those who perceive the entire picture. Because for the former, only the current aspect matters but in the case of the latter, they can perceive the eternal nature of a substance. Therefore, they are not offended by the current manifestations of a substance or a person.

Note:

Paryāya Dr̥ṣṭi - a viewpoint that considers only the current/present form of a substance

Dravya Dr̥ṣṭi - a viewpoint that considers only the eternal form of a substance

Vyavahāra Naya - Divisive viewpoint/viewpoint explaining one thing by dividing it notionally

445. Since infinite time, we have harboured several passions. They are capable of distracting us from the path of sādhanā. Hence, we must be constantly alert while walking on the path of sādhanā.

Note:

Vāsanā - lust, desire for sensual pleasures

Sādhaka - seeker

Sādhanā - the process of constant and focused correct efforts

446. For infinite time, we have believed external pleasure to be real happiness. But true happiness is only experienced when our sense of oneness moves from the body to the soul. One must have faith in the fact that it is the only real happiness.

447. Most people become arrogant when the rise of puṇya ensures things go their way, and become despondent and irritable when the rise of pāpa karmas ensures that things do not go their way. This is because they think that success and failure are a direct result of their efforts. In reality, the rise of puṇya and pāpa is the consequence of our past karmas. Hence, putting in the right efforts is our prerogative, not the results thereof. The result of our efforts is a function of our past karmas, not our desires.

448. To attain knowledge of the self, the mind must be calm and content because one can only see one's reflection in still water.

449. When we attain peace and tranquillity after practising any kind of meditation, we must assess for ourselves whether that sense of peace and tranquillity remains with us even after coming out of meditation. We must also check if our anger, arrogance, artifice and avarice are reducing. And whether our desires are decreasing. If this is not the case, then we are deceiving ourselves.

450. Most people believe that wealth causes happiness. But in reality, excessive wealth does not cause happiness. Instead, it brings with it the tension and desire to protect and increase that wealth. This should be recognised as sorrow, not happiness.

451. Most people believe that sensual indulgence causes happiness. But in reality, indulging the senses results in the increased desire for repeated indulgence which results in the sorrow of anxiety. How then, can it be called happiness?

452. Some people think that only an angry and domineering approach can get people to work properly. But in reality, people work as per our past karmas. Anger harms one's mood at present and the consequent inflow of pāpa karmas shall also damage one's future.

453. Bhaya-mohanīya karmas cause all sorts of fear. When we cause someone to suffer, or scare and bully them, or hit them, we bind bhaya-mohanīya karmas in copious quantities. Hence, one who wishes to rise above fear should never do such things.

Note:

Bhaya-mohanīya karmas - karmas that cause the delusion of fear

454. Identifying with the body is the cause of increased fear. Because one who identifies with the body thinks that the destruction of the body would be his end. Hence, one who wishes to rise above fear should make correct efforts to attain knowledge of the self and get rid of false beliefs.

455. Identifying with the body causes the endless sorrows one faces in saṃsāra. Hence, one who fears the endless sorrows of saṃsāra ought to make correct efforts to attain knowledge of the self and get rid of false beliefs.

456. Those who are lost in the darkness of delusion can never appreciate Satya Dharma.

457. Some people are seen to practise prema-lakṣaṇā bhakti. In reality, true prema-lakṣaṇā bhakti teaches us to love all living beings as the god-like soul is equally present in every living being. This is true Maitrī Bhāvanā.

458. God has done us infinite favours by showing us the highway (supreme path) to mokṣa. Presently, we can see divergence among the doctrines that talk about the supreme path and in such an era, if a self-realised person leads us to the true path then he/she has done us infinite favours.

Note:

Mokṣa — liberation, the highest form of existence, permanent freedom from the cycle of birth and death, the eternal state of supreme and unending bliss

459. When a self-realised person shows us the true highway (supreme path) of liberation as shown by God and if we still obstinately cling to a certain doctrine, sect, tradition or a personality cult, then we will not be able to follow that supreme path. We have been committing this very mistake since the infinite beginningless time and this is why remain stuck in saṃsāra. Now we have to think for ourselves to understand what needs to be done, to find the supreme path and walk on it.

460. We must make ourselves fit to walk on the highway (supreme path) of liberation as shown by God. For this, we need to develop the virtues of contentment, straightforwardness, simplicity, equanimity, tolerance, forbearance, modesty, humility, judiciousness, etc.

461. If anyone tries to own anything other than the self, then he/she is bound to be sad because one cannot own anything that is not their own. Hence, possessiveness for the non-self will always be the reason for that jīva's sorrow.

462. While we acquire knowledge by studying the śāstras, it is critical to possess the judiciousness to bring that knowledge into action.

463. Currently, there are huge lacunae in the understanding of dravya-guṇa-paryāya. I have explained these terms as per the scriptures, in my book “Samyagdarshan Ki Vidhi”. Those who wish to develop a true understanding of dravya-guṇa-paryāya, are requested to study “Samyagdarshan Ki Vidhi”, chapters 4 - 8.

Note:

Dravya — substance, real

Guṇa — the permanent inalienable attributes of a substance

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

464. Dravya is that which is eternal. Its current state is known as its paryāya. The permanent, inalienable attributes of a dravya are known as its guṇas.

Note:

Dravya — substance, real

Guṇa — the permanent inalienable attributes of a substance

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

465. From a certain perspective, the dravya is the paryāya and the paryāya is the dravya. To understand the essence of this statement, please study “Samyagdarshan Ki Vidhi”, chapters 4 - 8.

Note:

Dravya — substance

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

466. Differentiation is a result of varying perspectives. What is dravya from the dravya viewpoint is paryāya from the paryāya viewpoint. To understand the essence of this statement, please study “Samyagdarshan Ki Vidhi”, chapters 4 - 8.

Note:

Dravya — substance

Dravya Dṛṣṭi — the ability to see the intrinsic nature/constant unchanging substratum of a person or substance

Guṇa — the permanent inalienable attributes of a substance

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

Paryāya Dṛṣṭi — seeing only the present manifestation/form of a person or substance

467. One who fails to realise that the difference between dravya and paryāya is only notional and not absolute will not be able to understand the abheda dravya. Samyaktva shall not arise in the absence of abheda dravya. To understand the essence of this statement, please study “Samyagdarshan Ki Vidhi”, chapters 4 - 8.

Note:

Abheda Dravya — undivided/entire substance

Dravya — substance

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

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

468. Paryāya is composed of Parama Pāriṇāmika Bhāva. This means that paryāya is composed of dravya itself. To understand the essence of this statement, please study “Samyagdarshan Ki Vidhi”, chapter 15.

Note:

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

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

Dravya — substance

469. Some people understand the unitary existence of a substance as multiple existences, such as dravya sat, guṇa sat and paryāya sat. If they were to understand this from a certain perspective, it is alright. But if they understand this as the absolute truth, then it is mithyātva. To understand the essence of this statement, please study “Samyagdarshan Ki Vidhi”, chapters 4 - 8.

Note:

Dravya — substance

Guṇa — the permanent inalienable attributes of a substance

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

Sat - existence

Mithyātva — false belief, which results in continual transmigration

470. Those who understand dravya sat, guṇa sat and paryāya sat as being separate entities instead of being part of a substance, shall not attain the abheda dravya. And samyagdarśana cannot be attained without having attained the abheda dravya. To understand the essence of this statement, please study “Samyagdarshan Ki Vidhi”, chapters 4 - 8.

Note:

Sat - existence

Dravya — substance

Abheda Dravya — undivided/entire substance

Guṇa — the permanent inalienable attributes of a substance

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

Paryāya Dr̥ṣṭi — seeing only the present form/manifestation of a person or substance

471. It is not possible to get a dravya without its present-current paryāya. Because the present-current paryāya contains the entire dravya. To understand the essence of this statement, please study “Samyagdarshan Ki Vidhi”, chapters 4 - 8.

Note:

Dravya — substance

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

472. It is not possible to get a dravya which is free from paryāya. Because no dravya is ever without its paryāyas. To understand the essence of this statement, please study “Samyagdarshan Ki Vidhi”, chapters 4 - 8.

Note:

Dravya — substance

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

473. The pure soul is hidden within the current paryāya. This can only be understood when one has attained a samyak understanding of the nayas. To understand the essence of this statement, please study “Samyagdarshan Ki Vidhi”, chapters 4 - 8.

Note:

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

Naya — aspect of reality, perspective, viewpoint

474. Those who understand the true spirit of the Satya Dharma attain freedom from many types of fear.

475. If one is afraid, irrespective of what one fears, not only is his present adversely affected but also his future, on account of the bondage of sinful karmas due to fear.

476. Fearful that something bad may happen, we begin to live in fear, thus leading a life of misery. In reality, if there is a fruition of our pāpa karmas, there is no way that we can prevent it. Hence, rather than being afraid, it is more sensible to begin walking on the path of Satya Dharma so that we may alleviate/mitigate the burden of our sins.

477. Most people in this world are selfish. But they do not know that one should be selfish about the emancipation of the soul, not selfish about the body.

478. When we become selfish about the emancipation of the soul, then it is certain that we shall gradually become indifferent to and detached from the world. This ensures our (the soul's) well-being.

479. We have to dissociate ourselves from all the evil and sinfulness in this world rather than vilify bad people. After all, they too possess the Bhagavān Ātmā. We have to maintain compassion and indifference towards them.

Note:

Bhagavān Ātmā — the pure soul

480. How much faith we have in the teachings of God can be known from our day-to-day behaviour.

481. Our thoughts, words and deeds should be as per God's teachings. If they are not in conformity, we need to work constantly to ensure that they conform to God's teachings.

482. All that we do should be for the benefit of our soul. Not for the benefit of any external factor. Because anything done for the non-self takes one away from the self (our soul).

483. We have to keep examining ourselves to ensure that our focus remains steady on the self (our soul) irrespective of what we are doing. Unless extremely necessary, we should remain far away from anything that takes our focus away from the self.

484. If our goal is anything other than self-realisation, then it is certain that sorrow lies in our future.

485. Ordinarily, the seeker first gives up aśubha bhāva only for liberation. Later on, as the seeker advances further, keeping his focus on the śuddha bhāva ensures that even the śubha bhāva goes away on its own when the seeker becomes immersed in the śuddha bhāva.

Note:

Aśubha bhāva — inauspicious disposition

Śubha bhāva — auspicious disposition

Śuddha bhāva — pristine disposition, steadily focused on the self

486. If one who has not attained the śuddha bhāva gives up the śubha bhāva and remains in the aśubha bhāva, his future is certainly dark.

Note:

Aśubha bhāva — inauspicious disposition

Śubha bhāva — auspicious disposition

Śuddha bhāva — pristine disposition, steadily focused on the self

487. Until one does not become steadfast in śuddha bhāva, he must give up the aśubha bhāva and remain in the śubha bhāva keeping the śuddha bhāva as his sole objective.

Note:

Aśubha bhāva — inauspicious disposition

Śubha bhāva — auspicious disposition

Śuddha bhāva — pristine disposition, steadily focused on the self

488. The essence of Satya Dharma is attaining and remaining steadfastly in the śuddha bhāva.

Note:

Śuddha bhāva — pristine disposition, steadily focused on the self

489. Those who get carried away with success (which is only due to the fruition of puṇya karmas) are certain to bind pāpa karmas.

Note:

Puṇya — virtue, merit, enabling power, auspicious disposition

Pāpa — sin, demerit, disabling power, inauspicious disposition

490. Everyone puts in the effort but success comes to those with puṇya (who are experiencing the rise of puṇya karmas). We must never forget this.

491. If we think that our success is a result of our smartness, then we are certain to develop arrogance. When we realise that our success is due to our smartness as well as the rise of our puṇya karmas, we shall be able to keep arrogance at bay.

492. In the absence of puṇya, when we are experiencing the rise of pāpa karmas, all our smartness cannot help us. It cannot bring us success.

493. Being smart is not bad. But being arrogant about one's smartness is wrong. It leads to the bondage of pāpa karmas.

494. As long as we look outwards to find happiness, it is difficult to find true happiness because true bliss is found in the soul, not outside.

495. Since beginningless time, we have sought happiness outside, in the external world. This is why we have always been unhappy. Now, when do you want to transform yourself? Focus on this alone.

496. Knowing and seeing are the unique attributes of the soul. Use them to know the self and identify with it.

497. Self-realisation can only occur when one identifies with the soul, which is the knower and the seer. On attaining self-realisation, one experiences the blissful nature of the soul. This is known as knowledge of the self, or samyagdarśana.

Note:

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

498. Why don't those who consider their elders to be a burden realise that they too will grow old one day?

499. Never thinking of one's elders as a burden and serving them unselfishly destroys many sins and results in the bondage of excellent puṇya karmas. Hence, everyone is duty-bound to serve the elders.

500. When we think against Satya Dharma, we are bound to have a sorrow-filled future. This is definite.

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What is Dharma?

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

What are the characteristics of the soul?

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

How to recognise the soul? How to experience it?


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

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

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


MAITRI BHĀVANĀ — Contemplate universal friendship

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




PRAMODA BHĀVANĀ — Contemplate veneration

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



KARUNĀ BHĀVANĀ — Contemplate compassion

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



MĀDHYASTHYA BHĀVANĀ — Contemplate indifference

Be indifferent towards your enemies and opponents.



UNDERSTANDING THE COVER PAGE

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