

[[ Vandittu Savva Siddhe ]]

# Self-Realization - A Deep Study

An English Translation of

## Atma-Siddhi Anushilan

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## Foreword to “*Atma-Siddhi Anushilan*”

*Atma-Siddhi Shaastra* is a scripture, a sacred book. The author of *Atma-Siddhi Shaastra*, Shrimad Rajchandra, is one of the adored, holy, true spiritual Masters the world has ever known. He was an *Atma-Jnani*, a knower of self, and his state of existence was without attachment for a position, wealth, fame and even the body, though in embodied condition.

*Atma-Siddhi Anushilan* (Self-Realization-A Deep Study) has been written in order to make it easy for the reader to understand the essence of *Atma-Siddhi Shaastra*. The viewpoint of the author, Pandit Fulchand Shastri, gives rise to something new, special and different from each stanza. Each stanza has been further explained by giving simple examples. This makes the book interesting and appealing for the readers and inspires them to attain self-realization. This will reflect the success of the author of this book.

I wish all the readers who make the effort to read *Atma-Siddhi Anushilan* attain self-realization.

**Dahyabhai C. Mehta**, Mumbai  
(Former Judge)

## Foreword to “*Atma-Siddhi Anushilan*”

Shrimad Rajchandra was a self-realized Soul and respected by all. His scripture, “*Atma-Siddhi Shaastra*”, in poetry form, is applicable to all people, for all times. It is based on the science of the Soul.

If one goes deep into this ocean of knowledge, one can find the true pearl of the Soul. For this one needs enthusiasm. The author’s success has been proved by the fact that he has awoken this enthusiasm in many people. He has used the appropriate explanations to lead the reader to spiritualism.

The author has to be congratulated for clarifying each stanza using simple language, short sentences and examples from daily life.

I wish that everyone who reads this *Atma-Siddhi Anushilan* (Self-Realization-A Deep Study) is converted from a bigot to a true seeker of the Soul and attains self-realization and moksha.

**Suryavadan Thakoredas Zaveri**

## Preface

“*Atma-Siddhi Shaastra*”, written in Gujarati language by Shrimad Rajchandra, is an invaluable scripture. It explains the nature of the Soul from multiple viewpoints. Puja Kanjiswami has praised Shrimad Rajchandra as a self-realized Soul and also given lectures on “*Atma-Siddhi Shaastra*”. I bow down with reverence to Shrimad Rajchandra and Puja Kanjiswami.

“*Atma-Siddhi Anushilan*” was written in order to explain this sacred text in a simple and concise language, giving examples from daily life, using a combination of Shrimad Rajchandra and Puja Kanjiswami’s viewpoints.

Many students from abroad and India, who were not fluent in Gujarati, requested me to translate this book into English. “***Self-Realization-A Deep Study***” is the English translation of “*Atma-Siddhi Anushilan*” by Dr. Shilpa Pradip Mehta. We have spent over two years translating this book to the best of our ability. I deeply thank her and her mother, Smt. Sumanben Ramniklal Kothari, for their effort and support. I am extremely happy to have met both of them.

I sincerely thank my grandparents, Shri Shyamdev Swami and Smt. Ratandevi, and my parents, Shri Kishorebhai and Smt. Nirmalaben Jain, for their upbringing and for inspiring me to study Jainism.

I am extremely grateful to my religious guide, Dr. Hukamchand Bharill and the Pandit Todarmal Jain Siddhant College for the education imparted to me for five years.

I thank all my sponsors for their generous contributions. I got immense support throughout my stay in Mumbai from Shri Dineshbhai M. Kothari. My heartfelt thanks go to Shri Harshanandan Trivedi of Urvi Compugraphics and Mr. Jignesh Gohel / Rakesh Gohel of Genius Graphics & Offset.

This book is also available online on the website: [www.fulchandshastri.com](http://www.fulchandshastri.com).

I welcome any feedback and suggestions for improvements by email or post.

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***Self-Realization - A Deep Study***

## From the Publisher

They are not Jains by birth, but they do not have alcohol, non-vegetarian food, honey and other non-eatable food, they do not eat after sunset, go to the temple everyday to worship omniscient God and are also devoted to *Sadguru*, do *saamayik* thrice a day. This is not imaginary, but real. To meet such people one should visit Adhyatmik Sadhana Kendra in Umarala, Gujarat. We are sure these disciples of Jainism will impress you.

Jainism, the religion, described by omniscient God, has no boundaries. There is no prejudice between different castes and communities. A person who lives his life with good conduct is a real Jain. In spite of not being born in a Jain family, many people in India and abroad have converted to Jainism, inspired by spiritual saint Shri Shyamdev Swami, who himself was also not a Jain by birth.

Umarala is the birthplace of Shri Kanjiswami. Inspired by Shrimad Rajchandra, Adhyatmik Sadhana Kendra has been established to assist people going through a discipline for attaining *moksha*. Pandit Fulchand Shastri, grandson of Shri Shyamdev Swami, will be conducting lectures every Friday, Saturday and Sunday. *Jnana* and *bhakti* will be obtained in parallel. We hope that this venture will be very successful.

A *Gaushala* (place where cows are housed), a *Jeevdaya Kendra* and a spiritual study center will be opened soon at Umarala by Shri Shyam Smarak Trust. This trust will also cater to the needs of scholars spreading Jainism.

Everyone is invited to visit us. Boarding and lodging will be arranged. Umarala is 20 km from Songadh, 43 km from Palitana, 40 km from Bhavnagar and 160 km from Ahmedabad. There is a direct train (Bhavnagar Express) to Umarala from Mumbai.

*Atma-Siddhi Anushilan*  
**Self-realization: A Deep Study**

(Translation into English)

कहान राज को कर नमन, करु महान यह काज ।  
आत्महित की प्राप्ति हेतु, मंगलमय सुख साज ।।

*Kabaan raaj ko kar naman, karun mahaan yab kaaj.*  
*Atmahit ki praapti hetu, mangalmay sukh saaj.*

**We bow down to Shrimad Rajchandra and Pujya Shri Kanjswami, as this immense task is being undertaken. Our aim is for the reader to attain self-realization and to promote well-being and happiness**

*Atma-Siddhi* means attainment of self-realization. The liberated Soul will then eternally reside steadily at the top of the universe (*Siddhapad*).

“*Atma-Siddhi Shaastra*” is the religious scripture, which involves deep thinking and research into six *pada* or philosophical aphorisms:

1. The Soul exists.
2. The Soul is eternal.
3. The Soul is the doer of its own karma.
4. The Soul is the sufferer of its own karma.
5. The Soul's liberation (moksha) exists.
6. The Soul's path to liberation exists.

The famous intellectual scholar, Shrimad Rajchandra, has composed this renowned and eminent religious text.

The first 42 stanzas explain the signs of an enlightened living Soul (*sadguru*), bigot (*mataarathi* - one who is obstinately convinced of the superiority or correctness of his own opinions and prejudiced against those who hold

different opinions) and a true seeker of self (*atmaarathi*). The last 100 stanzas give the solutions to the doubts of the disciple while explaining the above six *pada*.

The greatness of the Soul is not because either the Soul knows others or that the Soul is known by others. **The greatness of the Soul is that one's own Soul knows Himself. This religious text, *Atma-Siddhi Shaastra*, makes one realize one's own Soul. *Atma-Siddhi Shaastra* explains that to attain self-realization is to attain the Self. One has to observe the Soul, realize the Soul and deeply concentrate on the Soul to attain self-realization.**

There has been a debate as to whether to call this book a "*Shaastra*", because only a book written by a self-realized monk (*Acharya, Upaadhyay or Sadhu*) can be called a "*Shaastra*" and Shrimad Rajchandra was not any of these. However, Jainism is based on True Knowledge (*Samyak-Jnana*), which is authoritative and reliable knowledge. Therefore, a scripture written by a layman with enlightened understanding and true knowledge can be called a "*Shaastra*".

There were many self-realized laymen before Shrimad Rajchandra who had written scriptures called "*Shaastra*" e.g. "*Moksharga Prakaashaka*" by Shri Todarmalji, "*Chha Dhaala*" by Shri Dolatramji and "*Naatak Samaysaar*" by Pandit Banarasidasji. **Hence, it is correct to call this scripture by Shrimad Rajchandra as a *Shaastra*.**

***Dev-Shaastra-Guru Jinendra Bhagwaan*** (Omniscient God), Religious scriptures, True monk are instrumental for the Soul to attain liberation. The disciple has to take the support of *Dev-Shaastra-Guru* with a decision to understand his own Soul as well as the remaining Universe. This is essential for attaining Self-realization.

In the book *Samaysaar*, it is written that the various media essential before Self-realization are: a study of religious scriptures, deep thought from multiple viewpoints and listening to preaching directly or indirectly from an enlightened sadguru. The reason for remaining ignorant, in spite of having read, memorized and taught numerous scriptures, is having just one viewpoint. The ignorant Soul has to understand all the preaching and



scriptures from both theoretical and practical viewpoints in order to attain Self-realization. One must always remember that just theoretical knowledge is not Self-realization.

***Atma-Siddhi Shaastra* is of immense use to study Self-realization. Shrimad Rajchandra has used dialogues between the disciple and sadguru to simplify *Atma-Siddhi Shaastra* and to summarize the essence of Jainism. It is the essence of the preaching of the omniscient God (*Jinendra Bhagwaan*).**

Two eminent personalities from Saurashtra in India, Shrimad Rajchandra, born in Vavania and Pujya Kanjswami, born in Umarala, have conveyed the spiritual preaching of *Pujya Shri Tirthankar Bhagwaan* to the ignorant people in the present fifth era (*kaliyug*). The ignorant person may feel that both their presentations contradict each other. However, that is his misunderstanding and the reason for him to be called “ignorant”. Whoever believes in Pujya Kanjswami and his preaching, should also accept Shrimad Rajchandra and his preaching because Pujya Kanjswami has enthusiastically praised Shrimad Rajchandra and his *Atma-Siddhi Shaastra*. In his impressive discourse he called it an incomparable and extraordinary Shaastra. Thus, all enlightened *gurus* can never differ in their belief.

At a religious function “*Panchkalyanak Pratishtha*” held in Nairobi, *Gurudev Shri Kanjswami* said: “Shrimad Rajchandra passed away at the age of 33, but he will attain moksha after one birth. In spite of a flourishing jewelers business in Mumbai, his inner Soul had separated from worldly attachments and feelings (like a coconut seed and husk are separate but still together). In his short life span he has contributed immensely to Jainism with self-realization.”

Shri Kanjswami has laid stress on the theoretical viewpoint (*nischay naya*) that **one will find an enlightened living Guru when the time is right**. However, Shrimadji has stressed on the practical aspect (*vyavahaar naya*) that **one has to search for the enlightened living Guru himself**. However, the difference is in their words but not in the meaning. Shrimadji meditated on his Self on the mountains of Idar in Gujarat (*nischay*) but did not search for an enlightened living Guru. Pujya Kanjswami gave numerous sermons, inspired people to

build Jain temples and went on religious pilgrimages (*vyavahaar*) but did not neglect the practical aspect. Hence, both accepted both the theoretical and practical viewpoints. There is a similar deep essence in both their preaching, which is understood only by a handful of people.

Both of their knowledge was innate from tremendous spiritual efforts of previous births since they did not attend high school or learn grammar, mathematics or logic. Shrimadji had attended the preaching of the last Tirthankar of Bharat Kshetra, Mahavira Bhagwaan and Pujya Kanjishwami had attended the preaching of the first Tirthankar of Mahavideha Kshetra, Seemandhar Bhagwan.

*Atma-Siddhi Shaastra* is the speech of *Bhagwaan Mahavir*, which was heard by Shrimad Rajchandra directly in a previous birth. It is therefore imperative that we understand it, really study it and absorb it in our lives.

One numerical aspect of *Atma-Siddhi Shaastra* is in the number of stanzas – 142. In the modern age of SMS, “I Love You” is sent as 143. *Atma-Siddhi Shaastra* teaches one to be engrossed in one’s own Self and not with outer worldly objects. So, love yourself and say, “I Love Me” i.e. 142. The 142 stanzas of *Atma-Siddhi Shaastra* teaches one to concentrate on one’s own Soul in order to attain Self-realization.

**The first 42 stanzas of *Atma-Siddhi Shaastra* give salutations and explain the concept of True *Dev-Shaastra-Guru*. They have to be understood before the remaining vital 100 stanzas are commenced.**

# Self-Realization- A Deep Study

## Stanza 1

જે સ્વરૂપ સમજ્યા વિના, પામ્યો દુઃખ અનંત;  
સમજાયું તે પદ નમું, શ્રી સદ્ગુરુ ભગવંત.

*Je svarup samajyaa vinaa, paamyo dukh anant;  
Samajaavyu te pad namu, shri sadguru bhagavant.*

*Swarup* = True original form

*Anant* = Infinite

*Pada* = Philosophical spiritual aphorisms

*Shri* = Knowledge

*Sadguru* = Enlightened religious mentor

*Bhagavant* = *Jinendra Bhagwaan* / Omniscient God

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**Prayers and salutations are offered to the enlightened religious mentor (Sadguru) who explains and shows the path to Liberation (Moksha).**

**The Soul has been enduring untold sorrow since eternal time because he has not realized his own Self. The Sadguru makes us understand both Jinendra Bhagwaan (God) and the religious scriptures and we humbly bow to him.**

The presence or absence of any inanimate object can never make one sad or happy, because an external object does not have the power or capacity to do so. However, unhappiness in life is caused by attachment with an object and thinking of it as one's own.

The sorrow of an ignorant Soul has been called inexplicable (*anant*), but that does not mean that it will never end. The word “inexplicable” has been used here to give a deeper meaning of the word and to show its enormity. *Anant* means “Infinite” i.e. which can neither be counted nor can be emptied. Only omniscient (*kevali*) God with His Infinite Knowledge can know the true nature of “infinite” sorrow. The ignorant Soul does not understand his own

sorrow, but only suffers it. In the third chapter of the book “*Moksha Maarg Prakaashak*”, Pandit Todarmaji has described the sorrow of ignorant beings by saying, “One-sensed beings have more passion (*kashaay*) and less strength; therefore, one-sensed beings are extremely miserable. They alone experience their misery and the omniscient knows it”.

The Soul can emerge from the infinite sorrow caused by attachment, love and hate towards infinite objects by attaining self-realization. Attaining self-realization for a moment can destroy the sorrow due to infinite passions. Hence, prayers and obeisance are humbly offered to the sadguru who is instrumental in showing us the path to attain self-realization.

**In reality, the sadguru’s preaching does not make the disciple understand; the disciple understands the subject Himself by his own efforts.** If just listening to the sadguru’s preaching would give one self-realization, then every Soul present at Jinendra Bhagwaan’s (God’s) preaching would have attained self-realization. Even God Himself could not make each and every disciple understand him. Theoretically, Jinendra Bhagwaan (God) is only instrumental in making some Souls understand the religious concepts. Practically one should have appropriate respect for the sadguru and understand the importance of combining both theoretical and practical viewpoints.

**Self-realization is not only attaining knowledge about the Soul from a sadguru. It is when one directly realizes the Self by using the knowledge attained from the sadguru that one has truly understood the Self. The Soul has unsuccessfully attempted to understand the whole world. If even once the disciple makes an effort to realize the indestructible, eternal, blissful and knowledgeable nature of the Soul, he will surely attain the Self.**

The ignorant Soul has understood neither himself nor other substances in the universe. That is why he must offer salutation with mind, speech and action to the sadguru, who gives him the true understanding of the Self.

God, Scriptures and an enlightened mentor (*Dev-Shaastra-Guru*) are instrumental in obtaining true knowledge of the nature of the universe. After deep thinking, salutations have been offered to all three of them and not

only the *Guru*. *Shri* means Laxmi, the Goddess of Knowledge. Sadguru means an enlightened mentor. *Bhagwant* means *Jinendra Bhagwaan or omniscient God*. In this way, in the initial invocation, obeisance is given to all three in the proper order. In the present fifth era, religious scriptures (*Shaastra*) are easily available, finding a Sadguru is difficult and meeting *God* is impossible. Hence, available, difficult and impossible, in that order, Shrimad Rajchandra has offered prayers to *Shri* (Religious scriptures), Sadguru (Enlightened religious mentor) and *Bhagwant* (*God*).

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## Stanza 2

वर्तमान आ काणमां, मोक्षमार्ग बहु लोप;  
विचारवा आत्मार्थिने, भाष्यो अत्र अगोप्य.

*Vartmaan aa kaal maa, moksha maarg bahu lop;*  
*Vichaarvaa atmaarathi ne, bhaakhyo atre agopya.*

*Lop* = Disappear

*Moksha maarg* = The path to salvation/liberation

*Atmaarathi* = True seeker

*Bhaakhyo* = Explained

*Agopya* = Without concealing

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***Mokshmaarg* is challenging for the disciple to attain in this fifth era.**

In the “Geeta” of Jainism “*Tattvaartha Sutra*” it is written सम्यग्दर्शनज्ञान चारित्राणि मोक्ष मार्गः “*Samyagdarshangnancharitraani moksha maarg:*” meaning Right Belief, Right Knowledge and Right Conduct in combination is the path to salvation. These three are also known as the **Three Jewels**. They are not attained one by one but all together in one moment.

In the fifth era, there is no Soul who has the immense effort necessary to attain moksha. However in this era, it is possible to develop the faith in moksha, because faith in moksha is the path to moksha. The question is that: Is only faith in moksha the same as attaining *moksha maarg*? The answer is: Moksha is the 7<sup>th</sup> position in the seven fundamental principles (*tattva*). If one has faith in moksha then he automatically has faith in the previous six fundamental principles. In this way the faith in the seven *tattva* is also the

path to liberation.

There are many who claim, “I have attained self realization and the path to salvation, now what should I do?” The sadguru will answer, “If you have truly attained the path to liberation, you will not ask such a question since the path till moksha is crystal clear”. In this era, each individual imagines the path to liberation using his own thinking, without listening to the sadguru and therefore does not attain the true path to liberation.

**The sadguru has clearly and without concealing anything shown the path to moksha based on Jinendra Bhagwaan’s (God’s) preaching for the True seeker. The path to liberation is a universal path. Also it is not the prerogative of human beings only, but can also be attained by all living beings with five senses and a mind (*Sangni panchendriya*).**

The Soul attains moksha and the path to liberation is also linked only to the Soul. **The body’s actions have no connection with the path to salvation and therefore it is important to understand that only the Soul following a religious path is the path to moksha.**

Pujya Gurudev Shri Kanjisiwami used to say, “When a true monk comes to your home for food, think that the actual *moksha maarg* has come to your house”. The principle is that a sadguru has explained *moksha maarg* but it is up to each disciple to follow that path. A sadguru or *Tirthankar God* can only show the way, but it is up to the effort of each Soul and its destiny whether the Soul follows it or not.

***\*The Seven Fundamental Principles (Tattva)***

1. *Jiva (Soul)*
2. *Ajiva (Non-Soul)*
3. *Aasrava (Inflow of karmic matter)*
4. *Bandh (Bondage of karmic matter)*
5. *Samvara (Stoppage of karmic matter)*
6. *Nirjara (Shedding of karmic matter)*
7. *Moksha (Liberation)*

### Stanza 3

કોઈ ક્રિયાજડ થઈ રહ્યાં, શુષ્કજ્ઞાનમાં કોઈ;  
માને મારગ મોક્ષનો, કુરુણા ઊપજે જોઈ.

*Koi kriyaajad thai rahya, shushk gyan ma koi;  
Maane marag moksh no, karuna upaje joi.*

*Kriyaajad* = One who is engrossed in rituals and external activities

*Shushkajnan* = Superfluous knowledge

*Karuna* = Compassion

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**This stanza has been written with compassion for those who believe in Jainism, are tired of the cycle of birth and death, and want to attain liberation, but are unable to do so.**

If they neglect either the theoretical or practical aspect of Jainism, it is not possible to attain path to moksha. In spite of immense effort, they are not able to find the right path, little knowing that superficial knowledge or rituals are not enough for moksha.

There are two types of people: 1) Those who are engrossed in rituals and 2) Those who are absorbed in gaining superfluous knowledge.

Pandit Todarmaji has described both these types of people in detail in the seventh chapter of his book “*Moksha Maarg Prakaashak*”. *Kriyaajad* is one who is engrossed in rituals and external activities. He believes that only doing rituals of the body and other physical activities is following religion and negates true knowledge of the scriptures. *Shushkajnani* studies numerous religious scriptures and is busy gaining superfluous knowledge having a false illusion that it is the path to salvation and neglects penance, fasting, vows, etc. Both, individually, are wrong beliefs.

The main point is that both types of people do not agree that what they believe is a false belief and is not the path to moksha. If they agree that they are wrong, then it is no longer a fault and they can correct themselves.

It is said in scriptures that જ્ઞાનક્રિયાભ્યાં મોક્ષ: “*gnankriyabhyaam moksha*”

means that the combination of true knowledge and true actions is the path to liberation. A *kriyaajad* does prayers, worship, penance, fasting and observes vows daily and believes that those who do not do so are not following true religion. Similarly a *shushkajnani* has attained knowledge from numerous scriptures and believes that without knowledge doing rituals is of no use.

The sadguru with true knowledge knows both their mistakes but does not think lowly of them but feels compassion for them. He does not forbid them from doing rituals or gaining knowledge but he stresses that **one-sided false belief is not the path to liberation.**

A *kriyaajad* will be born in an auspicious state (*gati*\*) in his next birth due to the fruits of his auspicious karma. A *shushkajnani* has not attained self realization and will not attain moksha, but will go to Hell or a bad destination because he is egoistic and has neither forsaken any sins nor done any fasting, worship, prayers, etc. In the end, both types of *Souls* will continue on the cycle of birth and death and that is why an enlightened sadguru feels compassion for both of them.

**\*Four Gatis (Existence/State of the Soul)**

1. *Dev* (Heaven)
2. *Manushya* (Human)
3. *Tiryancha* (Earth, Water, Fire, Air, Plants, Animals, etc.)
4. *Narak* (Hell)

**Stanza 4**

બાહ્ય ક્રિયામાં રાચતા, અંતર્ભેદ ન કાંઈ;  
જ્ઞાનમાર્ગ નિષેધતા, તેહ ક્રિયાજડ આંઈ.

*Baahya kriyaa maa raachataa, antar bhed na kaai;*  
*Jnana maarg nishedhataa, teh kriyaajad aai.*

*Baahya kriyaa* = Superficial religious rites and rituals

*Raachta* = Engrossed

*Antarbhed* = To differentiate the duality between the body and the Soul

*Nishedh* = Neglect



**A *kriyaajad* is engrossed in religious rites and rituals of the body, believes that the body is the doer of all things, doesn't differentiate between the body and the Soul and neglects the path to knowledge. Knowledge is necessary to perform religious rites and rituals. But a *kriyaajad* feels that he is doing the rites and rituals perfectly and so there is no necessity for knowledge.**

Previously bound knowledge-obstructing (*jnanaavarani*) karma need to be uncovered to attain knowledge. Hence, the person who feels he does not need knowledge is called a "*kriyaajad*". The present ignorant world is fascinated by a *kriyaajad* and his outer character and believes he is religious and starts worshiping him.

**A religious Soul is the one who understands the delineation between the body and the Soul.** A *kriyaajad* denounces such knowledge. He says that even a monk with superior knowledge level of 11 *ang* and 9 *purva* does not attain the path to liberation and so there is no importance of such knowledge. A *dravyalingi sadhu* is a monk who has renounced his physical needs and in spite of taking many vows does not attain the path to liberation. A *kriyaajad* does not look at that side of the truth and only believes that by doing his superficial rites, rituals etc. means that he is following religion.

A *kriyaajad* does not realize that in the scriptures more importance is given to the Soul rather than to superficial religious rituals. **Fasting is related to the body. In reality, it is not the food itself but the attachment to food and the love-hate feelings that have to be renounced, which is real fasting. Similarly, it is not giving up clothes by a monk that is important but to free the Soul of attachment-love-hate, which is in reality true religion.** From a theoretical viewpoint, the Soul has never touched clothes or other material things till today and has never felt feelings of love, hate etc. True renunciation is true knowledge.

A *kriyaajad* sometimes gives donations, but in that there is mainly the passion for fame. He feels that he has renounced so much money, but he does not think that what he is renouncing was never acquired by his Soul. One can only renounce what has been obtained by his Soul. **The sadguru tells us to follow renunciation with true understanding of the difference between the body and the Soul.**

One can understand the difference between two objects by observing their attributes. It is a false belief to differentiate between substances that are not connected with the Soul. For example, one feels that this house is mine and that is another's. Actually, both the houses are not "his". The ignorant Soul calls his house his own, though it belongs to the "non-living" substances. Differentiating between two non-living substances creates attachment-love-hate feelings. Theoretically, it is therefore important to understand what is my own Soul and that all other five substances\* are not "me".

**It is important to disregard outer characteristics. Secondly, one should not differentiate between one's own characteristics, form or shape. Differentiating the innate qualities of the Soul also causes confusion because thinking that I am knowledgeable, I am intuitive, etc. is also not true religion. One has to be only the knower of the non-dual, eternal Self and separate other non-living substances from the Self.**

A *kriyaajad* does not have this differentiating knowledge and thinks that bodily rituals are religion. He also does not acknowledge his faults.

**\*Six Substances (*Dravya*)**

1. *Jiva* (Soul)
2. *Pudgal* (Matter)
3. *Dharmaastikaya* (Principle of Motion)
4. *Adharmaastikaya* (Principle of Rest)
5. *Aakaash* (Space)
6. *Kaal* (Principle of change)

**Stanza 5**

બંધ મોક્ષ છે કલ્પના, ભાખે વાણી માંહી;  
વર્તે મોહાવેશમાં, શુષ્કજ્ઞાની તે આંહી.

*Bandh moksh chhe kalpana, bhaakhe vaani maahi;*  
*Varte mohaavesh maa, shushkjnani te aahi.*

*Bandh* = Bondage      *Mohaavesh* = Passion of Attachment  
*Kalpna* = Imagination    *Shushkajnani* = One who pursues superfluous  
*Bhake* = Speaks      knowledge (impractical theorist)

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**Shrimadji describes the *shushkajnani* (one who pursues superfluous knowledge or impractical theorist) in this stanza. A *shushkajnani* is one who attains knowledge through God-scriptures-monk, but misuses that knowledge.**

A *Shushkajnani* thinks he is pure in spite of his superficial knowledge of the six substances (*dravya*), their attributes (*guna*) and modifications (*Paryaya*)\*. He does not accept the impurity of his Soul's present modification and says that there can never be bondage of the Soul. And if the Soul cannot be bound, then there is no liberation (moksha) from the bondage.

There is no denial of the Soul's pure and impure form in the scriptures. However, since there is indecision if we consider pure and impure modifications of the Soul, from one viewpoint the Soul has no modifications. But to believe that the substance is totally different from its modification will be a one-sided viewpoint because the combination of attributes and modifications is known as "substance".

A *Shushkajnani* thinks, speaks and behaves as if the Soul has no bondage or liberation. In this way, he makes a mistake through his mind, speech and action. He says that one substance cannot affect another substance; that is why I cannot protect another Soul. By speaking in this way, he becomes lethargic and prevents good activities being performed by laymen. He keeps speaking that the body is separate from the Self, but does not actually believe it. Just speaking the truth without believing in it is not the path to liberation. **The true belief in the Self and all other substances in the Universe is called *samyag-darshana*.**

A *Shushkajnani* says that the body is not his and hence he eats at night and also eats root vegetables and other forbidden things believing it is right to do so. He also says that he and God are the same because in the scriptures it is said that an ignorant Soul and God have the same inherent potential. But a *shushkajnani* does not accept even the differences in the modifications of the

Soul. Therefore, he says that I am also God. So he does not need to go to a Jina temple and worship or bow down to God. In this way, a *shushkajnani* denies the beautiful feelings behind all auspicious rites.

**The difference is that a *shushkajnani* believes what an *atmajnani* says and an *atmajnani* believes what a *shushkajnani* says.** For example, from a social viewpoint, an *atmajnani* says, “This house, son, wife and family belong to me”. A *shushkajnani* believes “The house, wife, family are mine”. An *atmajnani* believes, “I am the Soul and other substances are not mine”. A *shushkajnani* says, “I am the Soul and other substances are not mine” but does not believe in it. A *shushkajnani* talks of high philosophy in lofty words but does not understand the multiple viewpoints of Jainism.

### \**Dravya-Guna-Pryaaya*

***Dravya (Substance):*** The mass of infinite inseparable attributes

***Guna (Attributes):*** That quality which exists in all parts (pradesh or spatial units) of the substance

***Pryaaya (Modification):*** Manifestation (functioning part or activity) of an attribute

## Stanza 6

वेराग्यादि सङ्ग तो, जे सह आतमज्ञान;  
तेमज आतमज्ञाननी, प्राप्ति तणां निदान.

*Vairaagy-aadi safal to, jo sah aatam jnana;  
Temaj aatam jnana ni, praapti tanaa nidaan.*

*Vairaagya* = Renunciation

*Atma jnana* = Self- Realization

*Nidaan* = Original cause

*Mithyaadrashhti* = Soul with incorrect belief of reality

**True renunciation is the absence of the fruition of passions (*kashaay*)\* with self-realization.** A Soul with wrong belief of reality (*Mithyaadrashhti*) does not have the absence of fruition of passions. A *Mithyaadrashhti* may outwardly look and falsely believe that he has no passions. A *sadguru* will call

these passions suppressed passions, which are like a coiled spring.

Many souls have attained Heaven with weakest passions without self-realization, but they have not completely destroyed passions. **Hence, the weakening of passions is the medium to attain self-realization but it is not the Soul's ultimate goal. If one believes that the medium is the goal, then the goal will never be attained.**

An ignorant Soul will not have those types of auspicious thoughts, which can make him *Tirthankara*. The result of such high level of auspicious thoughts will be fruitful after the Soul attains omniscience. However, these kind of auspicious thoughts cannot take the Soul to moksha, because one should completely destroy them first.

Both love and hate are to be completely avoided, but one should weaken all four passions first. These are still the cause of cycles of birth and death. However, it is the first step to self-realization.

To remove dirt from dirty clothes, one has to first soak them in soapy water; only then the dirt can be easily and completely removed. Similarly, to remove passions one has to learn from a sadguru how to weaken ones' passions. The path to liberation is then clearer.

**Renunciation is non-attachment to the world. It does not mean to be depressed. When one makes a supreme effort with the goal of self-realization, only then can true renunciation be possible. Without the goal of self-realization, detachment leads to depression and loneliness. True renunciation with self-realization leads to ultimate happiness.**

**\*Kashaay: Passions**

1. *Krodh*: Anger
2. *Maan*: Pride
3. *Maya*: Deceit
4. *Lobh*: Greed

## Stanza 7

त्याग विराग न चित्तमां, थाय न तेने ज्ञान;  
अटके त्याग विरागमां, तो लूले निज भाान.

*Tyaag viraag na chiitt maa, thaay na tene jnana;*  
*Atke tyaag viraag maa, to bhule nij bhaan.*

*Tyaag* = Renunciation

*Viraag (Vairaagya)* = Detachment from worldly pleasures

*Chitta* = Mind

*Nij bhaan* = Awareness of the Self

*Naya* = Point of view

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**One cannot attain self-realization by believing *atma* from only a one-sided viewpoint. Both renunciation (*tyaag*) and detachment from worldly pleasures (*vairaagya*) are compulsory for attaining rational knowledge (*samyag jnana*). The total or partial renunciation of the five sins\* is not obligatory to attain *samyag jnana*, but the renunciation of the seven bad habits\*\* is compulsory. In the fifth stage of spiritual progress (*gunasthana*) the five sins are partially renounced and in the sixth *gunasthana* the five sins are completely renounced. A king of six kingdoms (*Chakravarti*) with rational knowledge has not renounced the five sins like killing, etc. but has given up the seven bad habits. He has realized his own pure Soul by the medium of *tyaag and vairaagya*. He is able to differentiate Self and Others naturally and he is therefore *atma jnani*.**

A *jiva* who does not have the feelings of devotion to God-Scriptures-Guru in his heart, will never be able to become indifferent to worldly pleasures. That is why each and every person, according to his capacity, must renounce worldly desires. The object, which has been renounced, must be forgotten. The main purpose is to renounce the inauspicious feelings of passion towards that object.

A *jnani* also has auspicious feelings of passions, but he does not believe that these feelings are true religion. An ordinary seeker should have the appropriate *tyaag* and *vairaagya*, but if he gets trapped in auspicious feelings of passions then they will block his achieving self-realization.

Hence, the person who wants to understand himself must firstly understand the definition of *tyaag* and *vairaagya*. When the passions are lessened, the pleasure-producing (*vedaniya*) karma bear fruit and happiness appears. An ignorant person thinks this is ultimate happiness and he does not attain the true inner happiness of the Soul.

It is important to understand that the true Seeker must have both *tyaag* and *vairaagya*, and must accept both their theoretical and practical aspects (*naya*). However, the duality of *naya* causes contrary thoughts to emerge from the Soul. Shree Amrutchandra Acharya in his explanation of “*Samaysaar*” in “*Atmakhyaati*” has said: “During self-realization, the logical viewpoint does not emerge, means of right knowledge are destroyed and medium of knowledge disappears. What more can we say - we do not realize the duality”. In this way *tyaag* and *vairaagya* are important tools to reach self-realization, but when we realize our Self they both do not emerge. Hence, one must not get stuck with *tyaag and vairaagya*.

A *jiva* who is blocked with *tyaag* and *vairaagya* is known as one who is making a dual mistake (*ubhayaabhaasi*) and a false believer. One should accept both the theoretical and practical aspects of *tyaag* and *vairaagya* and should know when to use which perspective. **Hence, the purpose of this stanza is that one should follow *tyaag* and *vairaagya* as tools to realize the true nature of the Soul.**

#### \*Five Types of Sins

1. *Hinsa*: Violence
2. *Jooth*: Lies
3. *Chori*: Stealing
4. *Kushil*: Unchastity/ Impure Sexual thoughts /extra-marital sexual relationship. (Chastity is identified with sexual abstinence). Sexual acts outside or apart from marriage, such as adultery, fornication and prostitution, are considered sinful.
5. *Parigraha*: Desire for material needs, acquisitions and possessions

### \*\*Seven Bad Habits

- 1) Eating meat, eggs, etc.
- 2) Drinking alcoholic drinks
- 3) Stealing
- 4) Hunting
- 5) Gambling
- 6) Going to prostitutes
- 7) Committing adultery

### Stanza 8

જ્યાં જ્યાં જે જે યોગ્ય છે, તહાં સમજવું તેહ;  
ત્યાં ત્યાં તે તે આચરે, આત્માર્થી જન એહ.

*Jyaa jyaa je je yogya chhe, tahaa samajvu teh;*  
*Tyaa tyaa te te aachare, atmaarathi jan eh.*

*Aachare* = Follows

*Atmaarathi Jana* = True Seeker of the Soul

*Naya* = Logical viewpoint

*Nishchay naya* = Non-conventional / theoretical viewpoint

*Vyavahaar naya* = Empirical / practical viewpoint

**Each and every sentence of the Jain scriptures was written using a logical viewpoint (*naya*). Wherever a logical viewpoint is specified or not specified it is always with logical perspective.**

Any conduct without understanding it, will not give correct results. The understanding of the true nature of an object cannot be obtained without knowing it from a truly logical perspective. That is why the true seeker of the Soul will also understand sadguru's words from a logical viewpoint.

“*Jyaa jyaa je je yogya chhe*” in this stanza means that wherever theoretical viewpoint (*Nishchay naya*) is narrated, you have to understand it from the theoretical viewpoint and wherever practical viewpoint (*Vyavahaar naya*) is described you have to understand it from the practical viewpoint. **Also,**



**one must understand the proper action of each *naya*\***. To understand a *viewpoint* means that you have to understand that each type of *naya* is true in its own right. Each *naya* has its own characteristics and its own importance.

**Shrimad Rajchandra says that you will not reach moksha by just listening to God or sadguru’s preaching. You can be free from passions and manifest true happiness only when this preaching transforms into reality in your Self.**

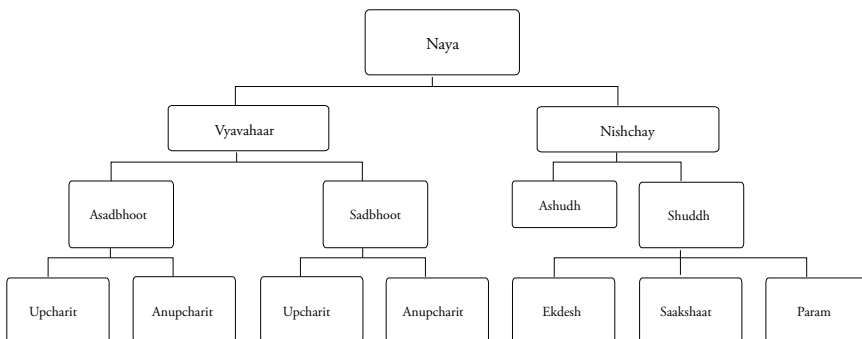
The ignorant person says that practical viewpoint is worth leaving because it does not lead to self-realization and only theoretical viewpoint is useful and the best. **The sadguru tells such a person that if practical viewpoint was useless, why would an enlightened Soul follow it and preach it? Hence it is not necessary to completely avoid practical viewpoint.**

*Adhyaatma naya* is the spiritual viewpoint, which is the means to realize the Soul.

**\*There are two main types of *adhyaatma naya*:**

1. *Vyavahaar naya* (practical viewpoint)
2. *Nishchay naya* (theoretical viewpoint)

There are a total of 8 subtypes of *naya* and it is important to understand their definition, intension of use and the reason to leave each *naya*.



## *Vyavahaar Naya*

- ***Upcharit asadbhoot vyavahaar naya*** is to know or call another object, which is occupying a different space as one's own Soul's substance-attribute-modification (*dravya-gun-Paryaya*). With this viewpoint, a house, car, wife, son, family etc. is known and called as the Soul's own.
  - If one does not accept this viewpoint, then there would be no difference between ones own and anothers house, family, etc and could be problematic. There would be no difference between ones own and another persons' wife. This viewpoint differentiates between animals and humans.
  - It is necessary to leave this *naya* because we cannot become a *sadhu* or *monk* without leaving the house, family, etc.
- ***Anupcharit asadbhoot vyavahaar naya*** is to know or call another object, which is occupying the same space, as ones own Soul's substance-attribute-modification (*dravya-gun-Paryaya*). With this viewpoint, the body and *dravyakarma* (matter bound to the Soul) are known or called as the Soul's own.
  - If we do not accept this viewpoint, the Soul will call his own body separate from him and will eat what is not to be eaten and will not have compassion for other lives. The ignorant Soul will say that the Soul and the body are different. The Soul does not die and the body and Soul are not connected, so compassion for life will not be followed. This viewpoint is useful for the Soul to have compassion for all living beings.
  - It is necessary to leave this *naya* because the Soul cannot attain moksha by taking the body with him. This body exists only in this life.
- ***Upcharit sadbhoot vyavahaar naya*** is to know or call as the Soul's all the impure and partly pure modifications existing with the Soul. To say that the Soul has attachment, love and hate is the action of this *naya*.
  - If this viewpoint is not accepted, then the impurity of the Soul will

not be accepted, meaning that the Soul will not be able to know its present impure modifications.

- It is necessary to leave this *naya* because by just looking at ones impure modifications, one does not destroy the impure modifications.
- ***Anupcharit sadbhoot vyavahaar naya*** is to know or call as the Soul's the completely pure modifications and differences of attributes existing with the Soul. To say that the Soul has the purest modification of omniscient knowledge and attributes of belief, conduct and knowledge, etc. is the action of this *naya*.
  - If this viewpoint is not accepted, then one would not believe in *Arihant* and *Siddha* positions. One would also not understand the Soul's attributes and hence not understand and value the Soul.
  - It is necessary to leave this *naya* because differences in attributes are the cause of contrary thoughts.

### ***Nishchay Naya***

- 1) ***Ashuddh nishchay naya*** is to know or call the Soul's impure modifications as one's Soul.
  - a) If this viewpoint is not accepted, then one will not be able to decide that the Soul is ignorant (*mithya jnani*).
  - b) It is necessary to leave this *naya* because ignorance is to be renounced.
- 2) ***Ekdesh shuddh nishchay naya*** is to know or call the Soul's partly pure modifications as one's Soul.
  - a) If this viewpoint is not accepted, then one will not be able to decide that *Shrimad Rajchandra* and *Shri Kanjiswami* are enlightened Souls (*samyag jnani*).
  - b) It is necessary to leave this *naya* because the goal of the Soul is moksha and this *naya* calls the partly pure modifications as one's Soul.

- 3) ***Shaakshaat shuddh nishchay naya*** is to know or call the Soul's completely pure modifications as one's Soul.
- a) If this viewpoint is not accepted, then one will not be able to decide that *Mahavir Swami* is omniscient (*keval jnani*).
  - b) It is necessary to leave this *naya* because it considers the Soul's modifications as ones Soul because I am separate from modification of God. I am an eternal God. Hence this *naya* is worth leaving.
- 4) ***Param shuddh nishchay naya*** is to know or call the Soul as eternal, undivided and totally different from the body and other substances and their attributes and modifications. The Soul is also different from impure modifications, partly pure modifications, completely pure modifications and the Soul's differences of attributes.
- a) If this viewpoint is not accepted, then one will not be able to attain self-realization.
  - b) It is necessary to leave all the previous 7 *naya* because in reality this *param shuddh nishchay naya* is *nishchay naya* and all the rest are *vyavahaar naya*.

**In this way, it is important to understand a particular *naya* depending on which *naya* is written. In the Scriptures, nothing that is written can be incorrect. If one cannot understand a particular topic, it is because of the weakness in one's knowledge and in the inability to understand that particular viewpoint. In this way one can try to remove ignorance. And not only that, but one should understand that particular viewpoint and imbibe it in one's life. Shrimad Rajchandra calls such a Soul an *atmaarthi* (True seeker). However, by just saying "I am the Soul" does not make one an *atmaarthi*.**

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## Stanza 9

सेवे सद्गुरु चरणाने, त्यागी दई निजपक्ष;  
पांमे ते परमार्थाने, निजपदनो ले लक्ष.

*Seve sadguru charan ne, tyaagi dai nij paksh;*  
*Paame te paramarth ne, nij pad no le laksh.*

*Nij paksh* = Own belief

*Nij pad* = Self-realization

*Paramarth* = Moksha

*Laksh* = Concentrate/accomplish

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**One can reach the goal of moksha by forsaking all types of ones own belief and following a sadguru's conduct in his life.** The ignorant person does not think that his own beliefs are false and therefore does not go to a sadguru and listen to his preaching. Only when he accepts his ignorance, will he associate with a sadguru.

“*Seve sadguru charan ne*” means that one has to follow a sadguru's conduct since by just going to a *sadguru* is not enough to reach moksha. By just pressing a sadguru's feet is not called *following*, but it is important to gain right knowledge and conduct from Him. By observing the sadguru's higher conduct, he has to decide to follow such conduct himself. Such thoughts arise due to an association with a sadguru.

When the Soul attains inner purity and relinquishment of feelings (and not just the physical conduct) similar to a sadguru, then it is said that one has followed a sadguru.

To just observe a sadguru's conduct is not enough to attain moksha. Even Jinendra Bhagwaan (God), who is completely free from all passions, cannot be the medium for an unwavering state of the Soul. Therefore, it is said here that the goal of self-realization can be accomplished only by concentrating inwards towards ones own Soul. In the scriptures it is written that at one stage omniscient God and inanimate objects are the same for the Soul because the same thoughts of indecision arise when one concentrates on both of them. Both cannot be the cause for a steady state.

In this stanza, by saying that “following a sadguru’s conduct in his own life” establishes the practical viewpoint and “by looking inwards towards ones own Soul accomplishes the goal of self-realization” clearly explains the theoretical viewpoint. In this way, the doctrine of multiple viewpoints (*anekaantvaad*) is embeded in each sentence of an enlightened sadguru.

Without having a goal of self-realization, there is no assurance of attaining self-realization even if ones whole life is devoted to a sadguru. **However, the Soul who can divert his undivided attention towards the Soul even for one moment will attain the path to moksha, either in this existing life or in the next few lives.**

Many people serve a *dravyalingi sadhu* (who has not reached the goal of self-realization) in the belief that being close to any *sadhu* can weaken the Soul’s karma. **It is therefore important for a person to know the true signs of a sadguru, who would never take any benefit from anyone.**

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### Stanza 10

आत्मज्ञान समदर्शिता, विचरे उदयप्रयोग;  
अपूर्ववाणी परमश्रुत, सद्गुरु लक्षणा योग्य.

*Atma jnana samadarshita, vichare uday prayog;*  
*Apurva vaani param shrut, sadguru lakshan yogya.*

*Atma jnana* = Self-realization

*Samadarshita* = Complete impartial feeling

*Uday* = According to the fruition of one’s past karma

*Prayoga* = Practice

*Apurva vaani* = Unique speech

*Param shrut* = Highest Knowledge

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In the word “*sadguru*”, the prefix “*sad*” stands for the combined presence of right belief, knowledge and conduct (*samyag-darshan, samyag-jnana and samyak-chaaritra*). Right belief, knowledge and conduct have to be present in a sadguru. **The difference between an ordinary teacher and a sadguru (enlightened teacher) is that a teacher may not fully follow the lessons**

**he is teaching, whereas a sadguru always follows or is on the path of following the topics he preaches.**

Someone may ask, “If the ordinary teacher tells us not to have attachments, and he himself is also devoid of all attachments, then does he become a sadguru?” Yes, he does. In this way, both the teacher and the sadguru are appropriate in their own way.

**The five important signs of a sadguru are explained in this stanza:**

- 1. *Atma jnana* (Self-realization).** A *sadhu* with the absence of clothes and outer physical objects and with knowledge of 11 “*ang*” and 9 “*poorva*” religious scriptures (out of 12 *ang* and 14 *poorva* of omniscient Gods’ preaching) but without *atma jnana* is still called an ignorant *sadhu* with false belief.
- 2. *Samdarshita* (complete impartial feeling).** In the fourth stage of spiritual progress (*gunasthana*), one *kashaay*\* *chokdi* (infinite passion of anger, pride, deceit and greed) is destroyed and gives rise to impartiality (*samadarshita*). In the sixth-seventh *gunasthana*, the triad of passions is destroyed and there is renunciation of those passions. Complete impartial feeling is the pure state of the soul without love or hate. One should not feel happy or sad according to favourable or unfavourable circumstances, because happiness is based on the eternal Soul. An enlightened sadguru believes, knows and follows the path to moksha. *Atma jnana* and *Samadarshita* shows the modifications of knowledge and conduct respectively.

**The combined three jewels of right belief (*samyag-darshana*), right knowledge (*samyag-jnana*) and right conduct (*samyak-chaaritra*) are the first and compulsory signs of a sadguru.**

- 3. *Vichare uday prayoga* (all actions are due to fruition of past karma and are not of a person’s own doing).** An enlightened sadguru believes that he is not the doer of all actions, which are due to fruition of past karma.

In the 1<sup>st</sup> *gunasthana*, the ignorant Soul has feelings of attachment, love and hate due to fruition of past karma, but he thinks that he himself is the doer of such physical actions (e.g. killing) and impure feelings (e.g. desire to kill).

From the 4<sup>th</sup> to 6<sup>th</sup> *gunasthana* (in the period during which a sadguru is not meditating on the Soul) feelings of love and hate may arise due to the fruition of karma. An enlightened sadguru believes that he is not the doer of all actions, which are due to fruition of past karma. (e.g. a sadguru feels like writing and writes religious scriptures, but he does not believe that he is the doer of this). That is why a sadguru is said to be “*vichare uday prayoga*”.

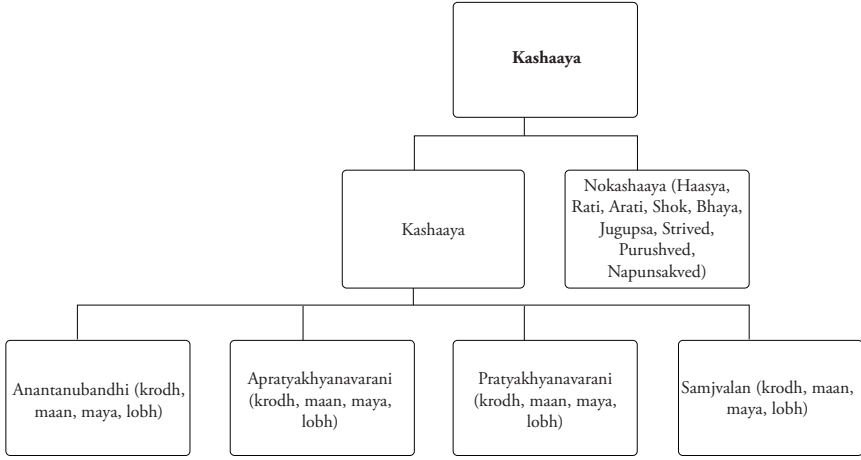
From the 7<sup>th</sup> to the 10<sup>th</sup> *gunasthana* there is the presence of auspicious feelings due to the fruition of karma, but the Soul does not perform actions accordingly, because here there is only a state of meditation.

In the 13<sup>th</sup> *gunasthana*, omniscient God has no fruition of *mohaniya karma* (delusion-producing karma). There is no possibility of impure feelings of attachment, love and hate or impure actions.

4. ***Apurva vaani (unique speech)***. A sadguru did give speeches before self-realization also, but after attaining self-realization, the quality of his speech changes. He says: “I am the Soul” both times, but initially he thought of himself as the **doer** of the speech. Now he knows that he is **not the doer** of the speech, sound waves are the doer. Hence, this experienced and natural flow of discourses is the hallmark of a sadguru.
5. ***Param shruta jnana (highest knowledge)***. The incorrect viewer of reality (*mithyaa drishti*) has false empirical knowledge (*kumati-jnana*) and false articulate knowledge (*kushrut-jnana*). When there is self-realization, this changes to the true forms and an enlightened Soul is said to have the highest knowledge. *Param shrut jnana* is also called *Bhaav shrut jnana*.

**Hence, a sadguru should be recognized by the presence of all the above five signs.**





## Stanza 11

प्रत्यक्ष सद्गुरु सम नहि, परोक्ष जिनउपकार;  
 એવો લક્ષ થયા વિના, ઊગે ન આત્મવિચાર.

*Pratyaksh sadguru sam nahi, paroksh jina upkaar;*  
*Evo laksh thaya vinaa, uge na atma vichaar.*

*Pratyaksh* = Direct or present

*Jina* = Omniscient God

*Paroksh* = Indirect or non-present

*Atma vichaar* = Self-contemplation

**The Namokar Mantra pays respect to five spiritual pure Souls\*. Of these five, Aribant and Siddha Souls (*veetraagi dev*) are completely free from attachment, love and hate. Absolute *veetraagi* God is called *Jinendra Bhagwaan*. *Achaarya*, *Upaadhyaaya* and *Sadhu* are also partially free from attachment, love and hate (*Veetraagi guru*).**

In this evil era, *Kaliyug*, there is no presence of God. In India, in this fifth era, there are no completely *veetraagi* Souls. In this era it is more important to work towards attaining the path to liberation rather than moksha itself because it is not possible to destroy all karma and attain moksha in this era. This preaching has been given according to the level of the present Soul. We have to understand that meeting God is impossible and to meet a living sadguru is extremely difficult, but not impossible.

Mahavir Bhagwaan is called the 24<sup>th</sup> *Tirthankara*. But we have to remember that Mahavir Bhagwaan is not a *Tirthankara* in the present era. He was a *Tirthankara* in the past. 2535 years ago, at the age of 42 he attained *keval-jnana* or universal knowledge. He got moksha at the age of 72. Hence he was a *Tirthankara* for 30 years. Today, Mahavir Bhagwaan's *Tirthankara naamkarma* (physique-making karma) is not manifested. Hence, he is non-present on this earth. Not only the *Tirthankara naamkarma*, but there is no karma of His which is manifest because there is destruction of all types of karma in moksha. Not only today, but also for immortality and eternal time the position of moksha will remain the same.

**A sadguru is a living guru. Shrimad Rajchandra has stressed the importance of a living or present *sadguru* because he himself did not meet such a living guru. The person who does not have something, values it much more than a person who has that thing or loses it. We had two sadgurus, Shrimad Rajchandra and Shri Kanjswami, but we did not appreciate their importance. It is easier for an ignorant Soul to find a *guru* than it is for a sadguru to find a *guru*. However, an ignorant person finds it difficult to identify a sadguru or to stay with one.**

Omniscient God is not present on this earth, so He cannot point out the mistakes of the disciple directly and personally. He is an absolute *vetraagi*. A sadguru feels compassion and therefore shows our defects and guides us how to correct them.

Omniscient God preaches without compassion, whereas a sadguru does so with compassion. **In this stanza, the importance of a living *guru* is stressed; without that one cannot realize the importance of the Soul.**

**\*Five *Parameshthi* (Spiritual Pure Souls)**

1. *Arihant (Dev)*
2. *Siddha (Dev)*
3. *Achaarya (Guru)*
4. *Upaadhyaya (Guru)*
5. *Sadhu (Guru)*

## Stanza 12

सद्गुरुना उपदेश वषा, समजाय न जिनरूप;  
समज्या वषा उपकार शो ? समजये जिनस्वरूप.

*Sadguru na upadesh van, samajaay na jinarup;  
Samajyaa van upakaar sho, samajye jinasvarup.*

*Sadguru* = Enlightened religious mentor *Jinarup* = Form of *Jinendra God*  
*Upadesha* = Preaching

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*Siddha Bhagwaan* is present at the abode for liberated souls (*Siddhashbila*). The preaching of omniscient God (*Tirthankar kevali bhagwaan*) makes us understand the existence and true form of liberated Souls (*Siddha Bhagwaan*). In this fifth era, *Arihant Bhagwaan* is not present on this earth as also *Siddha Bhagwaan*. *Siddha Bhagwaan* never existed on this earth, whereas *Arihant Bhagwaan* does not exist on this earth at the present time. **It is therefore difficult to understand the true nature of omniscient God in this fifth era without the teachings of a sadguru.**

A *sadhu* with the absence of clothes and outer physical objects and with knowledge of 11 “*ang*” and 9 “*poorva*” religious scriptures but without self realization cannot explain the secret of the elements, in the way a sadguru can, because only an enlightened Soul can do so. At present, these un-enlightened *sadhus* and *pandits* do not have the ability like Shrimad Rajchandra and Shri Kanjiswami to reveal the essence of the preaching of omniscient God. Gurudev Shri Kanjiswami always stressed on the immense importance of a sadguru’s preaching.

A sadguru is instrumental (*nimitt*) in the Soul’s understanding of omniscient God and the Self. When the Soul does not understand God and Self, a sadguru is not the *nimitt*. Only when the understanding is complete, the cause (*nimitt*) can be attributed to a sadguru.

A distinguishing quality in Jainism is that unless the disciple has the understanding of his own merits, a sadguru will not explain the scriptures to the disciple. He is also not the cause of the disciples’ understanding until

the disciple understands himself. When one ignorant person does something for another ignorant person, it is called co-operation. However, when a knowledgeable person does something for an ignorant person, it is called an unspoken boon. **The disciple has therefore to understand not to consider it a favour if an ignorant person does something for him and to be obliged only to a sadguru.**

**If we are really thankful to a sadguru, we have to reach a sadguru's heart and also understand his preaching. By just studying with a sadguru we cannot recognize omniscient God. We have to understand God from all viewpoints.**

It is said in *Pravachansaar* Stanza 80, that a Soul who understands God from all points of view (substance, attributes and modifications) will understand his own Soul and his ignorance will be destroyed. **This stanza stresses on understanding the importance of guru and dev.**

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### Stanza 13

आत्मादि अस्तित्वा, जेह निरूपक शास्त्र;  
प्रत्यक्ष सद्गुरु योग नहीं, त्यां आधार सुपात्र.

*Atmaadi astitva na, jeh nirupak Shaastra;*  
*Pratyaksh sadguru yog nahi, tyaa aadhaar supaatra.*

*Atmaadi* = Soul and non-soul (matter, time, space, motion and rest)

*Nirupak* = Describer

*Shaastra* = Religious scriptures

*Supaatra* = Deserving Soul

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Shrimad Rajchandra has stressed the importance of a sadguru with reverence. However, **when a sadguru is not directly available, the true seeker of the Soul has to take recourse to religious scriptures, which are the preaching of omniscient God.** These expressions need not necessarily be directly from God, but can also be through a sadguru. The scriptures explain the universe from all viewpoints. It describes the existence of the six types of substances including the Soul. **A person can therefore attain self-realization and**

spiritual knowledge through *Dev-shaastra-guru* (God, scriptures and enlightened monk).

**Why are scriptures given more importance than God and sadguru?** God and sadguru are available at their time, whereas scriptures are available at our convenience. Also the opportunity to be with God or sadguru is based on the era and time, whereas scriptures are available at all times, even in the middle of the night in a city like Bombay. The words of *Tirthankar Bhagwaan* can only be heard at a particular place in the fourth era and never in the present fifth era. A sadguru can only be heard in the time between two meditations and cannot be present at two places at the same time, whereas thousands of copies of religious texts can be easily printed and distributed. Scriptures can be carried with us to any place that we wish.

**However, who will explain the scriptures without a sadguru? Hence, Shrimad Rajchandra has emphasized the importance of a sadguru.** Without a sadguru, a scripture can be misunderstood. There are many people who study high-level scriptures like *Samaysaar* and *Pravachansaar* without knowing the basics of Jainism. **This self-study does not help in changing life for the better, but can even become dangerous for an ignorant person.** Hence, one must start with simple topics like *Namokar Mantra* and basic religious texts.

**All texts with the word “Soul” need not be correctly describing the Soul. Scriptures explaining the manifold aspects of the Soul and the whole universe are true scriptures of God’s word.**

**Scriptures are in the place of a sadguru and have to be given the same respect as a sadguru.** They have to be read sitting in a respectable position, without wearing any footwear, after washing ones’ hands and mouth and kept in a proper place and not on the bed after reading. **The deserving Soul who truly reveres the scriptures and does a systematic study of them can attain self-realization.**

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## Stanza 14

અથવા સદ્ગુરુએ કહ્યાં, જે અવગાહન કાજ;  
તે તે નિત્ય વિચારવાં, કરી મતાંતર ત્યાજ.

*Athava sadguru ae kahya, je avgaahan kaaj;  
Te te nitya vichaarva, kari mataantar tyaj.*

*Avagaahan* = Stabilizing

*Nitya* = Permanent

*Kaaj* = Deed

*Mataantar* = Dogmatism

---

**It is the duty of each Soul to understand the doctrines through *dev, shaastra and guru*. However, if one cannot do so, he should take the support of the resources pointed out by a sadguru until self-realization is attained.**

The principles of Jainism explained in the scriptures can be understood only by totally trusting the words of a sadguru. One should not be destabilized by false logic or arguments. If one cannot understand a particular concept of a sadguru, one should think that maybe ones knowledge is incomplete or the right time for understanding it has not come. A sadguru's words can never be wrong.

**By leaving distinctions between different opinions, sects or religions and then accepting Jainism is to truly devote oneself to omniscient God.** An ignorant person wrongly differentiates between two liberated Souls, in the same way as other Souls. At present *Mahavir swami* and *Gautam swami* are in the same completely pure state. However, an ignorant person incorrectly considers *Mahavir swami* is in a higher position than *Gautam swami*. **Hence, it is said that one should not have any dogmatism to any particular person, but only try to understand the essence of religion.**

It is not enough to just fold hands in respect for a sadguru. The respect for a sadguru is shown when he practices the knowledge imparted by him, in his own life. **Then such a person will not feel that any object, person or incident in this world is unworthy or improper, but that it is worthy and proper as it is. An ignorant person will think it is unworthy or improper**

and he tries to change it. When we think minutely about his attempt to change the world and all its auspicious and inauspicious karma (*punya-paap*), it may be considered proper because it is due to his capacity at that point of time and due to his previous karma, which cannot be changed. If any substance were improper, the omniscient knowledge of that substance would also be improper. However, this is not possible.

**The words of a sadguru have deep significance. In order to understand the essence of Jainism, one must leave dogmatism.** The texts (from any religion and written by any person from different philosophies) recommended by a sadguru should be studied sincerely since they will lead one away from inauspicious deeds and towards auspicious deeds.

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### Stanza 15

રોકે જીવ સ્વચ્છંદ તો, પામે અવશ્ય મોક્ષ;  
પામ્યા એમ અનંત છે, ભાખ્યું જિન નિર્દોષ.

*Roke jiva svachhand to, paame avashya moksha;*  
*Paamyam em anant chhe, bhaakhyu jina nirdosh.*

*Svachhand* = Self-conceited

*Nirdosh* = Faultless

---

**By leaving self-conceit, a Soul can surely attain the path to liberation and moksha. This is stressed in the words “Paame avashya moksha”.** One cannot reach the path to liberation without the guidance of a sadguru. A conceited person will use his own wisdom to reach moksha. This is never possible. A conceited person will find an easy way, but not the correct way.

If he were truly interested in the truth, he would have learnt religion from a sadguru. If we were finding the way to a particular place, we would ask a knowledgeable person for directions and then proceed. In the same way, an ignorant person should take the help of a sadguru and proceed towards the path to liberation.

Omniscient God has preached that any Soul cannot attain liberation without true belief in *dev-shastra-guru*. Therefore, one should believe God’s words and

leave self-conceit. Omniscient God is faultless because he has permanently destroyed all impure feelings (attachment, love, hate) in his Soul, which will never rise again. His omniscient and infinite knowledge will also never be destroyed.

By following the path of liberation shown by a sadguru, infinite Souls have attained moksha. All Souls who have attained liberation will remain liberated forever. No one likes bondage and dependancy in the world (e.g. servant-master, husband-wife, etc.). **Every person likes to live independently and with freedom.** Many people therefore prefer to do independent business rather than work under someone, even if he earns less money. **A sadguru describes the path to moksha, which takes one to permanent freedom and independence. For that, one must leave Self-conceit.**

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## Stanza 16

प्रत्यक्ष सद्गुरु योगथी, स्वच्छंद ते रोकाय;  
अन्य उपाय कर्था थकी, प्राये भमणो थाय.

*Pratyaksh sadguru yog thi, svachhand te rokaay;*  
*Anya upaay karyaa thaki, praaye bamano thaay.*

*Svachhand* = Self-conceited

*Praye* = Mostly

*Thaki* = Through

*Bamno* = Multiple

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**Without directly meeting a sadguru, the delusion of the scriptures' intentions will not be removed. Trying to understand the meanings of scriptures by themselves, without the guidance of a sadguru, will increase self-conceit.** Therefore, in this era, the importance of a sadguru is stressed. One should take inspiration directly from a sadguru by observing him.

Scriptures or God or an indirect sadguru cannot stop the mistakes made by an ignorant Soul. However, a direct sadguru can stop these mistakes and can show the correct path, but he cannot remove the self-conceit in a Soul. If a disciple gives up his self-conceit and becomes devoted to a sadguru, he can get true guidance from the sadguru. If he then follows the path shown by the sadguru, he can attain moksha. In all this, the sadguru is the instrumental



cause (*nimitt kaaran\*\**), but not the real cause (*upaadaan kaaran\**) for attaining moksha. If God or a sadguru were the real cause of moksha, then by just listening to *Tirthankar* God's preaching, crores of Souls would have attained moksha.

**A sadguru is the instrumental cause to attain self-realization only when a Soul:**

1. **Has power to meditate on the Self (*svabhaav*),**
2. **Makes a tremendous effort (*purushaarth*),**
3. **Is at the proper Time for his Soul (*kaal labdhi*) and**
4. **Is destined for self-realization (*bhavitavyataa*).**

If one falls sick, he will go to a specialist of that particular disease after finding out about the expertise of that specialist. He will consider about it from all viewpoints, decide on a particular specialist, trust that specialist with the hope of being cured of that disease and go to the appropriate specialist with complete trust and follow the treatment given by him. Similarly, if an ignorant Soul is suffering from ignorance, he will go to a sadguru who has forsaken ignorance after finding out about his self-realization and observing his outer signs. He will think about it from all viewpoints, decide on a sadguru, trust the sadguru with the hope of removing self-conceit and ignorance and go to the sadguru with complete devotion and follow the path suggested by him. **Without a sadguru the Self-conceit of a Soul will multiply.**

**The Soul with impure modifications should take the support of a sadguru. A True Seeker knows the importance of a sadguru; therefore he is always in search of a sadguru. A bigot runs away from a sadguru even if he finds one and always remains self-conceited.**

**\*Upaadaan Kaaran:**

The substance which itself performs or undergoes that particular work (change or action) is called real or substantive cause (*Upaadaan Kaaran*)  
*E.g.* Clay in producing the pot.

**\*\*Nimitt Kaaran:**

The substance which itself does not undergo or perform the action or function but which is treated as the most suitable (accompanying, associating cause) in the origination of that action or function is called the external or instrumental cause (*Nimitt Kaaran*) E.g. the potter, the stick, the wheel etc in making a pot (jar of clay).

**Stanza 17**

स्वच्छंद मत आग्रह तज्ज, वर्त सद्गुरुलक्ष;  
समकित तेने भाषियुं, कारणा गणी प्रत्यक्ष.

*Svachhand mat aagrah taji, varte sadguru laksh;  
Samakit tene bhaakhiyu, kaaran gani pratyaksh.*

*Mat* = Opinion

*Aagrah* = Strong determination

*Samakit* = Self-realization (Right belief, right knowledge and right conduct)

**A Soul with self-realization will have left his Self-conceit and strong determination, understood a sadguru and followed the path shown by the sadguru.**

Shrimad Rajchandra has stressed that a true seeker should not try to find the path to self-realization with his own imagination, because it is impossible to attain self-realization without the guidance of a perfect guide. It is better to sit at the feet of a sadguru rather than to travel aimlessly with Self-conceit. It is better to walk on the path shown by a sadguru rather than to sit lazily with Self-conceit. This is the only way to end the cycles of birth and death.

Bigotism will not be removed without egoism being removed first. One should not believe that only his belief is correct. An ignorant Soul does not accept his mistakes and even argues with a sadguru because of his ego. **Whenever there is a clash between an ignorant Soul and a sadguru, the ignorant Soul will win because the main reason for the clash is extreme passions and a sadguru does not have extreme passions and he accepts his defeat. In reality this is the victory of the sadguru over the ignorant Soul.**

The Soul who follows the sadguru's preaching attains self-realization\*. After attaining self-realization, he tries to express his experience to a living sadguru, even though this experience of self-realization cannot be put into words. After listening to him, the sadguru will approve of the disciple's self-realization. In this way, one should attain self-realization in the presence of a sadguru.

**After self-realization, the Soul does not believe that any substance can be the cause of happiness or sadness. In the 4<sup>th</sup> *Gunasthana*, the Soul's modification of conduct attribute (*chaaritra guna*) is still impure but the modification of belief attribute (*shraddha guna*) is completely pure. This purity is the path to moksha. The purity of all modifications of Soul is moksha.**

The speech of an ignorant person cannot be the cause of self-realization. However, in the present era, in the absence of a sadguru, one should only listen to speeches based on religious scriptures given by non-enlightened teachers.

Lectures or books by non-enlightened teachers are not the cause of self-realization. However, Pujya Kanjisiwami used to advise scholars to deliver lectures on Jainism all over the world during *paryushan*. This may help people to recall speeches heard in the past and be the cause of self-realization (*Naisargik samyagdarshana*).

**\*Self-realization can be attained by two ways:**

1. *Adhigamaj samyagdarshana*: In the direct presence of God or a sadguru
2. *Naisargik samyagdarshana*: In the current absence of God or a sadguru, because of preaching heard in the past.

It requires the same tremendous effort to attain either types of self-realization.

## Stanza 18

માનાદિક શત્રુ મહા, નિજછંદે ન મરાય;  
જાતાં સદ્ગુરુ શરણમાં, અલ્પ પ્રયાસે જાય.

*Maanaadi shatru mahaa, nijchhande na maraay;  
Jaataa sadguru sharan ma, alp prayaase jaay.*

*Maanaadi* = Pride and other passions *Maraay* = Eradicate  
*Nijchhand* = Self-conceit

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*Mahavir Bhagwaan* has said that pride and other passions are the enemies of the Soul. (*Arihant* means *Ari*= Enemy + *Hant* = Destroyer). An ignorant Soul likes people, things and incidents which give him respect and dislikes those who give him disrespect. Love and hate are enemies of the Soul and prevents the Soul from attaining omniscient knowledge. In the signs of God, non-attachment comes before omniscient knowledge.

**The causes of the Soul not attaining moksha are pride and other passions. In the outer world, enemies are defined as people and the same person may be an enemy now but a friend later on and *vice versa*. By destroying one enemy, many new enemies can be created. Hence, enmity and not enemies should be destroyed.**

**In the spiritual world, the enemies are pride and other passions and should be destroyed.** It is easier to destroy passions with the guidance of a sadguru rather than by oneself. Then why does everyone not go to a sadguru? This is because pride blocks a person from going to a sadguru to remove passions. When this pride is weakened, he will go to a sadguru and he is on the correct path to destroy passions.

**A true seeker, whose aim is self-realization and has no selfishness, will always go to a sadguru, whereas a selfish person whose aim is material benefit can be misled to go to a wrong person and follow him. This unselfish quality of a true seeker helps him to attain self-realization.**

It is not enough to just sit with folded hands in front of a sadguru. One has

to try and imitate a sadguru and follow his path. By doing this, he can also definitely become a sadguru in the future.

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## Stanza 19

જે સદ્ગુરુ ઉપદેશથી, પામ્યો કેવળજ્ઞાન;  
ગુરુ રહ્યા છદ્મસ્થ પણા, વિનય કરે ભગવાન.

*Je sadguru upadesh thi, paamyo keval jnana;  
Guru rahyaa chhadmasth pan, vinay kare bhagwaan.*

*Chhadmasth* = Soul without infinite knowledge (1<sup>st</sup> to 12<sup>th</sup> *Gunasthana*)

*Vinay* = Respect

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This stanza is very controversial for ignorant Souls without self-realization. They do not accept this stanza due to their incomplete knowledge and lack of understanding. They do not have the vision to understand it from multiple viewpoints. They are not willing to accept *Atma-Siddhi Shaastra* only because of this stanza.

A sadguru says that such people may later find more controversial stanzas in this text and other scriptures very confusing. One cannot stop publishing texts, which are not understood by such people. In short, one should try to understand the intention behind a sadguru's preaching. The cycle of birth and death can be increased if one stresses on a particular word without understanding its essence.

Pujya Kanjswami has given many profound discourses on *Atma-Siddhi Shaastra*. This stanza is the heart of *Atma-Siddhi Shaastra* and Pujya Kanjswami was the sadguru who revealed its secret. Anyone who does not accept this stanza does not believe in Pujya Kanjswami.

**In this stanza, the respect shown to a sadguru has been described.** An ignorant Soul in the 1<sup>st</sup> *Gunasthana* is the disciple of a sadguru who is in the 4<sup>th</sup>, 5<sup>th</sup> or 6<sup>th</sup> *Gunasthana*. He attains self-realization and also reaches the same level as his sadguru. Such a Soul will still respect his sadguru. The respect he showed in the ignorant stage was basic manners. More importantly,

suppose the cause of his attaining self-realization (his sadguru) is still without infinite knowledge (1<sup>st</sup> to 12<sup>th</sup> *Gunasthana*), whereas he has attained infinite knowledge (13<sup>th</sup> *Gunasthana*). Such a Soul will still respect his sadguru.

This sentence is not against any religious scriptures. One has to understand its correct meaning. **After attaining omniscience, God does not have passions like feelings of paying respect or getting respect, which are signs of love. God does not fold His hands in front of a *sadguru* of the past because the love of a *sadguru* will obstruct His attaining omniscient knowledge.** However, he knows that not the whole universe but this particular *sadguru* was an instrumental cause of his attaining self-realization - and this knowledge is called respect. To know that the instrumental cause is only an instrument is also a type of respect.

A person takes guidance from his millionaire guide and becomes a millionaire and then a billionaire. The person should always remember that his guide (who may still be a millionaire) was the instrumental cause of his becoming a billionaire. This is respect.

**Hence, one should correctly understand the particular viewpoint shown in this stanza. Otherwise, he will incorrectly interpret this stanza, call the scripture invalid and become self-conceited.**

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## Stanza 20

એવો માર્ગ વિનય તણો, ભાખ્યો શ્રી વીતરાગ;  
મૂળ હેતુ એ માર્ગનો, સમજે કોઈ સુભાગ્ય.

*Aevo maarg vinay tano, bhaakhyo shri veetraag;  
Mool hetu ae maarg no, samje koi subhaagya.*

*Veetraag* = Free from attachment, love and hate    *Subhaagya* = Fortunate

---

God has shown the path to moksha, which is respectful and can be understood only by some fortunate Souls. **This stanza describes the importance of respect (*vinay*), since it is necessary to know whom to respect and whom not to respect.** It is the disrespect to a *sadguru* if one respects someone who is not a *sadguru*.

*Vinay* is the biggest inauspicious feeling (*paap*), auspicious feeling (*punya*) and true religion (*dharma*). Hence one should understand *vinay* from all viewpoints and in minute details.

### ***Vinay:***

- ***Vinay is paap.*** Wrong belief (*mithyaatva*) is the biggest sin. There are 5 types of *mithyaatva*\* of which one is *Vinay mithyaatva*, which is to give *vinay* to an untrue God or religion or guru.
- ***Vinay is also punya.*** There are 16 types of feelings, which are the causes of bondage of *Tirthankara naamkarma*, and *vinay* is the first one.
- ***Vinay is also dharma.*** *Vinay* is the 2<sup>nd</sup> type of the 6 inner vows. Vow is the 7<sup>th</sup> sign of the main 10 signs of *dharma*.

**Hence, the path of *vinay* is difficult but praiseworthy. It is necessary to give *vinay*, but it is more important to know *who, to whom, where, when, how much and how to give it.***

*Vinay* is related to the Soul and not the body. Hence, by joining two hands together is not *vinay*. An ignorant person feels that one should not remain quiet if someone is rude or impolite to a person whom he respects. An enlightened Soul feels differently. He says that one should not feel hatred towards an ignorant person who disrespects an enlightened Soul. He should not take revenge, but forgive such a person. This is the *vinay* of an enlightened Soul.

People used to debate and fight about things like house, office, wealth, etc. Nowadays, people have started debating over places of pilgrimage and God and do not show the respect taught by God. *Vinay* will not arise without the feeling of forgiveness. *Vinay* is a respectful path to moksha described by God.

**A Soul with *vinay* will only respect true God, true scriptures and a *sadguru*. He understands the importance of *vinay*. This needs tremendous effort and cannot be a result of good destiny. A Soul who believes that good destiny and bad destiny are separate from the Soul is called a fortunate Soul.**

**\*Five types of *mithyaatva*:**

1. *Ekaant* (One-sided belief)
2. *Viparit* (Contrary belief)
3. *Sanshay* (Doubtful belief)
4. *Ajnana* (Ignorance)
5. *Vinay* (Respect with non-discrimination)

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## Stanza 21

અસદ્ગુરુ એ વિનયનો, લાભ લહે જો કાંઈ;  
મહામોહનીય કર્મથી, બૂડે ભવજળ માંહી.

*Asadguru ae vinay no, laabh lahe jo kaai;*  
*Mahaa mohniya karma thi, bude bhav jal maahi.*

*Asadguru* = Unenlightened *guru*

*Boode* = Drown

*Bhavjal* = Ocean of the cycle of birth and death

*Maha mohaniya* = Intense deluding

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**The aim of this stanza is not to develop hatred for an *asadguru*, but to be careful of not falling into his trap and to look for a *sadguru* with the purpose of attaining self-realization.**

An unenlightened *guru*, who fulfils his personal desires from his disciple, will bind intense deluding karma and in its fruition will undergo infinite cycles of birth and death. To make his disciple think of him as a *sadguru* when he is not and for a disciple to follow an unenlightened *guru* are similar mistakes. An unenlightened *guru* will feel that he does not know his true state and therefore considers himself as a *sadguru*. Such a person is ignorant and under a delusion because he has still not decided his own current state.

An ignorant disciple will listen to his unenlightened *guru* who tells him to reduce his outer possessions and give them to him. He gets deceived. An intelligent disciple will not follow an unenlightened *guru* and will tell him



that this is not fitting for a *guru*. He will not give his outer possessions and get deceived.

**An unenlightened *guru* will tempt and give false hopes to his disciple who respects him.** For example, he will help the disciple in his routine life, find matches for his son or daughter, give blessing for increasing his business, etc. **Such an unenlightened *guru* is greedy for fame and name and will undergo infinite cycles of birth and death.**

**God and meditating monks will not give blessings to their disciples. By dispelling such feelings they have achieved the higher state.**

An unenlightened *Guru* has extreme feelings about giving his blessings and he may have become a *Guru* just for his own ego. He will act like a *sadguru*. He may also claim to be an astrologer to attract ignorant and greedy disciples. Religion is a divine path. However, an unenlightened *Guru* shows worldly pleasures to his disciples and instead of destroying their greediness, increases it. If a disciple presses the unenlightened *Guru's* feet or does other services for him, he encourages them for his own selfishness.

**Shrimad Rajchandra has stressed the importance of finding an enlightened *Guru* in this era because numerous unenlightened *Gurus* can be found and one gets trapped in them. To blindly believe an unenlightened *Guru* and call him a *sadguru* will make it even more difficult to find a *sadguru*.**

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## Stanza 22

હોય મુમુક્ષુ જીવ તે, સમજે એહ વિચાર;  
હોય મતાર્થી જીવ તે, અવળો લે નિર્ધાર.

*Hoy mumukshu jiva te, samaje aeh vichaar;*  
*Hoy mataarathi jiva te, avalo le nirdhaar.*

*Mumukshu* = A person whose only aim is to attain moksha

*Mataarathi* = Bigot (one who is obstinately convinced of the superiority or correctness of his own opinions and prejudiced against those who hold different opinions)

*Avalo* = Perverse

*Nirdhaar* = Decision

---

**A person whose only aim is to attain moksha (*mumukshu*) will understand the words and intentions of a *sadguru*. A *mumukshu* is tired of the cycle of birth and death and therefore his only aim is to attain moksha.**

“*Mumukshu*” is used often in scriptures for both men and women. Even though only men can attain moksha, women can have the desire and can attain the path to moksha and therefore both are called *mumukshu*. This aim of a *mumukshu* is very important to finally make the effort and attain moksha in the near future.

**A bigot will misunderstand the words of a *sadguru*.** In a religious assembly, he will think that all topics that are discussed are pertaining to him intentionally. For example, if a *sadguru* is speaking of donations as a sign of a layman, he will think that he specially pointing to him to make a donation.

If a *sadguru* tells us not to meet an *asadguru* because that would lead to cycles of birth and death, the bigot will misunderstand this and not meet anyone including a *sadguru*. It is necessary for him to follow a *sadguru* at his present level.

In religious scriptures it is advised that religion is related to the Soul and not to any physical actions of the body. A bigot will misinterpret this and eat inedible food and stop all auspicious activities related to the body.

A bigot will think that a *sadguru* does not help him to attain moksha, and he will therefore stop taking guidance from a *sadguru* and do self-meditation in his own manner. This will prevent him from reaching self-realization.

**The bigot’s situation is worthy of compassion because in spite of having very favourable circumstances in this birth, he is unable to attain self-realization.**

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## Stanza 23

હોય મતાર્થી તેહને, થાય ન આતમલક્ષ;  
તેહ મતાર્થી લક્ષણો, અહીં કહ્યાં નિર્પક્ષ.

*Hoy mataarathi teh ne, thaay na aatamlaksh;*  
*Teh mataarathi lakshano, ahi kahyaa nirpaksh.*

*Aatamlaksha* = Attention to *aatam* (Soul)

*Nirpaksha* = Impartial

*Lakshano* = Signs/Characteristics

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**The bigot does not pay attention to the Soul and hence does not attain self-realization.** Every living being having five senses and mind is eligible to attain self-realization. However, only some Souls reach this goal through their tremendous effort and deep thinking on the Soul. Firstly, through empirical and articulate knowledge (*mati jnana and shrut jnana*) gained by reading and listening, the concept of the Soul has to be grasped by deep thinking. Then, with steady meditation, the Soul can be realized.

An ignorant person is interested only in outer physical objects and ignores the Soul. He is engrossed in non-living matter and its forms. The modifications of matter are the external cause for the feelings of love and hate. The weakness of the Soul is the internal cause for such feelings. **That is why a *sadguru* stresses and clarifies repeatedly that there is no happiness in outer physical objects and its modifications.** For example, when jaggery loses its sweetness and becomes sour, interest in it is lost and it is thrown away. The interest was in the sweetness of the jaggery and turns to hate when the form changes. A bigot who is engrossed in such outer physical objects and their modifications has no inclination towards the Soul. **And therefore, the teaching that there is no happiness in outer physical objects and their modifications has to be taught and realized before explaining the Soul.**

When any advice is given with a particular person in mind, that teaching will not be able to benefit mankind. Hence, **in this religious scripture, Shrimad Rajchandra shows the signs of a bigot impartially and with no single person in mind and with no selfish purpose.** In *Moksha Maarg Prakaashak*, it is said, “He must not have any desire of accomplishing the temporal acts

like earning livelihood, etc. by means of giving discourses on *Shaastras*; for if he has expectations then he cannot preach (the truth) correctly. He simply makes it a source of accomplishing his objectives by giving lectures according to the desires of some listeners”.

How does a *sadguru* understand the signs of an ignorant person? This is because he, too, was an ignorant person in the past. He is aware of the characteristics of the ignorant Soul. The jeweler who can identify the true diamond can also identify the false diamond. Hence it is said that only a *sadguru* can distinguish between another *sadguru* and an ignorant person. **However, a bigot cannot understand his own Self or a *sadguru*.** The characteristics of a bigot are further described in the forthcoming stanzas.

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## Signs of a Bigot (Stanzas 24-33)

### Stanza 24

બાહ્ય ત્યાગ પણ જ્ઞાન નહિ, તે માને ગુરુ સત્ય;  
અથવા નિજકુળધર્મના, તે ગુરુમાં જ મમત્વ.

*Baahya tyaag pan jnana nahi, te maane Guru satya;  
Athavaa nij kul dharma naa, te Guru maa ja mamatva.*

*Nijkula dharma* = Religion of one's ancestors (birth religion)

**Jain scriptures contain an extraordinary combination of theoretical and practical viewpoints. Shrimad Rajchandra says that a sign of a *sadguru* was the renunciation of possessions; inner possessions\* (14 types) being more important than outer possessions\*\* (10 types). Inner possessions are connected to the Soul, whereas outer possessions concern the body. Of these 24 possessions, the first is wrong belief (*mithyaatva*\*\*\*) and the last is clothes.**

Shri Kanjiswami was not against white or yellow colored clothes. Otherwise why did he wear only white clothes and slippers for 24 years of his life? He meant to say that a *sadhu* must not wear any clothes. He must not possess even one string of thread. However, this also does not mean that all people without clothes are *sadhus*. Suppose a person leaves his home, son, wife, family, and lives alone, but has not attained self-realization and if he convinces the people to consider him their Guru and follow his path, he will bear the sign of “*Gruhit mithyaatva*” or falsehood.

A *jiva*, who has not understood who is a *sadguru*, cannot understand his Soul, because it is impossible to destroy “*Agruhit mithyaatva*” without first destroying “*Gruhit mithyaatva*”.

Should we not respect a person who has renounced outer possessions, even though he has not attained self-realization yet? Is he not better than us? The question here is of finding a *sadguru* and not just of respect. A *sadguru* has to have knowledge of his Soul. To revere both such persons would be an insult

to the *sadguru* and add to our bondage of inauspicious karma.

One does not change internally by just renouncing ones house and clothes and going to the jungle. Firstly one thinks of himself as a householder and then as a *sadhu*; but till one thinks of himself as a Soul, he is ignorant. As a householder he feels he is the doer and owner of all business, office, house, etc. As a *sadhu* he feels he is the doer of lectures, fasting, vows, etc. But he never feels he is the Soul and thus remains ignorant.

**The Guru of ones forefathers is considered as the *sadguru* by a bigot. It is important to realize that our forefathers were not self-realized (*atmajnani*) and may have made a mistake in recognizing their Guru and religion. So a bigot will not find a *sadguru* and true religion unless he realizes his mistakes.**

**\*Inner Possessions**

- |   |   |
|---|---|
| 1. <i>Mithyaatva</i> (Perverted belief) | 8. <i>Arati</i> (Disliking)                 |
| 2. <i>Krodh</i> (Anger)                 | 9. <i>Shok</i> (Sorrow)                     |
| 3. <i>Maan</i> (Pride)                  | 10. <i>Bhaya</i> (Fear)                     |
| 4. <i>Maaya</i> (Deceit)                | 11. <i>Jugupsa</i> (Disgust)                |
| 5. <i>Lobh</i> (Greed)                  | 12. <i>Strived</i> (Female sex passion)     |
| 6. <i>Haasya</i> (Laughter)             | 13. <i>Purushved</i> (Male sex passion)     |
| 7. <i>Rati</i> (Liking)                 | 14. <i>Napunsakved</i> (Neuter sex passion) |

**\*\*Outer Possessions**

- |                                  |                             |
|----------------------------------|-----------------------------|
| 1. <i>Dhan</i> (Wealth)          | 6. <i>Chandi</i> (Silver)   |
| 2. <i>Dhaanya</i> (Food matter)  | 7. <i>Makaan</i> (House)    |
| 3. <i>Daas</i> (Male servant)    | 8. <i>Kshetra</i> (Farm)    |
| 4. <i>Daasi</i> (Female servant) | 9. <i>Vaasan</i> (Vessels)  |
| 5. <i>Sonu</i> (Gold)            | 10. <i>Vastra</i> (Clothes) |

**\*\*\**Mithyaatva* or Perverted belief is of two types:**

1. *Agruhit mithyaatva*: False belief in the 7 fundamental principles (*tattva – jiva, ajiva, asrava, bandh, samvar, nirjara, moksha*).
2. *Gruhit mithyaatva*: Belief in false God, false *Guru*, false religion, false scriptures.

## Stanza 25

જે જિનદેહપ્રમાણ ને, સમવસરણાદિ સિદ્ધિ;  
વર્ણન સમજે જિનનું, રોકી રહે નિજબુદ્ધિ.

*Je jinadeh pramaan ne, samavasaran-aadi siddhi;  
Varnan samaje jina nu, roki rahe nijbuddhi.*

*Jinadeh* = Omniscient God's Body

*Pramaan* = Size

*Samavasarana* = Assembly of omniscient God

*Nijbuddhi* = Own intelligence (narrow mind)

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**A person with a wrong belief of reality (*mithyadrishti*) does not recognize the complete detachment and supreme knowledge of God and only sees his physical body like omniscient God's physical appearance. He does not differentiate between the Soul and the body.**

In the *Namokar Mantra*, we pay respect to five types of pure Souls. The *parameshthi* rank is given to the pure state of the Soul. The body of *Jinendra Bhagwaan* is not due to any effort by Him. A suitable or unsuitable physical body is due to fruition of past karma. There is no connection between feelings of renunciation and the body, etc.

In “*Aptamimaansa*”, *Acharya Samantbhadra* writes: “God! You are not great because of your outer glory. I respect and revere you because of your inner renunciation.” To live with body is *Jinadev's* weakness because its presence keeps Him on this earth. **If the body had been supreme, it would also exist in the supreme moksha state. Hence, we have to understand that nothing is more important than the Soul in this world.**

In “*Bhaktaamar Stotra*” stanza 12 it is written: “God! Your body has been formed from all the peaceful atoms of this universe. There is no peaceful atom left in this universe, which is as calm as these atoms. If any other body has similar atoms, that Soul would also become peaceful like yours.” In these writings, a viewpoint is expressed praising the peaceful atoms of God's body. If this was true, all ignorant Souls had also attained these atoms in the past

(because all Souls have had all the atoms in this world associated with them at some point of time) and would have become peaceful. But this is not so. **The peaceful Soul becomes His peaceful form (when it in complete inner renunciation and omniscient) and His body is also known as a peaceful “body” from a practical viewpoint.** A rich person’s clothes are always called expensive and even though he wears torn clothes they are called fashionable. Similarly, the atoms coming in contact with God are always called peaceful.

Auspicious karma coming into fruition, results in being able to attend the *Samavasarana*, etc. When these karma come to an end, the *Samavasarana* comes to an end. An ignorant person’s wealth, etc. will be lost when fruition of his auspicious karma comes to an end. Similarly, *Tirthankar God’s* association with *Jina* body, *Samavasarana*, etc. are lost when the fruition of His auspicious karma comes to an end. **Hence, the greatness of God is not *Jina* body, *Samavasarana* etc. but in his inner renunciation and omniscience.**

**The ignorant Soul can thus get impressed with the grandeur of *Tirthankara God* and not understanding the true nature of the Soul, he remains a bigot.**

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## Stanza 26

प्रत्यक्ष सदगुरुयोगमां, वर्ते द्रष्टि विमुष;  
असद्गुरुने द्रढ करे, निज मानार्थे मुष्य.

*Pratyaksh sadguru yog maa, varte drashti vimukh;*  
*Asadguru ne dradh kare, nij maanaarthe mukhya.*

*Pratyaksha* = Direct/living

*Vimukh* = Averse

---

**Even after getting the benefit of a direct *sadguru*, the bigot shows no interest in him.** It is the nature of a Soul that he will always remember what he finds interesting. The main reason for the Soul to not remember the Self from infinite past is because of having no interest in it.

It may not be true to define interest as liking and disinterest as disliking. To show either love or hate towards something, means that the object is worth



showing interest. To show no feelings of love or hate towards something means you are not interested in it. An ignorant soul, in spite of knowing the qualities of the Soul, shows no love or hate towards him and is not bothered whether it exists or not and this shows his disinterest in the Soul. He is only interested in the worlds other substances and their modifications. When love and hate towards each and every worldly substance is destroyed, only then it can be said that he is disinterested in the world.

When someone wants to talk to us but we have no concern about what he wants to say, we say that we are not interested. In the same way, **the bigot shows no interest in a directly present *sadguru*. The bigot gets deceived by an *asadguru* due to his own ego and gets devoted to him thinking that he is a *sadguru*.**

**A *sadguru* does not differentiate between persons who are rich or poor and even because of their outer objects. He concentrates on his own Soul first and does not try to help anyone else.** He does not come out of his unwavering meditation on his Soul, even if a millionaire or Emperor comes to him for blessings. For him all Souls are the same.

Suppose there are four persons - three of who are *sadgurus* and one is an *asadguru*. The first three *sadgurus* do not greet the bigot because they are meditating on their Souls and therefore he thinks that they are not *sadgurus*. The egoistic bigot will get attracted to an *asadguru* because he will get attention, greetings and praise from him and falsely think that he is a *sadguru*.

**An *asadguru* will take advantage of a bigot and rob him of his belief and his whole life. He is worse than a thief who steals money, cars, reputation or honour, which are all limited things. A bigot gets deceived by an *asadguru* because of his pride.**

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## Stanza 27

દેવાદિ ગતિ ભંગમાં, જે સમજે શ્રુતજ્ઞાન;  
માને નિજમત વેશનો, આગ્રહ મુક્તિ નિદાન.

*Dev-aadi gati bhang maa, je samaje shrut jnana;*  
*Maane nij mat vesh no, aagrah mukti nidaan.*

*Dev-aadi* = Heavenly beings, etc.

*Gati* = State of the Soul

*Bhang* = Types

*Shrut jnana* = Scriptural knowledge of an object deduced from the reference of an object already known in *mati jnana*

*Vesh* = Dress

---

**The revealed knowledge (*kshayopashamik jnana*) due to uncovering of the knowledge-obstructing karmic veil is not self-knowledge or religion. However, the bigot believes that both revealed and self-knowledge are the same and the outward dress is the cause of liberation.**

The cycle of birth and death is called *sansaar (gatis)*. *Arihant Bhagwaan* is human and is therefore also in the *sansaar*. The bigot believes that the detailed study of four *gatis* is *shrut jnana*. The bigot believes that he has true *shrut jnana*. However, an ignorant Soul does not have the right knowledge of any of the **5 types of knowledge\*** but has *kumati jnana* and *kushrut jnana*. The prefix “*ku*” shows incorrectness found in the first 3 types of knowledge. *Manah Paryay jnana* is possible only in true monks. *Keval jnana* is found only in *Arihant* and *Siddha Bhagwaan*.

**The instrumental cause of *kshayopashamik jnana* is uncovering of knowledge-obstructing karmic veil. The instrumental cause of self-realization is the cessation, suppression and destruction of belief delusion-producing (*darshan mohaniya*) karma. Cessation of knowledge-obstructing (*janavarniya*) karma is found in all Souls without infinite knowledge (*chhadmasth*). Cessation of belief delusion-producing (*darshan mohaniya*) karma is found in all self-realized Souls.**

**Knowledge of the Universe gained from scriptures does not always help one to attain *shrut jnana*. However, after attaining *shrut jnana*, the whole universe is known in the future with *keval jnana*.**

**Outward dress is not the cause of liberation. The renunciation of the inner Soul is right conduct and is the main cause of liberation.** A bigot cannot attain real happiness inspite of doing vows, fasting, etc according to his comfort. The true monk is not recognised by the color of his clothes. **The**

true sign of a monk is to be free from feelings of attachment, love and hate.

**\*Five types of Knowledge (jnana):**

1. *Mati jnana*: Sensory knowledge preceded by perception and the instrumental cause of which are the sense organs and mind.
2. *Shrut jnana*: Scriptural knowledge of an object deduced from the reference of an object already known in *mati jnana*.
3. *Avadhi jnana*: Direct and crystal clear knowledge of material objects with limitation of matter, place, time and mode.
4. *Manah Paryay jnana*: Direct and crystal clear knowledge of material objects thought of by or are located in the mind of another *Soul* with the limitation of matter, place, time and mode.
5. *Keval jnana*: Omniscience is the perfect supersensitive direct and crystal clear knowledge in which all substances are known together in each unit of time, completely as they really exist with their manifoldness, infinite attributes and modifications of all past, present and future tenses.

### Stanza 28

लह्यं स्वरूपं न वृत्तिर्नुं, ग्रह्यं व्रत-अभिमान;  
ग्रहे नही परमार्थने, लेवा लौकिक मान.

*Lahyu svarup na vrutti nu, grahyu vrat abhimaan;*  
*Grabe nahi paramarth ne, levaa laukik maan.*

*Lahyu* = Understood

*Grhayu* = Kept

*Vrutti* = Thoughts arising in the mind *Laukik* = Worldly

**Knowledge and conduct are interlinked. Right knowledge and right conduct arise in the Soul at the same time. Right conduct is the renunciation of passions in the Soul and it is therefore called inner conduct. A bigot does not understand the nature of his present thought activities.**

*Tattvaarsutra* describes two types of conduct found only in enlightened Souls:

1. *Veetraag chaaritra*: Conduct during meditation on the Soul
2. *Saraag chaaritra*: Conduct except while during meditation on the Soul

There is no direct connection between fasting etc. and the conduct of the Soul. However, one should not neglect physical vows because they are also known as belonging to the Soul.

A bigot believes that physical vows are true conduct and because of his physical vows he is proud of himself. **He makes two mistakes – wrong belief by thinking that he is the doer of physical vows and wrong conduct by the passion of pride.** He does not realize his faults and in fact thinks of them as religion and himself as religious.

***Vrutti* (thoughts arising in the mind) is linked to the Soul and *vrata* (vows) is linked to the body.** A bigot does not understand Self or others and therefore makes the above mistakes.

During *pariyushan*, many people fast. However, during the breaking of the fast (*paaranu*) they invite all friends and relatives for lunch and serve green vegetables, which have been prepared on the previous day. It is heartbreaking to know that people who had refrained from eating green vegetables for a week, now make others cut vegetables on the last day of *pariyushan* for the next day's celebration. *Shrimad Rajchandra* used to cry when he saw his mother cut green vegetables and feel compassion for infinite lives. In this *kalyug*, most people fast for selfish reasons and in order to become famous and show themselves as religious.

**It is good to do penance, but to flaunt the penance in order to attain fame in the society is a symbol of pride and is not praiseworthy. Therefore, this prevents a bigot from attaining self-realization.**

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## Stanza 29

अथवा निश्चयनय ग्रहे, मात्र शब्दनी मांय;  
लोपे सद्व्यवहारने, साधन रक्षित थाय.

*Athava nishchay nay grahe, maatra shabd ni maay;  
Lope sad vyavahaar ne, saadhan rahit thaay.*

*Lope* = Neglect

*Saadhan* = Medium

**Jain scriptures have said that one should adopt both theoretical viewpoint (*Nishchay naya*) and practical viewpoint (*Vyavahaar naya*) since they are two sides of the same coin (Refer Stanza 8).**

A *nishchayaabhaasi* (one who pursues superfluous knowledge/impractical theorist) has book knowledge and uses theoretical words but does not follow them. In fact, non-conventional words spoken from a theoretical viewpoint are not to be spoken, but only to be believed. Empirical words spoken from a practical viewpoint should be spoken but not believed.

*Munivar Ramsinh* said in *Pahud Doha*:

पंडिय पंडिय पंडिया, कण छंडिवि तुस कंडिया ।  
अत्थे गंथे तुद्धो सि परमत्थु ण जाणहि मूढो सि ॥८५॥

*“The most learned amongst the learned!*

*You are pounding the husk but not the seed!*

*You are satisfied with the outer words of the scriptures,*

*But do not understand the inner Soul, and therefore you are foolish!”*

When a wife asks her husband for money, he refuses to give her the money saying that the appropriate time for her to get money has not yet come. When he returns from office, she refuses to give him food saying that the appropriate time for him to get food has not yet come. **The husband realizes that the great principles of Jainism should not be insulted by only speaking of them. One should be practical and also carry out ones responsibilities.**

Wives attend lectures early in the morning when their husbands are at home.

This creates disharmony and problems in the marriage. Shri Kanjiswami used to say that the woman should firstly carry out her practical responsibilities of looking after the house, husband, children and family, etc. before going for religious lectures. **It is better to carry out practical responsibilities rather than have a disturbed mind during the religious lectures.**

This does not mean that one should get stuck in practical responsibilities for others and not listen to lectures for ones Self. Shrimad Rajchandra lived in Mumbai and carried out his business. This was appropriate for him according to his stage. At a later stage, he gave up everything and concentrated on his Soul. **We should learn lessons from the lives of great people and adopt them in our lives.**

A person decided that he would earn 50 million in his lifetime before entering the religious path. When he reached the age of 50, he had earned 7 million. He had to still earn 43 million before he would enter the spiritual path, and that could be too late. **The *sadguru* advises people who want to attain the path to moksha to keep a practical limit for all physical objects.**

**Self-realization (*nishchay*) is the path to moksha, but a one-sided viewpoint does not take one to moksha.**

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### Stanza 30

ज्ञानदशा पामे नही, साधनदशा न कांछ;  
पामे तेनो संग जे, ते भूडे भवमांडी.

*Jnana dasha paame nahi, saadhan dasha na kaai;*  
*Paame teno sang je, te bude bhav maahi.*

*Jnana dasha* = Non-conventional state of knowledge

*Saadhan dasha* = Practical state

*Bhav maahi* = In the cycle of birth and death

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**In this stanza, it is stressed how the company of an ignorant person who has not attained *jnana dasha (nishchay maarg)* or *saadhan dasha (vyavahaar maarg)* can cause damage to one's Soul.**

It is said in *Pahud Doha*:

वरु विसु निसहरु वरु जलणु वरु सेविउ वण वासु।  
णउ जिणधम्मपरम्मुहउ मिथ्थितिय सह वासु॥२०॥

*“Poison, poisonous snake, fire or dwelling in the forest is better than the company of an ignorant person who does not follow the religion described by God.”*

**An instrumental cause (*nimitt*) does not forcefully make any work to be done. A very important principal of Jainism is that one substance can never change another substance. The main point is that the viewpoint of an ignorant person depends on an instrumental cause and therefore this stanza stresses on this.**

Work is not done by an instrumental cause, but the importance of instrumental cause is spoken of in words. Advice is given to the Soul according to the level of the disciple. The system of presentation of Jainism also advises to keep auspicious company.

One can attain self-realization by meditating on the Soul by one's self. However, at some stage one has to leave the association of God also. But one should not leave God's association before reaching the correct level of purity of the Soul. One should leave one by one the company of one's friends, relatives etc. who prevent one from attaining self-realization. *“It is better to be alone than in bad company”*.

The company of a non-religious person for even a moment may be the cause of infinite cycles of birth and death. In the same way, the company of a religious person for even a moment may be the cause for self-realization.

**A child observes his parents and society and speaks and does the same. A child does not think before copying others. A child should therefore be taught the *Namokaar Mantra*, the signs of the five Gods, method of praying, etc. in a systematic manner since birth. This will help him to keep good company in the future. This also applies to everyone else.**

The company one keeps always affects a person. However, an enlightened

Soul is not affected by the company he keeps. The venom of a poisonous snake curled around the branch of a sandalwood tree, does not affect the coolness of this tree. Nor does the coolness of the sandalwood tree affect the snake. In the same way an enlightened Soul is not affected by the company around him because he does not involve himself with them. However, an ignorant person does not become enlightened in spite of the company of an enlightened Soul. **A Soul who has not reached the path to moksha sinks in the ocean of the cycles of birth and death and other ignorant persons in his company may also drown.**

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### Stanza 31

એ પણ જીવ મતાર્થમાં, નિજમાનાદિ કાજ;  
પામે નહિ પરમાર્થને, અન્અધિકારીમાં જ.

*Ae pan jiva mataarth maa, nij maan-aadi kaaj;  
Paame nahi parmaarth ne, an-adhikaari maan ja.*

*Nij maan-aadi* = Self-Pride, etc.      *An-adhikaari* = Not worthy  
*Kaaj* = Cause

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**Shrimad Rajchandra has said that if humans had no pride, there would have been moksha here on this earth itself.** The ignorant Soul does all deeds in order to nourish his pride. That is why he does not attain moksha and continues in the cycles of birth and death suffering infinite sorrow.

In the different types of passions, anger is compared to bitter poison and pride to sweet poison. Whether it is bitter or sweet, poison is poison. In order to attain power and fame, a bigot follows the wrong path. His aim in religion is also for his ego. High and low distinctions in life are the cause of ego.

તું નાનો હું મોટો, એવો ખ્યાલ જગતનો ખોટો,  
ખારાજળનો દરિયો ભરિયો, મીઠાજળનો લોટો;  
તરસ્યાને તો દરિયાથીયે, લોટો લાગે મોટો,  
નાના છોડે ખીલી ઉઠે, કેવો સુંદર ગુલાબ ગોટો.



It is said that the ocean is always salty in spite of being immense, whereas a small glass of sweet water is more important for the thirsty. We should therefore always give more importance to quality rather than quantity.

A bigot thinks one is high or low according to the outer objects he has. There is no connection between these outer objects and the Soul. **Momentary favourable and unfavourable circumstances are due to the fruition of karma, which are also momentary.** Hence, one should not believe oneself to be high or low according to his circumstances.

It is not the nature of the Soul to roam in the cycles of birth and death. This is due to pride. A *sadguru* can show the path to liberation. A bigot may have gone to a *sadguru* but with his extreme ego he could not understand the essence of the *sadguru's* preaching.

**Ego is due to calling oneself high due to favourable circumstances (wealth, beauty, intelligence, power, position, etc.) or low due to unfavourable circumstances.** A rich person thinks he is great firstly because of his wealth and then by giving donation. Even if he gives an anonymous donation, when it is announced that someone has anonymously donated a large sum of money, he feels inner pride and happiness. If they forget to announce his donation, he feels sad.

**The Soul should think all living beings are at equal level and not differentiate between high and low. All matter other than the Soul (*par dravya*) is completely different from the Soul. The momentary modifications of the Soul are also different from the eternal Soul. When the Soul believes that there is no difference between the natures of all Souls, he attains moksha. In moksha there is no difference between the modifications of all Souls.**

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### Stanza 32

नहि कषाय उपशांतता, नहि अंतर वैराग्य;  
सरणपणुं न मध्यस्थता, अे मतार्थी दुर्भाग्य.

*Nahi kashaay upshaantataa, nahi antar vairaagya;  
Saraḷpanu na madhyasthataa, ae mataarṭhi durbhaagya.*

*Upashaantata* = Weakened

*Madhyasthataa* = Impartiality

*Vairaagya* = Renunciation

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**The signs of a bigot are - no weakened passions, no internal renunciation, no straightforwardness and no impartiality.**

Feelings of love and hate are called passion. Only when passions from the limitless past stop arising, it is called weakened passions (*upashantataa*) and is the internal cause of renunciation. Renunciation and weakened passions occur at the same moment and in the same proportion. **Passions of anger, pride, deceit, greed, etc. are always found together and are also destroyed at the same time.**

A bigot is not straightforward. The inner nature of the Soul is straightforwardness, but its impure modification in a bigot is deceit. Deceit is to be different in mind, speech and action. The life of a Soul who wants to attain moksha should be transparent like glass. A deceitful person, who is famous and popular in society due to fruition of his past auspicious karma, will get fruition of his present deceit in the future. All his fame and popularity will end when the fruition of his auspicious karma are finished.

**Deceit is harmful and painful. However, deceiving one's *Guru* is the most dangerous. A person who doubts his *Guru* with false intentions and argues to prove that he is great is insulting his *Guru* and will have many cycles of birth and death.**

Not having feelings of love or hate is to be impartial. People believe that a judge should always be impartial. In the court, the lawyers are arguing for their clients and cannot be impartial. However, from the religion point of view, the judge is also not impartial since he has not attained self-realization.

If India and Australia are playing a cricket match, Indians have feelings of love towards the Indians and hate towards the Australians. The same Indians will have feeling of love towards the Australians when the match is between Pakistan and Australia. Hence, a bigot will not have impartiality in any circumstance. That is why he is advised to renounce material objects and topics.

**A bigot has strong passions, attachment, deceit and partiality.**

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### Stanza 33

લક્ષણ કહ્યા મતાર્થીના, મતાર્થ જાવા કાજ;  
હવે કહું આત્માર્થીના આત્મઅર્થ સુખસાજ.

*Lakshan kahyaa mataarathi naa, mataarth javaa kaaj;  
Have kahu atmaarathi naa, atmaa arth sukh-saaj.*

*Javaa* = Remove

*Atmaa arth* = Self-realization

*Atmaarathi* = True seeker of his own Soul

---

**The Soul has infinite good qualities. However, a bigot will disregard the good qualities and look only at the faults.**

The faults are always others faults and not his own. If he looks towards his own faults, he can get rid of them. An enlightened Soul will hide both the faults of others and his own good qualities (*upagoohan ang*). This is one of the eight signs of an enlightened Soul. An enlightened Soul will sometimes point out the faults of ignorant persons in order to show them the path to liberation. **Every Soul has the infinite power to liberate himself from faults and attain self-realization.**

Attachment to other substances except his own Soul is the only cause of being stuck in the cycles of birth and death. Objects for attachment can be different for different people, e.g. wife, son, home, car, body, business, etc. Sometimes, the ignorant person comes out of all these attachments but can still be attached to God. This also diverts him from meditating on his own Soul and prevents him from attaining self-realization.

Shrimad Rajchandra wishes that all bigots should know and leave the faults described in Stanzas 24 to 33 in order to attain self-realization. After knowing the signs of a bigot, one should not judge others but look inwards to one's own Self and try to remove these faults.

A *sadguru* describes the good and bad qualities of the Soul in order to attain only the good qualities. He **first** shows the faults and then the good qualities

of the Soul as otherwise no one would listen to the faults later.

**A bigot, after listening to his faults, should be eager to listen to the signs of an *atmaartha*. Shrimad Rajchandra shows the signs of an *atmaartha* (true seeker of his own Soul) in Stanzas 34 to 42.**

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## Signs of a True Seeker (Stanzas 34-42)

### Stanza 34

आत्मज्ञान त्यां मुनिपणुं, ते साचा गुरु डोय;  
भाकी कुणगुरु कल्पना, आत्मार्थी नडि ज्ञेय.

*Atma jnana tyaa munipanu, te saacha Guru hoy;*  
*Baaki kulguru kalpana, atmaarathi nahi jny.*

*Munipanu* = State of Monk

*Kulguru* = Family priest

A person who has recognized a *sadguru* by his signs is a true seeker (*atmaarathi*). “*Atma jnana tyaa munipanu*” does not mean that all *atma jnanis* (*sadgurus*) are monks. All *sadgurus* strongly believe that it is compulsory to be a monk to attain moksha. A true state of monkhood is not possible without self-realization. Self-realization arises in the 4<sup>th</sup> *gunasthaan* and state of monkhood arises in the 6<sup>th</sup> - 7<sup>th</sup> *gunasthaan*. Hence, it is obvious that all monks are self-realized. Shrimad Rajchandra and Pujya Kanjishwami were self-realized but not monks, whereas Acharya Kundakund was a true monk (self-realized, completely possessionless, naked). Monks have pure passionless conduct of meditation within 48 minutes (*antarmuhurt*). They are ideal and worthy of adoration. **In this stanza, *atma jnana* describes *nischay* and *munipanu* describes *vyavahaar*.**

Adoration of a *sadguru* who are not monks has not been described in Jain scriptures. One should not adore a *sadguru* who is not one of the five *parameshthis*. **True conduct is worthy of adoration, whereas true belief and true knowledge are not.**

Shri Munivar Ramsinh in “*Pabud doha*” said:

सपि मुक्की कंचुलिय जं विसु ते ण मुएइ ।  
भोयहं भाउ ण परिहरइ लिंगगहणु करई ॥१५॥

“A snake sheds his outer skin, but never leaves his inner poison. Similarly, an ignorant person leaves his outer clothes and objects, but does not renounce his inner feelings of enjoyment of physical objects.”

Shrimad Rajchandra also said in *Apoorva Avasar*:

નગ્ન ભાવ, મુંડભાવ સહ અસ્નાનતા,  
અદંતધોવન આદિ પરમ પ્રસિદ્ધ જો.  
કેશ રોમ નખ કે અંગે શ્રંગાર નહિ,  
દ્રવ્ય ભાવ સંયમમય નિર્ગ્રન્થ જો.

A true monk is self-realized, completely possessionless with no clothes.

Hence, a monk with self-realization and true renunciation is the true monk. Besides this, any family priest may not be a true monk. Therefore, a true seeker does not follow such family priests.

Many people ask that should we not revere priests who have been revered by our forefathers since generations? Should we start a new path of religion? Will this not show disrespect to our parents? The *sadguru* replies that it is correct to leave thousands of false paths in order to gain one true path. According to the times, we have changed many things like mode of transport from horse carts to cars, clothes from *dhobi-kurta* to pant-shirt, etc. Similarly, we should not feel guilty in changing our path from a false one to a true one. This true path will take us towards getting rid of the cycles of birth and death.

**Therefore, this true path should be followed meticulously and without any arguments. One should not waste precious time of our present human life.**

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### Stanza 35

પ્રત્યક્ષ સદ્ગુરુપ્રાપ્તિનો, ગણે પરમ ઉપકાર;  
ત્રણે યોગ એકત્વથી, વર્તે આજ્ઞાધાર.

*Pratyaksh sadguru praapti no, gane param upakaar;*  
*Trane yog ekatvathi, varte aagna dhaar.*

*Pratyaksh* = Direct or present

*Ekatvathi* = With unity (of mind, speech and body)

---

To meet a *sadguru* is due to the fruition of past auspicious karma. However, to attain self-realization is due to tremendous effort of the Soul. All Souls who listen to the preaching of *Tirthankar Bhagwaan* and *sadguru* may not be putting in effort. Each Soul has listened to many preaching of *Tirthankar Bhagwaan* in the past, but has not attained self-realization due to the absence of tremendous effort. One should always remember that the result of effort is renunciation, which cannot be attained by just listening to sermons. **Bondage of the Soul is not due to effort. Effort always results in liberation of the Soul.**

In this era, unfortunately, there is no Soul who can become God due to his tremendous effort and there is no Soul who has the fruition of auspicious karma to associate with God. However we should not forget that in this era it is possible for the Soul to become a *sadguru* due to its own effort and it is also possible to meet a *sadguru* due to the result of its own auspicious karma.

When a true seeker meets a *sadguru*, he renounces everything and follows the *sadguru*. To meet a living *sadguru* means to recognise a *sadguru* by his signs and qualities.

**There are two types of *samyag darshan* (self-realization):**

1. *Adhigamaj* due to a direct or present *sadguru*
2. *Naisargik* due to an indirect or past *sadguru*

Hence, when a true seeker meets a *sadguru* directly, he devotes himself to Him with unity of mind, speech and body. In the present era, mind-speech-body is mistaken for body-mind-money. If money were necessary to attain self-realization, a poor person would never attain moksha. Hence a true seeker should follow a *sadguru* with mind-speech-body and not with body-mind-money.

One is not called a true seeker by sweet talk, folding hands, touching a *sadguru's* feet, bowing one's head, etc. **It is important to also have inner devotion to a *sadguru* and have a place in his heart for him to be called a true seeker.** Right conduct is to follow the advise of a *sadguru*. When the conduct is right, right belief and right knowledge are also present.

One can ask that if one follows a *sadguru* all the time, where is the time to benefit one's own Soul? The answer is that following a *sadguru* is for the benefit of one's own Soul and not for the benefit of the *sadguru*. A *sadguru* always wishes that the seeker should not have to come back to him, but that the seeker meditates on his own Soul himself. Whereas an *asadguru* will wish that the seeker keeps coming back to him and remains dependant on him.

**The preaching of a *sadguru* is unique and the Soul always benefits by following it.**

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### Stanza 36

એક હોય ત્રણ કાળમાં, પરમારથનો પંથ;  
પ્રેરે તે પરમાર્થને, તે વ્યવહાર સમંત.

*Ek hoy tran kaal ma, paramaarath no panth;  
Prere te paramaarth ne, te vyavahaar samant.*

*Paramaarath/Paramaarth* = Highest ideal/Moksha     *Dharma* = Religion  
*Samant* = Acceptable

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Time always changes whereas the Soul is eternally unchangeable. Religion is connected to the Soul and therefore the principles of religion are also eternally unchangeable. **The highest ideal is moksha and therefore the path of *paramaarth* is called *moksha maarg*.** It is not possible to attain moksha without applying the principles described by God practically. Hence, Souls in the beginning of the first Gunasthana should practice the principles described by God.

**True religion (*dharmā*) and the path to moksha remains the same eternally through substance, place, time and mode (*dravya, kshetra, kaal, bhaav*).**

1. From the point of view of *dravya*: Religion is the same for all living beings from the four states of existence (*Gatis*). All Souls attain the path to moksha due to self-realization and not by any other physical activities. **The mode of attaining self-realization is the same for human beings as well as heavenly beings, hellish beings and animals with five senses**



**and mind. Without self-realization it is not possible to attain the path to moksha for anyone in the universe.**

2. From the point of view of *kshetra*: Religion is the same in both *Bharat Kshetra* and *Videh Kshetra*. The preaching of the 24 Tirthankars (including Mahavir Bhagwaan) in *Bharat Kshetra* was the same as that of the 20 Tirthankars (including Simandar Bhagwaan) in *Videh Kshetra* in the present. **Without self-realization it is not possible to attain the path to moksha anywhere in the universe.**
3. From the point of view of *kaal*: Religion is the same in either the fourth or fifth era. In both the eras, religion is not possible without non-violence. Many people argue that eating after sunset was prohibited in the fourth era because there was no electricity or light at night but now it should be allowed because light is available at night. **A *sadguru* answers that only the sun's light has the power to stop small new living beings from being born. Artificial light does not have this power. Also these small living beings are invisible in artificial light. Hence, one should not doubt the principles described by omniscient God. One has to believe in God's preaching that religion cannot be changed to suit any period.** In the era of Mahavir Bhagwaan, religion meant complete renunciation of all possessions. In the present era, it is wrong to believe that partial renunciation is enough to follow true religion. In fact, in the past, present and future, complete outer and inner renunciation is compulsory to attain moksha and there is no difference at all with the passing of time. **Without self-realization it is not possible to attain the path to moksha at any time (in the past, present or future).**
4. From the point of view of *bhaav*: Religion is not possible due to inauspicious feelings. It is also not possible due to auspicious karma. Shrimad Rajchandra and Shri Kanjiswami have gone to Heaven not because they followed true religion. They went to Heaven due to the fruition of auspicious feelings. Just like pure gold is copper-less, similarly pure religion is passion-less. **If one follows religion with pure passionless conduct and self-absorption, the cycles of birth and death can be stopped. Without self-realization it is not possible to attain the path to moksha without unperturbed meditation on the Soul.**

**The *vyavahaar*, which can inspire the Soul to reach moksha, is the only true *vyavahaar*. This *vyavahaar* should not trap the Soul in itself.**

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### Stanza 37

એમ વિચારી અંતરે, શોધે સદ્ગુરુ યોગ;  
કામ એક આત્માર્થનું, બીજો નહિ મનરોગ.

*Em vichaari antare, shodhe sadguru yog;*  
*Kaam ek atmaarth nu, bijo nahi manrog.*

*Antare* = Inner self

*Manrog* = Disorder of the mind

---

It is very difficult to understand the essence of religion in this era in the absence of a *sadguru*. Hence, one should search for a *sadguru*. *Sadgurus* can be of 2 types:

1. ***Atma jnani sadhu* (A monk with self-realization and passionless conduct):** He is in the 6<sup>th</sup> or 7<sup>th</sup> *Gunasthanas* and devoid of three types of passions (*anantaanubandhi, apratyakhyanavarniya, pratyakhyanavarniya*). A *sadhu* does not possess even one string of thread. A *sadhu* who is in either in the 6<sup>th</sup> or 7<sup>th</sup> *Gunasthanas* is the same and alternates between the two *Gunasthanas*. These are two stages of the same *sadhu*. When a *sadhu* has pure passionless conduct and unperturbed meditation he is in the 7<sup>th</sup> *Gunasthana* and when he has auspicious thoughts and activities he is in the 6<sup>th</sup> *Gunasthana*. He has no inauspicious thoughts and activities in both *Gunasthanas*. It is very difficult to meet such a *sadhu* because they do not come to cities where we stay and neither do we go to seek them out in the jungles or remote places where they stay.
2. ***Atma jnani grabasth* (A layman with self-realization):** This type of *sadguru* is not revered in *Namokaar Mantra*. Only *sadhus* in the 6<sup>th</sup> or 7<sup>th</sup> *Gunasthanas* are revered in *Namokaar Mantra*. *Atma jnani grabasth* are called *sadguru* because they are in the 4<sup>th</sup> or 5<sup>th</sup> *Gunasthanas* after having attained self-realization. Shrimad Rajchandra and Shri Kanjishwami were not *sadhus*. They were laymen with self-realization. It is very fortunate for a true seeker to have met them.

To find a *sadguru*, one does not need to search each and every street. **In reality, to recognize a *sadguru* by his signs is called searching for a *sadguru*. The importance of associating with a *sadguru* directly is that one can learn much more by observing him than by reading their scriptures or listening to his preaching indirectly.**

We have not started to search for a *sadguru*. We do not even feel incomplete without finding a *sadguru*. Each and every person thinks he himself is a *sadguru*. He feels proud that he knows everything and can find solutions to everyone's questions. He gets stuck at this point. In fact, one can find God if one searches with true inner intentions and humility. Therefore, he can also find a *sadguru*.

One should find a *sadguru* so that one can stop the cycles of birth and death. A true seeker's actions are all directed to the Soul. The aim of a millionaire is to make money and all his actions are directed towards it. He works, eats and sleeps to reach his goal of becoming a millionaire. In the same way, **a true seeker works, eats and sleeps to reach his goal of attaining self-realization. Refraining to eat and sleep enough can make one to fall sick and this can prevent him from attaining his goal. Therefore, according to his stage, a true seeker should continue to do his duties and not forget his ultimate goal of attaining self-realization.**

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### Stanza 38

કષાયની ઉપશાંતતા, માત્ર મોક્ષઅભિલાષ;  
ભવે ખેદ પ્રાણીદયા, ત્યાં આત્માર્થ નિવાસ.

*Kashaay ni upashaantataa, maatra moksh abhilaash.*  
*Bhave khed praani daya, tyaa atmaarth nivaas.*

*Upashaantataa* = Weakening of passions

*Khed* = Remorse

*Bhave* = Cycles of birth and death

---

Shrimad Rajchandra is continuing to explain some more signs of a true seeker in this stanza. The main signs are the weakening of passions and the only desire being to attain moksha. The true seeker's identity is the weakening of the passions like anger, pride, deceit, greed, etc.

*Moksha Maarg Prakaashak* describes the five stages of attainment of capacities (*labdhis*)\*. *Vishuddhi labdhi* comes before *Deshana labdhi* because the passions have to be weakened before listening to a *sadguru*'s preaching. *Karan labdhi* means that the state of the Soul is at *antarmuhurta* (less than 48 minutes) before self-realization. ***Vishuddhi labdhi* is compulsory to be able to listen to preaching of omniscient God or a *sadguru* and is a sign of a true seeker. *Karan labdhi* is compulsory to attain self-realization.**

The only desire of a true seeker is to attain moksha. Every person should think deeply whether or not he wants to attain moksha. But first, is he convinced that there is moksha? Most people think that going to moksha is the same as to going to USA or Europe. A *sadguru* plainly says that moksha is not the name of any place. **Moksha is the purest state of the Soul. One does not have to go to moksha, but the Soul has to attain the state of moksha.**

When the Soul attains moksha, he becomes steady at the summit of the Universe (*Lokaakaash*) by virtue of its upward-motion nature. The true seeker's goal should be to attain moksha but not just the desire to reach that summit. A particular place or certain circumstances cannot be the cause of happiness or sorrow. At the slab of stone, above which *Siddha Bhagwaan* are steady (*Siddhashila*), infinite beings of the lowest form of life (one-sensed beings – *Nigoda jiva*) are also present. However, in spite of being at the same place, *Siddha Bhagwaan* are infinitely happy whereas *nigoda jiva* are infinitely unhappy. Their unhappiness is not lessened and they are not at all affected by the presence of *Siddha Bhagwaan*. Shri Kanjishwami said that hellish beings with self-realization are better than an Emperor (*Chakravarti*) without self-realization. **The state of existence (*gati*) does not affect any living Soul.**

The true seeker is tired of the cycles of birth and death. Therefore, he does not want to be born again in any *gati*. **He feels remorse at this material outer world (*sansaar*).** One should think that this *sansaar* is full of sorrow. A *sadguru* tests his disciple by offering him a car to go to moksha with the condition that he cannot return back to the *sansaar*. Most disciples think a lot before accepting this offer. The *sadguru* tells these disciples that how will you put in the effort needed to attain moksha, when you are not even ready to go to moksha effortlessly? **In fact, no one else can make you attain moksha. It is only by one's own tremendous effort that moksha can be attained.**

A true seeker has more compassion for him than for other living beings. For example, he tries to save the life of an ant primarily because he does not want to go to hell and then because he feels compassion for the ant. All religions advocate giving food to the hungry. Jainism gives more importance on not feeling proud of the act of giving food because the hungry person got the food due to the fruition of his own auspicious past karma. **The sign of a true seeker is not to feel proud of his feelings of compassion for others.**

**\*Five types of *labdhis* (attainment of capacities):**

1. *Kshayopashama labdhi*: Specific state of destruction and subsidence of knowledge-obscuring karma, i.e. attainment of rational knowledge
2. *Vishuddhi labdhi*: Feeble state of passions
3. *Deshana labdhi*: Listening to and grasping of omniscient God's preaching
4. *Prayogya labdhi*: Competency of thought activity
5. *Karan labdhi*: Efficiency attainment to engross in own Soul

### Stanza 39

દશા ન એવી જ્યાં સુધી, જીવ લહે નહિ જોગ;  
મોક્ષમાર્ગ પામે નહીં, મટે ન અંતર રોગ.

*Dashaa na evi jyaa sudhi, jiv lahe nahi jog.*  
*Moksh maarg paame nahi, mate na antar rog.*

*Dashaa* = *Paryay* = State (modification of attribute of a substance)

*Jog* = Path of liberation

*Antar Rog* = Inner disease e.g. Self-delusion

Self-realization is only possible for a true seeker. Hence, Shrimad Rajchandra inspires everyone to become a true seeker.

**Every Soul is in a particular state (*dashaa*).** Every inanimate object is also in a particular state. *Gunasthana* is the stage of spiritual progress of a non-liberated Soul. **All living beings from the lowest form of life (*nigoda jiva*) to *Arihant Bhagwaan* are at some particular *Gunasthana*.** There is no stage

zero *Gunasthana*. The ignorant Soul is in the 1<sup>st</sup> (*mithyaatva*) *Gunasthana*. This is his misfortune that he is in the first stage. A true seeker, with all the signs explained before, is also in the 1<sup>st</sup> *Gunasthana*, but at the top of this stage.

The Soul is separate from *Nokarma* (body, etc.), *Dravyakarma* (karmic matter bound to the Soul) and *Bhaavkarma* (psychic passionate disposition). This belief is essential for attaining the path to moksha or self-realization.

**Without attaining self-realization, the inner diseases of self-delusion, etc. and the cycles of birth and death, which have been going on since eternity, will never be removed. Only the Soul who finds the cycles of birth and death sorrowful, will find the path to liberation.** The body or any actions of the body are not connected to the path to moksha. **Unity of the pure modifications of belief, knowledge and conduct attributes is the path to moksha.**

**The Soul is a unit of infinite attributes. Due to even one attributes' impure modification, e.g. wrong belief, the Soul suffers cycles of birth and death and sorrow.** For example, if one has a headache, one does not feel like going out. The head and the legs are inter-connected in the body, and one part being diseased causes the whole body to suffer.

**Self-delusion is the worst disease of the Soul. Ignorance is the main cause of self-delusion. The unity of right belief, right knowledge and right conduct is the solution for the disease of self-delusion and the path to moksha. Hence, both the cause and the solution for self-delusion is one's own Self and is not dependant on anyone else.**

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## Stanza 40

આવે જ્યાં એવી દશા, સદ્ગુરુબોધ સુહાય;  
તે બોધે સુવિચારણા, ત્યાં પ્રગટે સુખદાય.

*Aave jyaa evi dasha, sadguru bodh suhaay;*  
*Te bodhe suvichaaranaa, tyaa pragate sukhdaay.*

*Bodh* = Preaching

*Suvichaaranaa* = Right thinking

*Suhaay* = Becomes effective

*Sukhdaay* = Blissful

---

**A true seeker likes to listen a *sadguru's* preaching.** From this viewpoint, he is the most eligible Soul of all the ignorant Souls for attaining self-realization. All ignorant Souls who have not attained self-realization are in the 1<sup>st</sup> *Gunasthan* since infinite time. However, few of these Souls will attain liberation shortly. A true seeker has nearly reached self-realization.

A Soul who likes the preaching of a *sadguru* will not like worldly happiness. When a person enjoys worldly happiness, he does not feel sleepy, bored, lazy, etc. Similarly, one should not feel sleepy, bored, lazy, etc. when listening to a *sadguru's* preaching.

**One should understand the main intention of a *sadguru's* preaching. A *sadguru* explains clearly by using logic, examples, etc. However, if the disciple grasps only the examples and ignores the essence, then he cannot attain self-realization.**

For a true seeker, it is more helpful to listen to a *sadguru* with self-realization but with less knowledge of books rather than listen to a scholar without self-realization but with immense book-knowledge. **Listening to the preaching of a *sadguru* may be the direct cause of self-realization.**

Every substance is multi-angled. The universe is a collection of six types of substances; therefore the universe is also multi-angled. An ignorant Soul does not understand the true nature of the universe. **A true seeker can learn the art of understanding the universe with multiple viewpoints from a *sadguru*.**

When a Soul gets satisfied with his present knowledge, the progress of his knowledge will stop. A true seeker should not feel satisfied by the answer from a *sadguru* to his first question. Many more questions should arise in his mind. If he asks a second question, it shows that he has understood the answer to the first question. If one does not ask any questions, it means that he did not understand the first answer or that he has already understood all the scriptures. In fact, one cannot understand all the scriptures without attaining

self-realization. **Self-realization is the center point of all preaching of God, *sadguru* and scriptures (*Dev-Guru-Shaastra*).**

**A true seeker should think continuously about the Self. By thinking deeply, knowledge gets developed and this helps one to attain self-realization and ultimate infinite happiness.**

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### Stanza 41

જ્યાં પ્રગટે સુવિચારણા, ત્યાં પ્રગટે નિજજ્ઞાન;  
જે જ્ઞાને ક્ષય મોહ થઈ, પામે પદ નિર્વાણ.

*Jyaa pragate suvichaaranaa, tya pragate nij jnana;*  
*Je jnane kshay moh thai, paame pad nirvaan.*

*Suvichaaranaa* = Right thinking      *Kshay* = Destroy  
*Nij jnana* = Self-realization

---

This stanza describes the procedure to attain moksha for a true seeker. The Soul who understands the proper meaning of the scriptures attains self-realization. A *sadguru* never feels that the nature of the universe is improper because the universe is perfect as it is. **When a true seeker understands the universe with multiple viewpoints, he is definitely closer to self-realization and his life gets spiritually changed. He knows the different angles by which he can understand the Self and the whole universe.**

#### Steps to reach moksha:

1. On destruction of *mithyaatva* (wrong belief) along with *anantanubandhi kashaay* (error feeding in tensest passions), the Soul reaches the 4<sup>th</sup> *Gunasthaan* due to self-realization. **Destruction of all 148 types of karma is necessary to attain the goal of moksha. The *upasham* (subsidence) or *kshaya* (destruction) or *kshayopasham* (destruction-cum-subsidence) of only 5 or 7 types of karma (*mithyatva, samyakmithyatva, samyaktva prakruti and anantanubandhi krodh, maan, maya and lobh*) is necessary to attain the path to moksha. When the soul meditates on the Self, all karma will be automatically destroyed.**



2. For the Soul to attain omniscience, *mohaniya karma* (deluding karma) must be destroyed. The feelings of *mithyatva* (wrong belief) and *kashaay* (passional dispositions) will stop arising after attaining omniscience.
3. The Soul destroys *aghati karma* (non-destructive karma) and attains moksha and the cycles of birth and death stop.

It is the eternal truth that birth is compulsory after death but death is not compulsory after birth. One can stop death after birth by tremendous effort of meditation on the Soul. Death and moksha are different. When the Soul leaves one body and enters another body, it is known as death. **When the Soul leaves one body and does not enter another body, but gets steady at the *Siddh Shila*, (the slab of stone above which *Siddha Bhagwaan* are permanently steady) it is known as moksha.**

*Bhagwaan Mahavir* and infinite liberated Souls were born but did not die. They attained moksha. Moksha is possible only by self-realization and self-realization is possible by *svichaaranana* (right thinking). Right thinking is possible by liking a sadguru's preaching because the *kashaay* (passions) of a true seeker have been weakened. **All bigots should follow the path shown by a sadguru and become a true seeker.**

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## Stanza 42

ॐपजे ते सुविचारणा, मोक्षमार्ग समजाय;  
गुरु शिष्य संवादथी, भाषुं षट्पद आंढी.

*Upaje te svichaaranana, moksha marg samjaay;*  
*Guru shishya samvaadthi, bhaakhu shatapad aahi.*

*Bhaakhu* = Explain

*Shatapada* = Six statements

---

**Moksha or the path to moksha cannot be attained without properly understanding a sadguru's preaching. To understand the path to moksha is the same as attaining the path to moksha.** The path to moksha is not possible without renunciation and the ignorant soul has not reached renunciation as yet. Pujya Shri Kanjishwami has said that one cannot

understand the fundamental principles of the Universe without listening to a sadguru's preaching. One cannot reach the path to moksha by just speaking high-flown words of scriptures and not understanding them.

In many Jain scriptures, the question and answer system has been used to clarify the topics. Pandit Todarmaji has used this style in "*Moksha Maarg Prakaashak*". An ignorant soul is not at the level of a sadguru who gives the answers in *Atma-Siddhi Shaastra*. However, after reading and understanding *Atma-Siddhi Shaastra*, if he attains self-realization he comes to the level of a disciple. The disciple described in *Atma-Siddhi Shaastra* attains self-realization in the end.

The difference between a sadguru and a disciple is that a sadguru is self-realized and a disciple is going to become self-realized shortly. When a sadguru was near attaining self-realization, he had queries and those queries are discussed in *Atma-Siddhi Shaastra* as the disciple's questions. **Shrimad Rajchandra has further explained what he realized by using dialogs between a disciple and a sadguru. These dialogs should not be understood as those between a sadguru and a disciple, but one should think that these dialogs are between a sadguru and him.**

These dialogs teach us how a sadguru and disciple should behave. An ignorant person is not a sadguru. If an ignorant person believes that he is a sadguru himself, then he is not even a true disciple. Because a true disciple of Shrimad Rajchandra never feels that he is a sadguru since he has not attained self-realization. A person can become a sadguru by first becoming a disciple and by asking a sadguru for the true path to moksha.

It is said in "*Pahud Doha*":

एक ण जाणहि वड्डिय अवरु ण पुच्छहि कोइ ।  
अदु वियदहं डुगरहं णर भंजंता जोइ ॥११४॥

"There are many persons wandering in the mountains and jungles who do not know and also do not ask others how to attain the true path to moksha. You should observe them and learn from them not to do the same."

**From the next stanza onwards, Shrimad Rajchandra describes six *padas* by using dialogs between a sadguru and a disciple.**

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## The Six Pada (Stanzas 43-44)

### Stanza 43

‘આત્મા છે’ ‘તે નિત્ય છે’, ‘છે કર્તા નિજકર્મ’;  
‘છે ભોક્તા’ વળી ‘મોક્ષ છે’, ‘મોક્ષ ઉપાય સુધર્મ’.

*Atma chhe, te nitya chhe, chhe karta nij karma;*  
*Chhe bhoktaa, vali moksha chhe, moksha upaay sudharm.*

*Nij karma* = Own karma

*Bhoktaa* = Endures the consequences

The main topic of the book “*Atma-Siddhi Shaastra*” is the six *pada* (aphorisms). The names and order of these six *pada* are described in this stanza. In the first stanza it is said “*Samjaavyu te pada namu, Shri sadguru Bhagwant*” the word “*pada*” has been used. In another poem by Shrimad Rajchandra, he has described these six *pada* in a different way in the form of questions:

હું કોણ છું, ક્યાંથી થયો, શું સ્વરૂપ છે મારું ખરું.  
કોના સંબંધે વળગણાં છે, રાખું કે હું પરિહરું ?

In this stanza of *Atma-Siddhi Shaastra* these six *padas* are answers to those questions:

1. The first question is: “Who am I?” The answer is: “The Soul exists”. However, one cannot attain self-realization by believing that the Soul exists. One should strongly believe that I am the Soul.
2. The second question is: “From where did I come?” The answer is: “The Soul is eternal”. This means that the Soul has not been created and can never be destroyed. The Soul exists since eternal time.
- 3 & 4. The third question is “What is my true nature?” The answer is in the third and fourth *padas*. “The Soul is the doer and sufferer of his own karma.” During the ignorance stage (*ajnana dasha*) he is the doer and sufferer of his own karma. After attaining self-realization (*jnana dasha*), he is the doer and enjoyer of knowledge.

5. The fourth question is: “Why are we stuck in this material world? Should we keep all this or renounce it? The answer is: “The Soul’s liberation (moksha) exists”. Since eternal time, I have not got mixed with any other substance and I am free from bondage. The Soul’s inherent potential is liberation and it can be definitely attained.
6. Therefore the sixth *pada* says: “The Soul’s path to liberation exists”.

The fifth and sixth *pada* are in this particular order even though moksha comes after the path to moksha. However, it is important to first understand and believe that liberation exists (fifth *pada*) and then strive for the path to liberation (sixth *pada*).

**The first and second *pada* clarify that the Soul is a substance (*dravya*) consisting of infinite attributes (*guna*). The third and fourth *pada* prove the impure modifications (*ashuddha Paryaya*) of the Soul. The fifth *pada* shows the complete pure modification (*purna shuddha Paryaya*) of the Soul. The sixth *pada* shows the partial pure modification (*aanshik shuddha Paryaya*) of the Soul.**

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### Stanza 44

ષટ્ સ્થાનક સંક્ષેપમાં, ષટ્ દર્શન પણ તેહ;  
સમજવા પરમાર્થને, કહ્યાં જ્ઞાનીએ એહ.

*Shat sthaanak sankshap maa, shat-darshan pan teh;*  
*Samjaavaa paramaarth ne, kahyaa jnani ae aeh.*

*Sankshap* = Briefly

*Sthanak* = Aphorisms (*Pada*)

---

Shrimad Rajchandra has explained the six major philosophies of India by the medium of six *pada* in *Atma-Siddhi Shaastra*. Except for Jainism, all philosophies explain the universe from a single viewpoint. **Jainism explains the universe from multiple viewpoints (*anekaantavaad*).**

In “*Pahud Doha*” it is said:

छहदंसण धंधइ पडिय मणहं ण किंदिय भंति ।  
एक्कु देउ छह भउ किउ तेण ण मोक्खहं जंति ॥११६॥

The doubt, in the mind of ignorant people who were confused with the six philosophies, could not be solved. The six philosophies divided one God into six different forms. These ignorant people cannot attain moksha.

**Shrimad Rajchandra’s excellence is that he has not called the six major philosophies wrong, but has explained how the principles of Jainism are true from multiple viewpoints.** This also avoids wasting time in criticizing other philosophies. For example, when a company advertises on TV, it only shows it’s own specialties in the limited time they have and does not criticize others.

Some philosophies believe that the Soul does not exist. Shrimad Rajchandra has proved that the Soul exists. All the remaining five *pada* also prove what the other philosophies do not believe in.

**Shrimad Rajchandra and other sadgurus have proved the principles of Jainism from the existence and non-existence viewpoints. Without using multiple viewpoints, it is not possible to explain the multi-angled Soul. Each *pada* is therefore explained in detail from multiple viewpoints in order to be able to reach the ultimate goal of liberation of the Soul.**

1. I am the Soul and I am nothing but the Soul.
2. The Soul is both eternal and not eternal. Still, some philosophies believe that the Soul is not eternal. Here Shrimad Rajchandra proves that the Soul is eternal. Jainism, however, does not believe that the Soul is eternal **only**, since this would be from a single angle. Hence, the word “only” can be used after clarification of which point of view has been used. Soul (substance – *dravya*) is eternal only from the attribute (*guna*) viewpoint but not eternal **only** from the modification (*Paryaya*) viewpoint.
3. At the stage of ignorance, the Soul is the doer of his impure modifications.

However, at the stage of the enlightenment the Soul is not the doer of his impure modifications.

4. At the stage of ignorance, the Soul is the sufferer of his impure modifications. However, at the stage of the enlightenment the Soul is not the sufferer of his impure modifications.
  5. Moksha exists. After attaining moksha, the Soul remains independent and does not merge with other Souls.
  6. There is a path to moksha. The Soul has the power to find the path to moksha. Impure modifications of the Soul arise due to others. Pure feelings do not arise due to others. One must therefore only concentrate on one's own Soul to give rise to pure modifications of the Soul.
-

# 1. The Soul Exists

## The Doubt of the Disciple (Stanzas 45-48)

### Stanza 45

નથી દ્રષ્ટિમાં આવતો, નથી જણાતું રૂપ;  
બીજો પણ અનુભવ નહિ, તેથી ન જીવસ્વરૂપ.

*Nathi drashti maa aavato, nathi janaatu rup;*  
*Bijo pan anubhav nahi, tethi na jiva-svarup.*

*Jiva-svarup* = Existence of the Soul

---

**The Soul exists. The doubt about this *pada* in the disciple's mind is that the Soul does not exist because it cannot be seen, known or realized.**

**Shrimad Rajchandra has converted the question itself into the answer.**

The disciple does not accept the existence of the Soul in spite of knowing the attributes of the Soul – belief, knowledge and conduct. The disciple is not weaker than Shrimad Rajchandra because he himself is the disciple who asks the questions and the sadguru who answers the questions. Shrimad Rajchandra feels that if any disciple has such questions in his mind, he should be able to find both the questions and the answers in *Atma-Siddhi Shaastra*.

- 1. The doubt in the disciple's mind is that the Soul does not exist because it cannot be seen.** There are infinite attributes of the Soul, of which the main three are: *darshan*, *jnana*, *chaaritra* (belief, knowledge and conduct). In the path to moksha (4<sup>th</sup> to 14<sup>th</sup> *Gunasthana*), the modifications of these three attributes are pure – right belief, right knowledge and right conduct – according to the stage of the Soul. There are many meanings of the word “*darshan*”. Therefore it is necessary to understand the correct meaning according to the topic. In Jainism, the two main meanings are “perception” and “belief”. **When the word “*darshan*” is used with *jnana*, it means “perception”. When the word “*darshan*” is used with *jnana* and *chaaritra* it means “belief”. *Chakshudarshan*, *achakshudarshan*,**

*avadhidarshan and kevaladarshan* are modifications of perception attribute. *Mithyaadarshan* and *Samyagdarshan* are modifications of belief attribute.

2. **The doubt in the disciple's mind is that the Soul does not exist because it cannot be known.** The disciple is ready to accept Knowledge but not the Soul. In reality, the disciple does not know Knowledge, because Knowledge and Soul are the same. One who knows the true nature of Knowledge also knows the Soul. He knows that "I am the Soul whose nature is Knowledge". The disciple knows the revealed knowledge (*kshayopashamik jnana*) but does not know the true eternal nature of Knowledge (*jnanasvabhaav*). When *jnanasvabhaav* is known properly, *kshayopashamik jnana* will be converted into *kevalajnanaa* (omniscient knowledge).
  3. **The doubt in the disciple's mind is that the Soul does not exist because it cannot be realized.** Not only the realization of the Soul, but also the realization of matter cannot be expressed by words. Three persons were asked, "How is sugar"? With experience and realization all three answered the same - "Sweet". However, the realization had been individual and separate. In the same way, the Soul is full of happiness, but the ignorant person has not realized the inherent happiness of the Soul. This is why he doubts the existence of the Soul. It is not enough to just say that the Soul is full of happiness. **One has to make supreme effort to realize the existence of the Soul.**
- 

## Stanza 46

अथवा देह ज आत्मा, अथवा इन्द्रिय प्राण;  
मिथ्या जुदो मानवो, नही जुदुं अंधाण।

*Athavaa deh ja atma, athavaa indriya praan;*  
*Mithyaa judo maanavo, nahi judu aendhaan.*

*Indriya* = Senses

*Aendhaan* = Sign

*Praan* = Vitality\*

---



The disciple presents his opinion about the Soul in different ways because he does not have any direct realization of his own Soul. The disciple who is straight-forward believes that the Soul exists. **However, he believes that the Soul and his body are one and the same and that the five senses and ten material vitalities (*praan*)\* are his Soul. He cannot observe any difference between the Soul and the body.**

The disciple believes that only the body gains all knowledge. For example, the sensation of hot-cold etc. is experienced by the body. The five senses are the external means of attaining knowledge and he feels that these are the Soul. Living beings with lesser number of senses have lesser knowledge than those with more senses.

The disciple believes that the actions of the body are the action of the Soul. **Vitality is necessary for life and that is why a disciple believes that vitality is the Soul.** He does not understand the true nature of the Soul and also believes that the Soul is as bright as the light from thousands of suns. Since darkness and brightness are modifications of matter, self-realization is not possible till they are visible.

**Signs are important to differentiate between two things. There is no special sign of the Soul visible to the disciple. Therefore, he is unable to differentiate between the Soul and the body.** The body, senses and vitality are knowledge-less matter and are different from the Soul. Knowledge is a sign of the Soul and differentiates it from the others. Since the ignorant disciple does not know that the Soul and knowledge are the same, he thinks that the Soul and body are the same.

The fruition of auspicious and inauspicious karma is enjoyed or suffered by the body. Therefore, the disciple has knowledge only of the body. The disciple who stands first knowledge-wise is garlanded with flowers and the disciple who fails is punished. The body is made to enjoy or suffer the fruits of knowledge and ignorance.

**The disciple has therefore shown his doubts about the true nature of the Soul.**

**\*Ten Vitalities (*Dravya praan*):**

1. Sense of touch
2. Sense of taste
3. Sense of smell
4. Sense of sight
5. Sense of hearing
6. Force of body
7. Force of speech
8. Force of mind
9. Respiration (Breathing)
10. Age (Life-span)

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**Stanza 47**

વળી જો આત્મા હોય તો, જણાય તે નહિ કેમ ?  
જણાય જો તે હોય તો, ઘટ પદ આદિ જેમ.

*Vali jo atma hoy to, janaay te nahi kem?*  
*Janaay jo te hoy to, ghat pat aadi jem.*

*Ghat* = Pot

*Pat* = Cloth

---

**The disciple argues: "Why is the Soul not known, if it exists in this world?" The answer is that even though the Soul is full of knowledge by nature, in the present form it is dependant on the five senses and mind.** This type of ignorant Soul needs the support of the touch sense to identify the temperature of water, the taste sense to identify the taste of sugar, the sense of smell to identify the fragrance of the flower, sense of sight to identify the colour of the clothes, the sense of hearing to identify the sound of words and the mind to think of all the above. This is the dependancy of empirical knowledge (*mati jnana*) and articulate knowledge (*shrut jnana*).

**The senses and mind are instrumental in knowing inanimate matter. Why do they not support in knowledge of the Soul too? The disciple's doubt is that why is the Soul not known in the same way as a pot or cloth is**

**known.** The ancient scriptures written by monks also give the example of “pot and cloth” and that the Soul is separate from this type of matter. This may be because a cloth was always used to filter water in a pot and keep it covered and cool and *ghat* and *pat* rhyme with each other. This proves that Shrimad Rajchandra was familiar with the ancient scriptures also.

The disciple does not want to know the Soul only through sadgurus or through scriptures. He wants to experience the Soul himself in the same way as he experiences inanimate matter.

Why does he not experience the Soul in the same way as he experiences modifications of matter? The two examples are of major visible objects. This proves that the disciple knows only large objects and not invisible objects like the Soul. The disciple only has dependant knowledge (*indriya jnana*), but no independent knowledge (*ateendriya jnana*). However, the Soul can be known only by independent knowledge.

The self-realized Soul and the disinterested Soul both do not doubt the existence of the Soul. The self-realized Soul knows the Soul. The disinterested Soul does not want to know the Soul. This disciple is better than the disinterested Soul because he at least doubts the Soul’s existence and is therefore worthy of self-realization.

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### Stanza 48

તેથી છે નહિ આતમા, મિથ્યા મોક્ષ ઉપાય;  
એ અંતર શંકાતણો, સમજાવો સદુપાય.

*Maate chhe nahi atma, mithya moksha upaay;*  
*Ae antar shankaa tano, samjaavo sadupaay.*

*Shankaa tano* = Doubts

*Sadupaay* = Right solution

---

**The disciple now presents his opinion that since the Soul does not exist, searching for the path to moksha is useless.** From the six *pada*, the first one that “Soul exists” has not been proved, so the sixth *pada*- “The Soul’s path to liberation exists” is useless to think about. Similarly, all the remaining five *pada* are false if the Soul’s existence is not proved first.

The Soul is the one who wants to attain the goal. Moksha is the goal, and the path to moksha is the medium to reach that goal. The Soul attains moksha by the three jewels: right belief, right knowledge, and right conduct. However, if the attainer itself does not exist, the goal and the path to the goal are useless.

Also, if the substance (*dravya*) is not present, the modification (*Paryaay*) of the substance cannot be present. There is always a unity of substance-attribute-modification (*dravya-guna-Paryaay*). One does not exist without the other. If the existence of any one of these is denied, the other two are also denied. **The disciple knows this and therefore wants to understand all three from his innermost being.** A person who has less knowledge, but has the desire to understand the Soul, will definitely understand the Soul. In this era there is no dearth of people who have superficial knowledge and think they are sadgurus, but there are very few people who are eager to spiritually understand the Soul.

Most people want to become sadgurus, but very few want to become ideal disciples. If everyone becomes a *Guru*, there will be no disciples to call him *Guru*. The ideal disciple wants to attain self-realization by a sadguru. Therefore, he knows how to respect a sadguru and what type of questions to ask him. Every ignorant person should learn from Shrimad Rajachandra's disciple how to respect a sadguru.

Trying to test a sadguru for his own ego will cause continuation of the cycles of birth and death due to the fruition of ego and deceit passions. The disciple should only discuss his doubts but not debate with his sadguru.

In the olden days, the disciple had to undergo tests before the sadguru accepted him as his disciple. **The disciple had to have humility and politeness to be able to understand his Soul.**

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## The Answer of the Sadguru (Stanzas 49-58)

### Stanza 49

ભાસ્યો દેહાધ્યાસથી, આત્મા દેહ સમાન;  
પણ તે બંને ભિન્ન છે, પ્રગટ લક્ષણો ભાન.

*Bhaasyo dehadhyaas thi, atma deh samaan;  
Pan te banne bhinn che, pragat lakshane bhaan.*

*Bhaasyo* = Appeared      *Dehadhyaas* = Attachment to the body

---

**Even though the Soul and the Body are found at the same space, they are separate. The Soul believes and behaves as if he is the Body due to wrong belief (*mithyaatva*).** He does not differentiate between the Soul and physical outer objects, including his body. Therefore he thinks that the Soul and the body are the same. The shape of the Soul and body are the same. However, they are separate entities. It is very important **to believe** that they are separate entities rather than to separate them physically.

The ignorant person thinks that all favourable and unfavourable circumstances and all actions which are due to his body belong to his Soul. Water in a vessel takes the shape of the vessel. In the same way, **the Soul takes the shape of the body which he occupies. But they both are separate substances and can never merge with each other.**

The Soul and matter are different substances because their attributes are different. The main attributes of the Soul are knowledge (*jnana*) and perception (*darshan*). The main attributes of matter are touch, taste, smell and colour. The Soul's attribute is happiness, which matter does not have. Matter, therefore, cannot give happiness or unhappiness. The ignorant Soul falsely imagines that happiness and unhappiness are due to matter. Matter and the Soul can never be inter-changed.

**Attachment to the objects of five senses has to be given up in order to be able to concentrate on knowledge and the Soul. If the Soul uses his entire infinite and inherent potential to realize himself, he can definitely attain infinite happiness.**

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## Stanza 50

ભાસ્યો દેહાધ્યાસથી, આત્મા દેહ સમાન;  
પણ તે બંને ભિન્ન છે, જેમ અસિ ને મ્યાન.

*Bhaasyo dehadhyaas thi, atma deh samaan;*  
*Pan te banne bhinn chhe, jem asi ne myaan.*

*Asi* = Sword

*Myaan* = Sheath

**The ignorant person believes that the Soul and the body are the same and therefore does not attain self-realization. The Soul and the body are like the sword and its sheath.** The Soul and body do not separate even for a moment (since infinite times), till the Soul attains moksha. The time in between, when the Soul leaves one body and enters another body, is called “*Vigraha gati*”. During that period the Soul is with *taijasa* (heat matter) and *kaarmaan* (transmigrating karmic matter) minor bodies. The Soul and body are known as “*Ek kshetraavagaahi*” (both present on one space). Even then, they are separate from each other and have different attributes. One is living, the other is non-living.

From one viewpoint, a living body and dead body are the same. Both do not have knowledge, since they are matter. Only the Soul has knowledge. Till today, the ignorant person has not truly understood the Soul or the body. If he had understood the Soul, he would have meditated on it and attained self-realization. If he had understood the body, he would have known it to be inanimate matter and renounced his attachment from it.

In a gathering of 100 people, one person’s name was Ramesh. If someone announced, “Ramesh, come here!”. Only Ramesh would be affected and the remaining 99 would not be affected. If someone announced, “A Soul, come here!”, only a person with self-realization will feel he is being addressed. **A self-realized person identifies himself with his Soul, whereas an ignorant person identifies himself with his body.**

The example of the sword and sheath is given so that the general public can understand the Soul and body easily. Even though the sword and sheath occupy different spaces, the example is partially applicable:

1. The sheath can be seen, the sword cannot be seen. Similarly, the body can be seen, the Soul cannot be seen.
2. When the sheath is seen, it is automatically understood that the sword is inside it. Similarly, when a body is seen, it is understood that the Soul is also present there.
3. The sword is more important than the sheath. Similarly, the Soul is more important than the body.
4. The sheath protects the sword. Similarly, the body protects the Soul. The Soul does penance, vows, renunciation, etc. through the body.

Pandit Daulatramji has said in “*Chha Dhaala*” that the Soul and body occupy the same space like milk and water. Just like the *Rajhans* bird can separate the milk from the water, the sadguru can realize that the Soul and body are separate.

Where is the Soul? The ignorant person will answer that it is in the heart. The sadguru will answer that the Soul pervades each and every space of the body. **The body is the temple of the Soul.** The ignorant person falsely believes that what he sees in the mirror is himself. Actually, this is only the body. **In fact, I am the Soul who knows the body and the whole universe.**

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### Stanza 51

જે દ્રષ્ટા છે દ્રષ્ટિનો, જે જાણો છે રૂપ;  
અબાધ્ય અનુભવ જે રહે, તે છે જીવસ્વરૂપ.

*Je drashtaa chhe drashti no, je jaane chhe rup;*  
*Abaadhya anubhav je rahe, te chhe jiva-svarup.*

*Drashtaa* = Seeker

*Abaadhya* = Continuous

---

**The Soul has been explained here using the attributes of perception-knowledge-conduct (*darshan-jnana-chaaritra*) because the disciple’s doubt started with these three attributes:**

- **Perception: One does not see the Soul, but the Soul does see itself and the whole universe.**
- **Knowledge: One does not know the Soul, but the Soul is the knower of itself and the whole universe.**
- **Conduct: One does not experience the Soul, but the Soul experiences itself and the whole universe.**

The Soul cannot be seen by the eyes or other senses, but the Soul does see the five senses (including eyes) and other matter. The colourful senses cannot see the colourless Soul. However, the colourless Soul can see the colourful senses.

The colourless Soul can never become colourful even by knowing colourful substances. Colourful substances do not have knowledge. Knowledge is the main attribute of the Soul.

**The experience, which is continuous, is the nature of the Soul.** In *Samasyaar* it is said that from children to old people, all are experiencing the Soul. However, they are not attached to their Soul. That is why, the ignorant person could not realize his Soul. The ignorant person attaches himself to objects of knowledge, but not to the knower of the object, who is the Soul.

**Knowledge is compared to a mirror even though they both have different attributes:**

1. Knowledge is better than a mirror because a mirror reflects the letters inverted whereas knowledge reflects everything correctly. On the front of an Ambulance, the letters are written inverted, so that the letters show correctly in the mirror of the car in front.
2. A mirror is better than knowledge. Though the mirror reflects all objects inverted, knowledge does not have the capacity to understand this and only sees letters inverted.
3. Finally, knowledge is better than a mirror. A mirror reflects colourful substances only, whereas knowledge reflects both colourful and colourless substances.

**Hence, Knowledge is supreme.**

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## Stanza 52

છે ઈન્દ્રિય પ્રત્યેકને, નિજ નિજ વિષયનું ભાન;  
પાંચ ઈન્દ્રિયના વિષયનું, પણ આત્માને ભાન.

*Chhe indriya pratyek ne, nij nij vishay nu jnana;  
Paanch indrinaa vishaynu, pana atma ne bhaan.*

*Bhaan* = Knowledge

---

**In this stanza, using examples of the five senses, it is proved that the Soul is the knower.** The five senses are skin, tongue, nose, eyes and ears. They are parts of the body and therefore, from a theoretical viewpoint, they have no knowledge, since the body also has no attribute of knowledge. The Soul with five senses is called “*panchendriya jiva*”. The modifications of matter - touch by the sense of skin, taste by the sense of tongue, smell by the sense of nose, colour by the sense of eyes and sound by the sense of ears - are known through the five senses. They are the medium by which a particular object is known. However, only the Soul knows all the complete objects.

The senses are non-living and are only instrumental in the knowledge of outer objects. One sense is the medium of knowledge of only one object at one moment. **(A moment is smallest unit of time; there are countless moments in one second).** For example, when the Soul knows through the skin, the other four senses are silent. No two senses can work together at the same moment. No one sense can do the work of any other sense. For example, in a theater all the senses work one by one at different moments. However, there is no particular order in which the senses work. The dialogues and scenes are known at different moments, which is not grasped by an ignorant person. However, the Soul knows all the moments and knows everything. **The ignorant Soul binds karma for all the senses due to his desires even though he may not enjoy the objects of all the five senses.**

**Knowledge is the attribute of the Soul.** Therefore the Soul knows continuously. Knowledge is measured in the scriptures by words. Even the *nigoda jiva* (subtle one-sensed undeveloped forms of life where birth-death occurs 18 times in one respiration period) have the knowledge of one part of the infinite parts of a letter. The Soul gains knowledge of any object at any

time. The differences between the soul and the senses are:

Soul ( <i>Jiva</i> )	Senses ( <i>Pudgal</i> )
Living	Non-living
Has knowledge	Have no knowledge
Works continuously	Work one by one
Colourless; cannot be seen but can be realised	Coloured; can be seen

The Soul and the senses can be compared to electricity and electric appliances. Like electricity, without which the TV, fan, refrigerator, oven, tubelight etc. cannot work, the Soul is necessary for the senses to work. Electric appliances working on electricity can be seen, but the electric waves cannot be seen. Similarly, the five senses working in the presence of the Soul can be seen, but the Soul cannot be seen. Electricity cannot be seen, but can be realised. Similarly, the Soul cannot be seen but can be realised. The importance of electricity is felt only when it is not there. The importance of the Soul is felt on death. The difference between the Soul and electricity is that when one gets an electric shock, one does not want to experience the pain again. However, the Soul, once realised, wants to be realised again and again due to the immense happiness experienced.

**Knowledge of the Soul is trapped in knowing outer objects through the five senses. However, when the Soul gets detached from outer objects and unperturbedly meditates on the Self even for a moment, it is called self-realization.**

**The Soul is the knower. One who values knowledge, also values the knowledgeable Soul. One who values wealth, values the wealthy person. One should value knowledge because knowledge is supreme.**

### Stanza 53

દેહ ન જાણો તેહને, જાણો ન ઈન્દ્રિય પ્રાણા;  
આત્માની સત્તા વડે, તેહ પ્રવર્તે જાણા.

*Deh na jane tehane, jaane na indri praan;  
Atma ni sattaa vade, teh pravarte jaan.*

**In this stanza, it is clarified that the Soul is the most important of all six substances because it is the only substance, which has the knowledge attribute. The Soul is full of knowledge and is the union of infinite attributes.**

What is the most precious object in London? Someone said that the Kohinoor diamond is the most precious object. But he is not correct, because the eyes, which see the Kohinoor diamond, are more precious. The knowledge in the Soul is still more precious. Both the diamond and the eyes are worthless without the knowledge of the Soul. **In this way, the Soul is supreme in the universe. The eyes see the whole world but not the inner Soul. The ignorant Soul tries to know the whole world but not his own Self.**

The knowledge of the ignorant Soul is dependant on the eyes. Knowledge is gained according to ones capacity at that moment. However, the ignorant Soul does not realize the importance of the knowledge. When the five senses of the body become weak, the knowledge also decreases. Still, one should not think that the knowledge has become weak because of the senses becoming weak. The senses and uncovering of the knowledge-obstructing karmic veil are only the instrumental causes of knowledge.

The life forces (respiration, brain, etc.) are a part of the body. They are separate from the Soul. When the knowledgeable Soul leaves the body, the body is called “dead”. In fact, the body was never alive; it is the Soul, which is always alive. The body has no knowledge and cannot distinguish between the presence and absence of the Soul. **All bodies are “dead” because they have no knowledge. A self-realized Soul knows this and believes that there is no difference in the body before and after death. That is why he is unaffected by death.**

It is not correct to believe that knowledge is due to the brain’s functions. The whole body, including the brain, is non-living. The brain or mind does not “know”. They are forms of non-living matter. From the practical viewpoint, when the Soul is in conjunction with the body, senses, respiration, brain, etc. they are all called “alive”.

One should understand the difference between practical and theoretical viewpoints (*vyavahaar naya* and *nischay naya*) and instrumental and real causes (*nimitt* and *upaadaan*). “The potter made the pot” shows the practical viewpoint because the potter is the instrumental cause. “The clay made the pot” shows the theoretical viewpoint because the clay is the real cause.

**The knowledge of the Soul is supreme. The body, senses, respiration, brain, mind, etc. (instrumental cause) are useless to gain knowledge without the presence of the Soul (real cause).**

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### Stanza 54

सर्व अवस्थाने विषे, न्यारो सदा जज्ञाय;  
प्रगटरूप चैतन्यमय, अे अंधाण सदाय.

*Sarv avasthaa ne vishe, nyaaro sadaa janaay;*  
*Pragat rup chaitanyamay, ae aendhaan sadaay.*

*Avasthaa* = State

*Aenedhaan* = Definition

*Chaitanyamay* = Full of knowledge

---

“Attribute” is that which exists in all the parts of the substance and in all its modifications. Knowledge is an attribute of the Soul and is present everywhere and at all times and that is why it is the most important attribute of the Soul. The Soul never loses its existence and therefore it never loses its knowledge. The knowledge remains constant in the next birth because the Soul remains the same.

Through infinite times, the Soul lives in different bodies, but never combines with the body because of the principle of *Aryantaabhaav* (the absence of one substance in another substance). The Soul is living, whereas the body is non-living and they are both different substances.

The ignorant person gives importance to the body and therefore thinks of every Soul as a “body”. If his father is sick, he is ready to spend one crore of rupees for his treatment. After his father’s death, if he is reborn as a cat, he will not allow the cat to drink milk from his house and drive him out. This

proves that the association with his father was temporary. The Soul in his father and the cat is the same and has not changed. **One should think of all living beings as Souls and not as bodies.**

Any definition should not have three errors: less pervasive (*avyaapti*), extra-pervasive (*ativyaapti*) and impossible (*asambhav*). **The definition of the Soul is “knowledge” because it does not have these three errors.**

1. If we consider omniscient knowledge (*keval jnana*) as the definition of the Soul, it would be a pseudo-definition (the error of *avyaapti*) because it is not present in all Souls. Knowledge is eternally present in all Souls (*vyapti*).
2. If we consider colorlessness as the definition of the Soul, it would be a pseudo-definition (the error of *ativyaapti*) because it is also present in other substances (ether, anti-ether, space and time). Knowledge is present only in the Soul.
3. If we consider brightness as the definition of the Soul, it would be a pseudo-definition (the error of *asambhav*) because it is never present in the Soul. Knowledge is present in the Soul.

**Therefore, the accurate definition of the Soul is knowledge.**

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## Stanza 55

ઘટ પટ આદિ જાણ તું, તેથી તેને માન;  
જાણનાર તે માન નહિ, કહિએ કેવું જ્ઞાન ?

*Ghat pat aadi jaan tu, tethi tene maan;  
Jaan-naar ne maan nahi, kahiae kevu jnana?*

*Ghat* = Pot

*Pat* = Cloth

---

**In stanza 47, the disciple asks that if the Soul exists, why is the Soul not known like matter (e.g. pot, cloth, etc.)?** Shrimad Rajchandra wonders why the disciple is asking this question. Since, it is the Soul, which knows about matter like pot, cloth, etc. It is surprising that a person who has seen the

whole world says that he has no eyes. Similarly, **it is surprising that a Soul who knows the whole world using the Soul's knowledge, says that the Soul does not exist.**

The disciple does not believe in the Soul because he does not know the Soul. The disciple tries to know the Soul by using sensory knowledge (*mati jnana*); but this is not possible. The senses cannot be the external cause (*nimitt*) for self-realization.

If one does not properly understand something written in the scriptures by sadgurus, one should still believe that it is the supreme truth and it is because of his ignorance that he does not understand it. People say that they don't understand the Soul because they have less knowledge. They should not accept that the Soul does not exist because their knowledge is insufficient.

The Soul is the knower of Self and others, but the disciple knows only "others". If he knows himself, he will not be ignorant. The Soul is the knower. Knowledge is the nature of the Soul and the whole Universe is the object of the knowledge. In this way, the Soul who knows the whole universe doubts himself.

**The Soul cannot be realized by senses and mind, but one can read with the eyes from the words of scriptures and listen with the ears the speeches of sadgurus about the nature of the Soul.** However, it is a mistake if someone thinks that the Soul can be seen with the eyes or heard by the ears. Letters and sound waves are modifications of matter and they are not the Soul. However, reading or hearing the word "Soul" and thinking deeply about the Soul help one to clarify the nature of the Soul.

**Before self-realization, the Soul needs perfect clarification of his own Self. Shrimad Rajchandra has thus clarified the disciple's query that if the Soul exists, why is the Soul not known like matter (e.g. pot, cloth, etc.).**

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## Stanza 56

પરમ બુદ્ધિ કૃષ દેહમાં, સ્થૂળ દેહ મતિ અલ્પ;  
દેહ હોય જો આતમા, ઘટે ન આમ વિકલ્પ.

*Param buddhi krush deh maa, sthul deh mati alp;  
Deh hoy jo atma, ghate na aam vikalp.*

*Krush* = Thin

*Sthul* = Fat

Memory is defined as the revealed knowledge (*kshayopashamik jnana*) due to uncovering of the knowledge-obstructing karmic veil (*jnanaavaraniya karma*) (Refer Stanza 27). The percentage by which the knowledge-obstructing karmic veil is covered, the remaining percentage of knowledge is uncovered and vice versa.

Memory and the body are different. One should not measure memory by the condition of the body (thin or fat, etc.). Many people feel that thin people have less memory than fat people. However, even thin people can have more memory and fat people less memory. **Memory is the modification of the Soul's knowledge and not of the body.** One cannot increase memory by eating dryfruits like almonds.

Revealed knowledge is present from the 1<sup>st</sup> to 12<sup>th</sup> *Gunasthana*. All one-sensed beings up to five-sensed beings without mind in the 1<sup>st</sup> *Gunasthana* also have revealed knowledge. Their bodies and knowledge have no connection. Elephants and other large animals cannot have *manah Paryay jnana* (direct and crystal clear knowledge of material objects thought of by or are located in the mind of another Soul with the limitation of matter, place, time and mode) whereas human beings can have *manah Paryay jnana*.

If knowledge is measured by the size of the body, how can liberated Souls without body (*Siddha Bhagwaan*) know the whole Universe? This proves that **knowledge is connected to the Soul and not the body.** Increase or decrease in the size of the body also has no connection with knowledge.

Senses are instruments to know matter, but senses do not know matter itself. The Soul knows the matter. **Knowledge is the definition of the Soul and exists everywhere in the Soul, whereas no part of the body has knowledge.**

The ignorant person feels that his knowledge increases day by day. But this is also not true, because an old person on his deathbed may have less memory than before. **Memory is not connected to the body, so one should divert its attention from the body towards the Soul and become independent from the body.**

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### Stanza 57

જડ ચેતનનો ભિન્ન છે, કેવળ પ્રગટ સ્વભાવ;  
એકપણું પામે નહીં, ત્રણે કાળ દ્વય ભાવ.

*Jad chetan no bhinn chhe, keval pragat svabhaav;  
Aek panu paame nahi, trane kaal dvay bhaav.*

*Dvay bhaav* = Different substances

---

**This stanza highlights the independent nature of each substance. Each substance can be distinguished by its specific attribute.**

**Living and non-living substances have different natures.** The ignorant person does not discriminate between living and non-living. He forgets his own living Soul and believes that non-living substances are his. No single atom can change its nature from non-living matter to a living substance. Matter can change its modifications only according to its own destiny and not by any desire of any Soul.

Only enlightened Souls have attained self-realization because they could discriminate between self and non-self by their own experience. The unenlightened Soul practices to discriminate between self and non-self by the medium of scriptures and logic. Both have the discriminating knowledge according to their level.

Two football teams have different colored clothes by which they can be distinguished. Similarly, living and non-living substances have different attributes by which they can be distinguished. One should not think of separating them physically because they are both eternally separate entities. **Any attribute of the Soul cannot be transferred to a non-living substance and vice versa. This is discriminating knowledge (*bhed jnana*).**



A doctor who does not remove the whole tumor during an operation but leaves part of it inside is not a skillful doctor. A doctor who removes another part of the body together with the tumor is also not a skillful doctor. A skillful doctor removes only the tumor accurately and does not remove any other part of the body. **Similarly, an enlightened Soul is skillful in discriminating knowledge. He separates the eternal Soul from the whole universe and concentrates and meditates only on the Soul.**

Six monks meditating in one cave do not interfere with each other. Similarly, all six substances, exist together in the Universe, but do not interfere with each other. Two brothers with different natures do not stay together. Whereas, living and non-living substances can be present on one part of space but are still separate from each other.

**Thus, each substance is steadfast in its own nature and cannot become one with any other substance. The Soul is also steadfast in its nature of knowledge eternally through the present, past and future ages.**

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### Stanza 58

આત્માની શંકા કરે, આત્મા પોતે આપ;  
શંકાનો કરનાર તે, અચરજ એહ અમાપ.

*Atma ni shankaa kare, atma pote aap;  
Shankaa no karnaar te, acharaj aeh amaap.*

*Acharaj* = Surprise

*Amaap* = Cannot be measured

---

**It is surprising that the Soul doubts its own existence and accepts the existence of all other matter in the universe. By being involved in outer physical objects and deriving happiness from them, the Soul has forgotten its own self.** A person counting the number of people in a crowd forgets to count himself. In the same way, an ignorant Soul knows and believes in non-living matter, but forgets his own Soul.

If a child is sent to the market to get a lemon and he returns with an orange, it means that he did not have the knowledge of either a lemon or an orange.

Similarly, the person who does not know himself also does not know other outer objects. If he knew his own Soul, he would have been meditating on his Soul. If he knew the other outer objects, he would think that they do not belong to him and would renounce them.

In spite of all attempts, it is not possible to know the whole universe. Not only the desire to enjoy the universe but also the desire to know the universe stops one from attaining omniscience. This is because desire arises from the fruition of conduct-deluding (*charitra-mohaniya*) karma. The fruition of this karma stops one from attaining omniscience. **Once one realizes his own Soul, he automatically attains omniscience and the whole universe will be known by him. The disciple therefore wants to attain self-realization.**

All the questions of the disciple are related to the Soul. In this way, this disciple is better than other ignorant people because he is more interested to understand the Soul rather than the universe or a particular person. One cannot attain self-realization by just believing that only a particular sadguru is correct. Self-realization can be attained by following the path explained by any sadguru. That is why Shrimad Rajchandra has given so much importance to all sadgurus, not any particular Guru.

**The disciple has asked questions relating to self-realization. The Soul does not know itself and the sadguru is surprised by this.**

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## 2. The Soul is Eternal

### The Doubt of the Disciple (Stanzas 59-61)

#### Stanza 59

આત્માના અસ્તિત્વના, આપે કહ્યા પ્રકાર;  
સંભવ તેનો થાય છે, અંતર કર્યે વિચાર.

*Atma na astitva na, aape kahyaa prakaar;  
Sambhav teno thaay chhe, antar karye vichaar.*

*Prakaar* = Different angles

*Sambhav* = Possibility

**The disciple has understood the possibility of the Soul's existence from the explanation given by the sadguru.** The explanation was given by means of different angles, logic and appropriate examples, which made it simple for the disciple to understand it. This was not possible by just giving reference of the scriptures.

The disciples' humbleness and simplicity made it easier to understand the sadguru. Shrimad Rajchandra's disciple is also intelligent because he has accepted the possibility of the Soul's existence after thinking deeply about it. This stanza therefore stresses the importance of deep thinking. **It is impossible to reach the path to moksha (self-realization) without deep thinking.** Self-realization is possible for human beings as well as animals, hellish and heavenly beings, but only after strong decision and deep thinking about the Soul. Even though the Soul is colorless, the ignorant Soul using the medium of deep thinking comes to accept the possibility of the Soul's existence.

There is a difference between accepting the possibility of the Soul's existence and the Soul's existence. The disciple is not completely satisfied with the answer to his first question and therefore needs more explanation. He accepts only the possibility of the Soul's existence as yet but not the Soul's existence completely because he has not yet attained self-realization.

Just to memorize or speak of a few attributes of the Soul is not self-realization.

**The sign of a true disciple is one who accepts his ignorance till he attains self-realization, which is found in Shrimad Rajchandra's disciple.**

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### Stanza 60

બીજી શંકા થાય ત્યાં, આત્મા નહીં અવિનાશ;  
દેહ યોગથી ઉપજે, દેહ વિયોગે નાશ.

*Biji shankaa thaay tyaa, atma nahi avinaash;*  
*Deh yog thi upaje, deh viyoge naash.*

*Deh yog* = Birth

*Deh viyoge* = Death

---

**After accepting the possibility of the Soul's existence, the disciple expresses his second doubt arising from the answer to the first question. In this stanza he doubts the period of the Soul's existence and presents his own view.**

When a customer goes to a shop he first asks about the availability of some item, then its guarantee period or warranty. In the same way, the disciple after accepting the possibility of the Soul's existence expresses doubts about the period of the Soul's existence.

**The disciple says that the Soul is not indestructible.** When the body is born, the Soul is born. When the body dies, the Soul also dies. Hence, the period of existence of the body and Soul are the same. He does not believe that the same Soul leaves one body and enters into another body (rebirth). Some philosophies do not believe in rebirth and say that heaven and hell are on this earth. The Soul has to suffer all the consequences of his actions here itself.

The disciple believes that the body is born and dies but does not believe that the Soul is eternal and is completely different from the body. In fact, from one viewpoint, matter is also eternal since all the atoms of the body existed in some other form before birth and they will exist in some other form after death.

The disciple wrongly believes that the body and Soul are the same. The

ignorant person says that the Soul lives in his body. He believes that he is the body and the Soul is separate from him. The disciple believes that just like an old cloth disintegrates when it gets old, his body and Soul will wither and die when they get old. However, how do some bodies die in young age without withering? The disciple answers that some clothes may tear early and therefore cannot be worn. In the same way, some bodies die in young age.

**The disciple falsely believes that the Soul and body are one and are born and die together.**

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### Stanza 61

અથવા વસ્તુ ક્ષણિક છે, ક્ષણે ક્ષણે પલટાય;  
એ અનુભવથી પણ નહીં, આત્મા નિત્ય જણાય.

*Athavaa vastu kshanik chhe, kshane kshane palataay;*  
*Ae anubhav thi pan nahi, atma nitya janaay.*

*Kshanik* = Momentary

*Nitya* = Eternal

---

**The disciple presents his view that the nature of a substance is that it changes itself every moment. In the same way, the nature of the Soul is that it changes itself every moment and therefore it proves that the Soul is not eternal.**

A substance changes every moment but the changes in the substance are not for a moment. The water in a river changes continuously even though it flows eternally. Similarly, the modification (*Paryaay*) of a substance changes every moment, but the modification-ness (*paryaayapanu*) of a substance is eternal.

Changes are eternal. The disciple does not understand this and that is why he does not believe that the Soul is eternal.

A stone grinder is made of two stones: one is fixed and one rotates. Both are important. **Similary, any substance (*dravya*) has two properties: an unchangeable property (attribute/*guna*) and a changeable property (modification/*Paryaay*), which changes every moment. Both are important.**

The disciple believes in the changeable property but does not believe in the unchangeable property of the substance. The disciple believes that a substance is changeable because he observes only the changeable side of the substance. The philosophies, which advocate observing only the momentary nature of the universe, do not believe that the Soul is eternal. They do not achieve eternal happiness and get stuck in thoughts of the momentary nature of the universe.

There are two main causes of momentary thoughts: modifications of matter and modifications of the Soul. One should divert attention from both momentary thoughts and meditate on his Soul. Attention cannot be steadied forcefully. A glass will break if it is held too forcefully. **Similarly, appropriate meditation on the Soul cannot be steadied forcefully.**

**Self-realization is the natural state of the Soul. It is very easy to achieve because it requires only one single moment of unperturbed meditation on the Soul. However, it is also very difficult to achieve because the ignorant Soul has not done this even once since infinite times.**

## The Answer of the Sadguru (Stanzas 62-70)

### Stanza 62

દેહ માત્ર સંયોગ છે, વળી જડ રૂપી દ્રશ્ય;  
ચેતનના ઉત્પત્તિ લય, કોના અનુભવ વશ્ય?

*Deh maatr sanyog chhe, vali jad rupi drashya;  
Chetan naa utapati lay, konna anubhav vashya?*

*Drashya* = Visible

*Vashya* = Power

**The body is temporarily in association with the Soul.** All associations end in separation because the two objects, which are associated with each other, are always completely different. All the atoms of the body separate from the Soul one by one and new atoms come in association with the Soul. **This proves that the body is not the Soul and is completely different from it.**

**The ignorant person believes that he is the body. Actually, the body is non-living, colorful and visible (*jad rupi drashya*).**

There are six substances existing in the Universe, of which five are inanimate. Of these five, only matter is colorful. Of these five, only some major matters like the body are visible. There are three main differences between the Soul and the body:

Soul	Body
Living	Non-living
Colorless	Colorful
Invisible	Visible

The Soul has been associated with all the substances of the Universe at some point of time in the past one by one but is not the owner of any single atom. If the Soul becomes the owner of a substance just by being in association with it, then the Soul would own the whole universe.

**Associations of the body or any other substance are not the causes of happiness or unhappiness for the Soul.** In fact, the causes of the Soul's happiness or unhappiness are the feelings of attachment-love-hate towards other substances. *Siddha Bhagwaans*, who are associated with infinite unhappy one-sensed beings of the lowest form of life (*nigoda jiva*), are still not happy or unhappy because they are free from all feelings of attachment-love-hate.

The ignorant Soul believes that the body is his because of association. He falsely believes that the body's color, shape, weight, height etc. are his color, shape, weight, height, etc. If the body's weight decreases after passing stools, he feels that he has lost that much weight. He feels that the stools belonged to him. The body is composed of flesh, blood, bones, urine, stools, etc. and is covered by the skin, which is its permanent "clothes". **The Soul is different from all these substances.**

The body does not know or feel the existence of the Soul and its modifications (origination/*utpaad* and destruction/*vyaya*). The invisible and colorless Soul can be experienced only by the Soul itself. The non-living substances, like the body, do not have the power to experience even themselves. **The enlightened**

Soul realizes the importance of the Soul and forgoes the importance of the body.

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### Stanza 63

જેના અનુભવ વશ્ય એ, ઉત્પન્ન લયનું જ્ઞાન;  
તે તેથી જુદા વિના, થાય ન કેમે ભાન.

*Jenaa anubhav vashya ae, utpann laya nu jnana;*  
*Te tethi judaa vinaa, thaay na keme bhaan.*

*Utpann* = Origination

*Laya (vyaya)* = Destruction

---

**The sadguru proves that the Soul is eternal. The nature of the Soul is knowledge, which is therefore also eternal. The eternal Soul knows the modifications (origination and destruction) of the Soul.**

In Stanza 62, the sadguru has answered the disciples' queries by the style of questions. In Stanza 63, the sadguru has answered the disciples' queries by giving the answer to these questions. The sadguru answers that the Soul is eternal itself but its modifications are momentary. Wrong knowledge and right knowledge are two modifications of the Soul's knowledge attribute. Wrong knowledge is destroyed and right knowledge originates at the exact same moment. **Each modification exists for one moment, but the process of momentary origination and destruction is eternal. Knowledge attribute of the Soul knows this is eternal. And therefore the Soul is eternal.**

The knower (Soul) should be the subject, object and verb at the same time. The Soul (knower) who knows the Soul (knower) in the Soul's various modifications (knowledge) is self-realization. The eternal Soul is the knower of momentary modifications of wrong knowledge and right knowledge. It is also the knower of the eternal attribute of knowledge. **The eternal Soul is different from other substances as well as from the Soul's modifications, because the Soul is eternal whereas modifications are changeable.** The eternal Soul is not a vacuum, but is full of *anant* attributes. *Anant* means "infinite" i.e. which neither can be counted nor can be emptied.



If somebody dies, he himself does not know his dead body after death. Other persons present (who will know the living and dead body) are separate from the body which was destroyed (living body) and which originated (non-living body). In the same way, **the eternal Soul knows the momentary modifications of destruction and origination, but the Soul and its modifications are not completely separate like a Soul and body are separate. This can only be understood if examined from multiple viewpoints.**

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### Stanza 64

જે સંયોગો દેખીયે, તે તે અનુભવ દ્રશ્ય;  
 ઊપજે નહિ સંયોગથી, આત્મા નિત્ય પ્રત્યક્ષ.

*Je sanyogo dekhiye, te te anubhav drashya;  
 Upaje nahi sanyog thi, atma nitya pratyaksh.*

*Sanyogo* = Combined objects

*Pratyaksh* = Present

*Sanyog* = Combination

---

**In this stanza too, the sadguru proves that the Soul is eternal.**

Matter can be seen and experienced. Whatever can be seen by the eyes is matter. However, what cannot be seen by the eyes can also be matter (e.g. atom, sugar dissolved in tea). Matter cannot produce other matter. Hence, the Soul cannot originate by coming in contact with matter.

Matter is *drashya*. The object that is known by the knower is called *jneya*. The object that is observed (seen) by the observer is called *drashya*. The object that is realized by the realizer is called *anubhavya*.

In this world, there are many rich people who have lots of money, house, cars, etc. (non-living matter) but no children (living) and are therefore unhappy. Others have many children but no money, food, etc. They are also unhappy. Should not those who have both children and money be happy? In fact, most people are unhappy and tense looking after their wealth and children. So those with both would be doubly unhappy and tense. **God would not have renounced the world and physical outer objects if they were the cause of happiness.**

Some people try to adopt a child with their wealth. However, one can never buy the Soul of a person with money. One cannot create a Soul (life) in spite of all the progress of modern science.

The knowledgeable Soul can recognize the value of the Soul and self-realization. They are happy because they are far away from the material world. **The Soul is the knower and realizer of outer physical objects, which are transitory i.e., come, stay and go. The Soul is eternally present and can be realized.**

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### Stanza 65

જડથી ચેતન ઊપજે, ચેતનથી જડ થાય;  
એવો અનુભવ કોઈને, ક્યારે કદી ન થાય.

*Jad thi chetan upaje, chetan thi jad thaay;  
Aevo anubhav koi ne, kyare kadi na thaay.*

*Anubhav* = Experience

---

**Matter cannot create the Soul and the Soul cannot create matter.** A substance in the universe can never increase or decrease. There is no other cosmos to which a new substance can be added or from which a substance can be subtracted.

When a child is born, one should not think that the parents created the child's Soul. The atoms of the body of the father and mother are matter and the Soul is a living substance. **There is *atyanaabhaav*\* between the two different substances.** When the single-celled embryo of the child is formed in the uterus of the mother, the Soul of the child enters the embryo. The Soul remains the same in spite of the association with the body and vice versa. If the Soul merged with the body, the Soul would become inanimate and the body would become knowledgeable. This can never be possible.

India's population has been increasing over the years. This does not mean that the number of Souls has increased. These Souls were in other bodies before their human birth. We are extremely lucky to be born as humans, but we are

unlucky that we are born in the fifth era. Shri Kanjiswami used to say that we have heard the live preaching of *Simandhar Bhagwaan* in the *Videha Kshetra* in the past and we regret their absence here in this era.

The Soul's feelings cannot affect the body in any way and the body's situation cannot affect the Soul. **From a theoretical viewpoint, each substance is independent of the other substance.** For example, fever is not caused by the fruition of inauspicious karma and does not go down due to the fruition of auspicious karma. The atoms of karma are different from the atoms of the body. From a practical viewpoint, one says that the fever was caused by inauspicious karma. From a theoretical viewpoint, the atoms of karma do not affect the body's atoms. **Matter cannot affect another matter, so how can matter affect the Soul?**

**An ignorant Soul falsely believes that matter and Soul are merged and can disturb or alter each other. Only an enlightened Soul understands this principle of “independent universe” and has experienced that matter and Soul are different substances.**

#### Four types of *Abhaav* (Absence of one substance in another substance)

1. *Praagabhaav* - Absence of present modification in past modification, e.g. curds and milk
2. *Pradhvansaabhaav* - Absence of present modification in future modification, e.g. curds and buttermilk
3. *Anyonyaabhaav* - Absence of present modification of one matter in present modification of another matter, e.g. notebook and pen
4. *Atyantaabhaav* - Absence of one substance in the other substance, e.g. Soul and body

### Stanza 66

કોઈ સંયોગોથી નહીં, જેની ઉત્પત્તિ થાય;  
નાશ ન તેનો કોઈમાં, તેથી નિત્ય સદાય.

*Koi sanyogo thi nahi, jeni utpatti thaay;  
Naash na teno koi maa, tethi nitya sadaay.*

**The Soul cannot be created by the combination of objects or destroyed by the separation of objects. The Soul is eternal.**

A new embryo is not created from new atoms, but from pre-existing atoms. The Soul has left a previous body and entered the new embryo. When a person leaves one room and enters another room, the person does not change. In the same way, when a Soul leaves one body and enters another body, the Soul does not change. In the present modern times, science has artificially “created” life. Actually, life has not been “created”, but a Soul has entered an artificially created body. The same theories of karma and life also apply to this Soul.

**Only that which is created can be destroyed. The Soul can neither be created by combination of atoms, nor can it be destroyed by separation of atoms. Those ignorant people, who believe that there is no rebirth after death, do not believe in the existence of the Soul. They think, believe and plan for their security for this birth only.** They get married and have children because they feel that their wife or children will support them in their old age. They also save money and buy a separate house in case their children leave them. Many people ask the astrologer about how long they will live and not about when they will attain moksha. They do not understand nor are they interested about moksha.

After death, the Soul is reborn in maximum four moments/*samay* (smallest indivisible unit of time). People do not ask the astrologer about where they will be reborn. This proves that they only believe in this birth. An enlightened person, who believes he is the Soul and not the body, believes he is eternal.

**The Soul cannot be created or destroyed. The Soul is eternal, undying, unending, everlasting, timeless, interminable, independent and autonomous. Therefore, one should plan to attain right belief, right knowledge and right conduct, which will remain with the Soul forever. Unity of these three jewels is the path to moksha and can be attained by meditating on the eternal Soul.**

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## Stanza 67

ક્રોધાદિ તરતમ્યતા, સર્પાદિકની માંય;  
પૂર્વજન્મ સંસ્કાર તે, જીવ નિત્યતા ત્યાંય.

*Krodh-aadi taratamyataa, sarp-aadik ni maay;  
Purv-janm sansakaar, te jiv nityataa tyaa.*

*Taratamyataa* = More or less    *Purv-janm sansakaar* = Tendencies acquired  
*Sarp-aadik* = Snakes, etc.    from previous births

---

**In this stanza, rebirth of the Soul has been proved and therefore the Soul is eternal.**

Snakes, etc. have the passion of anger since they are born. This is because of the tendencies acquired from previous births. The existence of the Soul in the past lives proves that the Soul is eternal.

Each Soul has had different *sansakaar* in their past lives and therefore the passion of anger is more or less in each Soul. Many parents try to establish religious *sansakaar* in their children, but the children do not accept them. Those parents with bad *sansakaar* also try to establish good *sansakaar* in their children. This may not always be successful. **In spite of parents trying to establish good *sansakaar*, a child will have his own *sansakaar* according to his karma.**

**Children do not inherit the parents' *sansakaar*.** Shri Kanjiswami used to say that if a child becomes a monk at a young age, he has not inherited his parents' *sansakaar* of sexual feelings and has not got married like his parents. **This proves that each individual Soul has his own good or bad *sansakaar* and no other person or circumstances are responsible for his *sansakaar*.**

There are two children (twins) in the same house. The mother gives each child two chocolates. The younger child ate both the chocolates and was still greedy for more. The elder child gave one chocolate to his brother and ate only one. Both the children had the same parents, upbringing, etc. but their *sansakaar* were different. One was greedy and one was generous. **This proves that each**

**individual Soul has his own good or bad *sansakaar*, and no other person or circumstances are responsible for his *sansakaar*.**

There are two children (twins) in the same house. One child is quiet and the other naughty. One child keeps quiet and the other child cries if his toy is taken from him. The quiet child had good *sansakaar* from his past life, whereas the naughty child had unhappily left his wealth in his past life and his *sansakaar* remained unhappy. His wealth was left behind but his attachment to it remained and this *sansakaar* came with his Soul in his new birth. **This proves that each individual Soul has his own good or bad *sansakaar* depending on his past. This proves that the Soul is eternal.**

**Good *sansakaar* can be established and bad *sansakaar* can be destroyed in all four *gatis* (human beings, heavenly beings, hellish beings, animals) by the Soul's effort.**

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### Stanza 68

आत्मा द्रव्ये नित्ये छे, पर्याये पलटाय;  
बाणादि वय त्रय्यनुं, ज्ञान अेकने थाय.

*Atma dravye nitye chhe, paryaaaye palataay;*  
*Baal-aadi vay tranya nu, jnana aek ne thaay.*

*Baal-aadi* = Child, etc.

---

**The Soul is also eternal and also changeable. From a particular viewpoint, the Soul is only eternal or only changeable.** Without showing a particular viewpoint, the word “also” is used. But by showing a particular viewpoint, the word “only” is used.

A substance is a collection of attributes. Modifications are changes of attributes. Substance is the Proprietor, attributes are Properties and modifications are Functions. **The substances' attributes are unchangeable whereas the modifications are changeable.**

<b>Substance (<i>Dravya</i>)</b>	<b>Attribute (<i>Guna</i>)</b>	<b>Modification (<i>Paryaay</i>)</b>
Water	Touch, etc.	Cold, hot, etc.
Jaggery	Taste, etc.	Sweet, sour, etc.
Flower	Smell, etc.	Pleasant, offensive, etc.
Cloth	Color, etc.	Red, white, etc.
Soul	Knowledge, etc.	Ignorance, omniscience, etc.

**Any substance is also eternal and also changeable. From the attribute viewpoint, any substance is unchangeable and from the modification viewpoint any substance is only changeable.**

**Omniscience (*keval jnana*) is not always present in a Soul. Therefore, omniscience is not an attribute of the Soul; it is the purest modification of the knowledge attribute of the Soul. Knowledge attribute has the power to attain omniscience and is always present in a Soul.**

*Siddha Bhagwaan* has attained the purest modifications of all attributes. However, their purest modifications of every moment are of the same quality but different quantities. For example, a pair of earrings are of the same quality, but are two different objects. However, the two earrings are of different quality if examined minutely. Omniscience and all purest modifications do not have any difference in purity at every moment.

**Change is the nature of modification. Therefore, modifications are changeable in non-liberated Souls and even in liberated Souls.** The modification of omniscience changes every moment by time. The whole universe, its past, present and future are known by an omniscient Soul. In the morning, they know the afternoon and the evening as the future. In the afternoon, they know the morning as the past and the evening as the future. In the evening, they know the morning and afternoon as the past. **Modifications are not changing by quality, but changing by time.**

**One cannot change attributes and one cannot stop changes in modifications.** This makes an ignorant person feel that what is the use of making an effort if nothing can be changed? **The effort is to know with right belief - attributes as unchangeable and modifications as changeable by their nature and to accept all situations with equanimity.**

Childhood, adulthood and old age are different stages of life, but the eternal Soul is one throughout and knows these three stages. This proves that the Soul is eternal.

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### Stanza 69

અથવા જ્ઞાન ક્ષણિકનું, જે જાણી વદનાર;  
વદનારો તે ક્ષણિક નહિ, કર અનુભવ નિર્ધાર.

*Athavaa jnana kshanik nu, je jaani vadanaar;  
Vadanaaro te kshanik nahi, kar anubhav nirdhaar.*

*Vadanaaro* = Speaker

---

**The nature of the Universe is both momentary and eternal. The Soul, which knows the momentary and eternal nature of the multi-angled Universe, is not momentary but is eternal. This is understood only by an enlightened Soul.**

The Soul is the knower (subject) and the Universe is the known (object). The knower can never change into the known. It is impossible that the eternal Soul changes into inanimate matter. For example, a light bulb shows a book and other objects, but does not change into those objects. Similarly, a Soul knows objects of the universe, but never changes into those objects.

In a pearl necklace, there are many pearls but only one thread. Differences between all the pearls do not affect the thread. Similarly, differences between all the momentary objects of the universe do not affect the eternal Soul. **The Soul exists eternally without changing its eternal attributes.**

The Soul has modifications, but from a particular viewpoint, it is separate from its modifications also. The nature of modifications is origination and destruction, but the eternal Soul is separate and therefore pure.

*Gunasthaana* is the stage of spiritual development of the Soul. However, the eternal Soul is different from its modifications of *Gunasthaana*. **The Soul is eternal whereas *Gunasthaana* is momentary.**



The Soul is different from wrong knowledge and right knowledge, which are modifications of knowledge. For example, wrong knowledge is destroyed and right knowledge originates, whereas the Soul is neither destroyed nor does it originate. Therefore, **the Soul is different from its modifications.**

The modifications of the body (e.g. age, color, metabolism, etc.) originate and are destroyed every moment. This affects the ignorant person. **He never thinks about the eternal existence of his own self.**

**The speaker, who speaks about the momentary nature of the substances in the universe, is not momentary himself. One should experience the eternal nature of the Soul and not just listen, read or talk about it.**

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### Stanza 70

ક્યારે કોઈ વસ્તુનો, કેવળ હોય ન નાશ;  
ચેતન પામે નાશ તો, કેમાં ભળે તપાસ.

*Kyaare koi vastu no, keval hoy na naash;*  
*Chetan paame naash to, kema bhale tapaas.*

*Tapaas* = Examine

---

**A substance has existence attribute (*astitva guna*), functionality attribute (*vastutva guna*) and also changeability attribute (*dravyatva guna*). The substance is known by various names (*sat, vastu* and *dravya*) from the attribute viewpoint. However, the substance is the same.** The ignorant person does not know the multi-angled nature of the substances in the universe and therefore he does not understand that the Soul is eternal.

Each substance has contradictory angles (common-specific, divided-undivided, eternal-momentary, single-multiple, etc.). These remain together in the substance at a time. **The nature of the Universe is both momentary and eternal and therefore it is multi-angled.**

All substances have infinite attributes and existence attribute (that potentiality or quality by virtue of which the substance is never destroyed and also can never be created by any one) is one of them. Each substance exists eternally by its own existence attribute.

1. **The Soul cannot be destroyed. Inanimate substances also cannot be destroyed. If one substance can be destroyed, the whole universe can be destroyed; this is never possible.**
2. **The Soul cannot be created. Inanimate substances also cannot be created.**
3. **A Soul cannot be converted into an inanimate substance or any other Soul.**

When a person dies, one should think that the Soul is still present in the universe. Even though the Soul still exists, we do not believe or know where the Soul is present because of our ignorance.

Non-living matter also exist eternally. When we loose an article of one's liking, we feel sad. **From a theoretical viewpoint, the article is actually not lost, but it has been lost from one's knowledge.** When we find the article, it returns in our knowledge. Sometimes we leave the house with the keys in our hand and still think that the keys are lost. We search the whole house for the keys. Are the keys actually lost? The keys are not really lost, but the knowledge of the keys has been lost.

**The Soul has actually not been destroyed, but has been lost from one's knowledge since infinite time.** One has forgotten his own self. How can one find one's Soul? The Soul can be found by knowledge. Many people try to find the Soul in the universe. They never find it because the Soul is inside his own body and not outside.

If the Soul (knower) is destroyed, knowledge is destroyed. If the knower is destroyed, who will search for him? One has to search for the Soul. **Eternal existence of the Soul and its knowledge gives value to the whole universe.**

### 3. The Soul is the Doer of his own Karma

#### The Doubt of the Disciple (Stanzas 71-73)

##### Stanza 71

કર્તા ન જીવ કર્મનો, કર્મ જ કર્તા કર્મ;  
અથવા સહજ સ્વભાવ કાં, કર્મ જીવનો ધર્મ.

*Karta jiva na karma no, karma ja karta karma;  
Athvaa sahaj svabhaav kaa, karma jiva no dharma.*

*Karta* = Doer

*Karma* = Matter molecules (Karmic atoms) which transform themselves to bind the Soul

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**The disciple presents his views in Stanzas 71, 72 and 73. The Soul is not the doer of karma; only karmic atoms are the doer of karma. If this was not so, the karma would be the nature of the Soul.**

Living and non-living substances are independent of each other and cannot be the doers of each other. It is therefore not correct to say that the Soul is the doer of karmic bondage. The disciple presents that the subject and object should be one as written in *Samaysaar*. Therefore, karma (and not the Soul or its feelings) is the doer of karmic bondage.

One should not completely disagree with the disciple's view. The disciple only knows the theoretical viewpoint, which accepts that the Soul is not the doer of karmic bondage. The disciple does not know the practical viewpoint, which accepts that the Soul is the doer of karmic bondage. The disciple should try to appropriately know both viewpoints to attain self-realization.

*Atma-Siddhi Shaastra* and *Samaysaar* both explain multiple viewpoints. However, the ignorant person feels that both contradict each other. In *Samaysaar*, the disciple says that the Soul is the doer of karma.

*Shri Acharya Kundakunda* explains from a theoretical viewpoint that the Soul

is not the doer of karma and he has written a chapter named “*Karta-karma Adhikaar*”.

In *Atma-Siddhi Shaastra*, the disciple has a different doubt. The disciple presents his view that the Soul is not the doer of karma. ***Shrimad Rajchandra* explains from a practical viewpoint that the Soul is the doer of karma. However, the two enlightened Souls’ explanations are not contradictory because they have stressed different viewpoints. Both take into consideration the “whom, where, when and what” of the disciples, before giving their speeches.**

*Acharya Amrutchandra* in “*Atmakhyaati Tika*” Stanza 205 says that “Followers of Omniscient Gods! Do not believe that the Soul is always not the doer like in *Saankhyamat* (a type of philosophy). Before self-realization, believe that only the Soul is the doer of feelings of love-hate, etc. and after self-realization, believe that the Soul is always not the doer of feelings of love-hate, etc. This means that the Soul is only the knower.” He has combined both the above viewpoints.

**It is therefore very important to understand multiple viewpoints to comprehend enlightened Souls.** Otherwise, two enlightened Souls will seem to contradict each other. Even one enlightened Souls’ different sentences might seem to be contradictory.

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## Stanza 72

आत्मा सदा असंग ने, करे प्रकृति बंध;  
अथवा ईश्वर प्रेरणा, तथी जिव अभंध.

*Atma sadaa asang ne, kare prakruti bandh;*  
*Athava ishvar preranaa, tethi jiva abandh.*

*Asang* = Solitary  
*Prakruti* = Nature

*Abandh* = Not bound

---

**The disciple says that karma can never bind the Soul because no atom can touch the Soul.** Only dry and sticky atoms can bind each other. The Soul is

not dry or sticky and therefore neither sticky nor dry atoms can bind to the Soul. Therefore, the Soul is not the doer of karma. Matter binds matter only. Karma is a type of matter and therefore cannot bind to the Soul.

When a cow is tied with a rope, actually the rope is tied to the rope itself. From a practical viewpoint, we say that the cow is tied with the rope. Similarly, the Soul is not bound by karma. Karma binds karma itself. However, from a practical viewpoint, we say that the Soul is bound by karma.

In this stanza, *prakruti* means “nature”. **The disciple also says that if karma binds to the Soul, it is due to karma’s nature.** The Soul never binds karma, because it is not the Soul’s nature. Karma, like wind, water and fire, works naturally according to its inherent nature.

**The disciple also says that karma binds due to God’s desires.** God keeps an account of auspicious and inauspicious deeds done by each person. After death, God decides where the Soul is reborn according to this account. Some people believe that God inspires us what to do. The inspiration is God’s and the karma is ours.

**The disciple says that the Soul is not bound by anything.** However, if the Soul were not bound, all Souls would be liberated. There would have been no cycles of birth and death. This will be explained in forthcoming stanzas.

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### Stanza 73

માટે મોક્ષ-ઉપાયનો, કોઈ ન હેતુ જણાય;  
કર્મતણું કર્તાપણું, કાં નહિ કાં નહિ જાય.

*Maate moksha upaay no, koi na hetu janaay;  
Karma tanu karta panu, kaa nahi kaa nahi jaay.*

*Karta* = Doer

---

**The disciple says that since the Soul is not the doer of karma, it is useless to make an effort to attain the path to moksha.**

However, only that person, who believes that he is bound in the present,

will make an effort to attain moksha. The bondage is momentary and can be unbound. If the Soul is always the doer of karma, the path to moksha is never possible. If one makes and realizes a mistake, only he can correct it. **If one believes that the Soul is the doer of karma, only he can destroy the karma.**

If we are watching a war between two countries on television, we should not get angry, because we are not the doers and it cannot be stopped by our desires. Even all movies showing fighting, kidnapping, rape, etc. are all just “acting” and not “real”. **One should not bind karma by watching this type of acting.**

In fact, if we are the doers of something, you can also be the un-doer of it. Advice to undo something is always given to the doer. Suggestions can only be given to the manager of an event because only he is in charge and can do or undo something. In the same way, **preaching is given to the Soul since it is the doer of karma.**

**The disciple says that if the Soul is the doer of karma, he is the doer of karma, both before and after self-realization. If the Soul is not the doer of karma, he not is the doer of karma, both before and after self-realization.**

Someone asks whether one can meet him tomorrow and the answer is that “I will not be able to meet you if I don’t have time and I will meet you if I have time”. He says that he does not want to get involved in his time schedule. Similarly, **the disciple also does not want to get involved in whether the Soul is the doer of karma in the absence of right knowledge and is not the doer of karma in the presence of right knowledge. The disciple is ready to accept any one of these viewpoints but not both viewpoints.**

## The Answer of the Sadguru (Stanzas 74-78)

### Stanza 74

હોય ન ચેતન પ્રેરણા, કોણ ગ્રહે તો કર્મ ?  
જડ સ્વભાવ નહિ પ્રેરણા, જુવો વિચારી ધર્મ.

*Hoy na chetan preranaa, kon grahe to karma?  
Jad svabhaav nahi preranaa, juo vichaari dharma.*

**The sadguru answers the disciples' doubts in Stanzas 74 to 78.**

The Soul is the doer of karma because it has feelings of love, hate, etc. The Soul is colorless (*arupi*), but it knows colorful (*rupi*) objects. Similarly, the Soul is colorless, but it binds with colorful karma.

It is said in *Samaysaar*: If a body-builder with oil on his body, exercises at the open gymnasium, dust particles will bind to his body. The reason for the binding is not the body or dust, but the oil. Similarly, **the reason for binding karma to the Soul is not the Soul or karma, but the feelings of love and hate of the Soul.** The karmic atoms have the power (*upaadaan* - real cause) to bind to the Soul, but they cannot bind to the Soul without the feelings (*nimitt* - instrumental cause) of love, hate, etc.

If a guest comes to our house, he comes with his own power (*upaadaan*) and because of our invitation (*nimitt*). Similarly, **the karmic atoms bind to the Soul because of their power (*upaadaan*) and the feelings (*nimitt*) of love, hate, etc.**

Many temples have the inscription "Shri Digamber Jain Mandir inspired by Shri Kanjisiwami". The names of the workers who built it are not mentioned. Similarly, karma is inspired by the feelings of love-hate of the Soul. This proves that the Soul is the doer of karma.

Matter does not have the nature to inspire anyone. Dharma is the nature of a substance. Each substance has its own nature. One substance can never mix with another substance, nor can it give its nature to it. This stanza stresses on making one think deeply on the independent nature of a substance. **Without thinking deeply, one cannot remove one's impure thoughts and cannot attain self-realization.**

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## Stanza 75

જો ચેતન કરતું નથી, નથી થતાં તો કર્મ;  
તેથી સહજ સ્વભાવ નહિ, તેમજ નહિ જીવ ધર્મ.

*Jo chetan karatu nathi, nathi thataa to karma;  
Tethi sahaj svabhaav nahi, temaj nahi jiva dharm.*

*Sahaj* = Inherent

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**The Soul is the doer of karma. If the Soul puts in effort, karma will not bind to the Soul.** Matter cannot cause binding of karma. It is the weakness of the Soul's effort, which causes feelings of attachment-love-hate (*bhaav karma*), and these are the reason for the binding of karma. ***Bhaav karma* is the instrumental cause of *dravya karma* (karmic matter which binds to the Soul due to *bhaav karma*). Fruition of *dravya karma* is the instrumental cause of *nokarma* (living and non-living circumstances obtained due to the fruition of *aghati karma*). Hence, the absence of *bhaav karma* results in the absence of *dravya karma* and *nokarma*.**

Of the twenty-two types of molecules (*skandh*), only karmic matter (*karmaan vargana*) has the power to change into karma (*karmaan vargana* bound to the Soul). However, karmic matter existing at the *Siddha shila* does not bind to the Souls of *Siddha bhagwaans*, because they have no *bhaav karma*. This proves that power to change into karma is not the only because of *dravya karma*. It also needs an instrumental cause (like attachment-love-hate etc). Pandit Todarmalji has written in *Moksha Maarg Prakashaka*: “**Those who do not want to get bonded should not indulge in passions**” (see Stanza 90).

**It is not the nature of the Soul to be bonded with karma. If karma were the nature of the Soul, it would permanently be with the Soul, like knowledge. The inherent nature of the Soul is to be free from karma.**

**The inherent nature of a substance does not depend on any instrumental cause. Knowledge is the inherent nature of the Soul.** Therefore, there is no instrumental cause for the knowledge to be present in the Soul. Binding of *dravya karma* requires an instrumental cause like passions (*bhaav karma*) and



is not the inherent nature of the Soul. *Bhaav karma* is also not the inherent nature of the Soul since it requires an instrumental cause like the fruition of *dravya karma* bonded in the past.

**Non-liberated and liberated states of the Soul (*Sansaar* and *moksha*) are also not the inherent nature of the Soul because they are due to fruition and destruction of karma respectively. However, the Soul is responsible for the non-liberated and liberated state. The Soul can be liberated from the cycles of birth and death only by tremendous effort.**

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### Stanza 76

કેવળ હોત અસંગ જો, ભાસત તને ન કેમ ?  
અસંગ છે પરમાર્થથી, પણ નિજ ભાને તેમ.

*Keval hot asang jo, bhaasat tane na kem?*  
*Asang chhe paramarth thi, pan nij bhaane tem.*

*Asang* = Unaccompanied

*Paramarth* = Supreme viewpoint

*Bhaasat* = Known

---

**If the Soul were always unaccompanied by matter (body, karma, sensory knowledge, etc.), it would have been self-realized and attained moksha. From a theoretical viewpoint, the Soul is unaccompanied by matter in spite of being together with matter.**

The ignorant Soul accepts only one viewpoint. **To become an enlightened Soul, it is essential to accept multiple viewpoints:**

- **The Soul's inherent nature is to be unaccompanied by matter**
- **The Soul is accompanied by matter (body, karma, etc.) in its present state**

The enlightened Soul puts in effort to become unaccompanied by matter even in the present state.

***Paramarth* means *Param shuddh nishchay naya*. From this viewpoint**

**the Soul is eternal, undivided and completely different from the body and other substances and their attributes and modifications. From this viewpoint, the Soul is also different from impure modifications, partly pure modifications, completely pure modifications and the Soul's differences of attributes.**

This viewpoint is to be believed and not to be spoken repeatedly. If one repeatedly says that the Soul is unaccompanied and completely different from other substances, the importance of this viewpoint will be reduced. The nature of the Soul should be understood with multiple viewpoints (Refer Stanza 8) by each Soul to avoid misinterpretation.

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### Stanza 77

કર્તા ઈશ્વર કોઈ નહિ, ઈશ્વર શુદ્ધ સ્વભાવ;  
અથવા પ્રેરક તે ગણ્યે, ઈશ્વર દોષપ્રભાવ.

*Karta ishvar koi nahi, ishvar shuddh svabhaav;  
Athavaa prerak te ganye, ishvar dosh prabhaav.*

*Prerak* = Inspirer

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#### **God is not the doer of karma because:**

- They are both separate entities with different characteristics and cannot have the doer-done relationship (*karta-karma sambandh*).
- If one substance changes into another substance, the first substance is destroyed. If God were the doer of karma, either God or karma would have to be destroyed.
- If God were the doer of karma, he would have passions that give rise to karma.
- God is only the knower of the world.

Many ignorant people falsely believe that God is the doer of the world. They say that Jains are usually not poor or unhappy because their God has given

them his own wealth and possessions and gone to the forest possessionless. **A disciple may have feelings to take or give to God; but God never has such feelings. They have become Gods because they have renounced such feelings. Therefore, one should believe that God is not the doer of the world, but He is only the knower and interpreter of the world.**

**Powerful heavenly beings are also not the doers of the world. They cannot do anything for even one person.** When *Parshvanath Bhagwaan* was a monk and meditating on his Soul in the forest, *Padmavatidevi* and *Dharnendradev* came to protect him from *Samvardev*, who was his enemy from the past lives and was trying to harm him. This protection was because of the fruition of *Parshvanath Bhagwaan's* auspicious karma and at the same moment *Padmavatidevi* and *Dharnendradev* had the feelings of protection. *Parshvanath Bhagwaan* did not call them to help him. Nowadays, many people worship, pray, give offerings, do sacrificial rites, etc. to heavenly beings to fulfill their wishes. If by luck (fruition of their auspicious karma), their wishes are fulfilled, they install statues of the heavenly beings at their home and worship them regularly. One should not keep statues of heavenly beings as showpieces or gift them to others because it increases one's false belief in heavenly beings. If someone gifts us statues of heavenly beings one should not accept them, just as one would not accept non-vegetarian food. **Hence, one should renounce all such false beliefs and follow the preaching of right Dev-Shaastra-Guru in order to attain the path to moksha.**

<i>God (Vitraagi Dev)</i>	<i>Heavenly Beings (Raagi Dev)</i>
God	Disciple of God
Omniscient Soul	Soul with incomplete knowledge
Infinitely happy	Unhappy
Without karma	With karma
13/14 <sup>th</sup> Gunasthana and Siddha Bhagwaan	Below 4 <sup>th</sup> Gunasthana
Can be worshiped	Cannot be worshiped
Unenlightened Souls have never become God	Unenlightened Souls may have been heavenly beings infinite times
Should be one's ideal	Should not be one's ideal

God has attained moksha and stopped His cycles of birth and death. **God cannot inspire anyone else to get caught in those cycles or help in his release from those cycles. Every Soul is trapped in these cycles of birth and death by his own karma and will be released from these cycles by his own tremendous effort to destroy all his karma.**

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### Stanza 78

ચેતન જો નિજભાનમાં, કર્તા આપ સ્વભાવ;  
વર્તે નહિ નિજભાનમાં, કર્તા કર્મ પ્રભાવ.

*Chetan jo nij bhaan maa, karta aap svabhaav;  
Varte nahi nij bhaan maa, karta karma prabhaav.*

*Nij bhaan* = Awareness

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**This stanza explains, from multiple viewpoints, that the enlightened Soul is the doer of his own knowledge, whereas an unenlightened Soul is the doer of his own karma.**

From a modification viewpoint, there are two types of Souls – pure and impure. The pure Soul knows and is aware of its own self (*nij bhaan*) whereas the impure Soul is ignorant of its own self and is engrossed in impure feelings. The pure Soul is always in a state of awareness and **believes** that he is not the doer of karma because karma is a separate entity from his Soul. The impure Soul is ignorant of its own self and **believes** that he is the doer of his own karma.

**Each Soul is the same by the knowledge attribute, but the difference is in the modification of the knowledge attribute – knowledgeable and unknowledgeable.** The enlightened Soul believes that he has knowledge and is therefore knowledgeable, whereas an unenlightened Soul believes that he is the body and is therefore unknowledgeable.

There are infinite attributes in the Soul, of which belief attribute is the most important one. **An enlightened Soul also has the feelings of passions and does outer physical activities, but believes that the Soul is separate from**

**these feelings and activities.** He is aware during the day and also at night when he sleeps because of his strong belief. This is a sign of an enlightened Soul.

An unenlightened Soul is unaware both while sleeping and even while being awake. He believes he is not powerful and therefore gets affected by karma due to his own weakness. Karma itself has no power to affect any Soul.

**The natures of the Soul and karma have to be understood from multiple viewpoints.**

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## 4. The Soul is the Sufferer of its own Karma

### The Doubt of the Disciple (Stanzas 79-81)

#### Stanza 79

જીવ કર્મ કર્તા કહો, પણ ભોક્તા નહિ સોય;  
શું સમજે જડ કર્મ કે, ફળ પરિણામી હોય.

*Jiva karma karta kaho, pan bhoktaa nahi soy;  
Shu samaje jad karma ke, fal parinaami hoy.*

*Parinaami* = Giving result

---

The disciple has accepted that the Soul is the doer of its own karma but he still does not accept that the Soul is the sufferer of its own karma. His doubt is expressed in Stanzas 79 to 81.

The disciple says that karma is inanimate and has no knowledge. It cannot decide what, to whom, when and how much result to give. Therefore, karma cannot make the Soul suffer. A person who gives a judgment has to have perfect knowledge. However, karma has no knowledge and therefore cannot give any judgment.

Some philosophies believe that the Soul itself is the doer of karma but it is not the sufferer of karma. *Acharya Amrutchandradev* has said in *Samaysaar Kalash 206*: “In this world, some philosophies believe that the Soul is momentary and the doer and sufferer are both different. This is their ignorance because the Soul is eternal and therefore the doer and sufferer are the same”.

Karma bound in young age may have to be suffered in old age in the same birth. For example, a crime committed at a young age may have to be suffered by imprisonment in old age. The disciple believes that the young person is different from the old person, so why does he have to suffer?

The disciple says that if the Soul and karma are separate substances, how can karma make the Soul suffer? Karma is powerless and the Soul is powerful.

Powerless karma cannot affect the powerful Soul, since that would make karma more powerful than the Soul. Also, if karma gives results to the Soul, no effort would be required by the Soul to attain liberation. **The disciple believes that the Soul is not the sufferer of its own karma.**

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## Stanza 80

ફળદાતા ઈશ્વર ગણ્યે, ભોક્તાપણું સઘાય;  
એમ કહ્યે ઈશ્વરતણું, ઈશ્વરપણું જ જાય.

*Faldata Ishvar ganye, bhoktapanu sadhaay;*  
*Aem kahye ishvarvanu, ishvarvanu ja jaay.*

*Faldata* = Giver of fruition

*Sadhaay* = Establish

---

This stanza explains the nature of God according to the disciple. **According to the disciple, God is responsible for the suffering of the Soul and is the medium for giving fruition of karma.**

If a thief is caught while robbing a home, the police punish him. Though the police's home has not been robbed, he is the medium by which the thief is punished for his crime. Similarly, God is the medium by which a person's karma is brought to fruition and this is a proof of God's existence. And if this is not so, there is no need for God to exist. A police is called a police because he punishes the criminal and this is his duty. If he lets him go free, the police will be called a criminal. If a person who is robbed can punish the thief himself, then a policeman is not required. But by punishing the thief himself, the person becomes a criminal. It is the duty of the police to give punishment and not the duty of the person who is robbed. Many people say that God will punish the criminal; you should forgive him. In the courts it is written: "The incomplete justice of the court will be completed by God". Educated people also believe that God is the giver of fruition of one's karma.

There will be no importance of establishing God's statue, temples and prayers, if God is not the giver of fruition of karma. The disciple believes God is God and he is great because he has the power to give fruition. God controls to make his disciples happy and sinful people unhappy.

The proprietor pays his employees money each month depending on the work they have done. According to the employee he is their owner because he pays them. Similarly, **God gives fruition to each person, depending on his karma, and he is therefore the owner of the world and therefore he is called “God”.** All these opinions are of the disciple. Jainism does not believe this and the principles will be explained in Stanzas 82-86.

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### Stanza 81

ઈશ્વર સિદ્ધ થયાં વિના, જગતનિયમ નહિ હોય;  
પછી શુભાશુભ કર્મના, ભોગ્યસ્થાન નહિ કોઈ.

*Ishvar siddha thayaa vinaa, jagat niyam nahi hoy;*  
*Pachhi shubhaashubh karma naa, bhogya sthaan nahi koy.*

*Bhogya sthaan* = Place to obtain results of karma

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**The disciple feels that if God does not exist, there would be no proper management of the world. And there would be no place where the results of auspicious and inauspicious karma can be obtained.**

The disciple believes that God is the ruler of the world. The disciple now accepts that he has to bear the fruition of his auspicious and inauspicious karma. But he believes that if he does good deeds, God will give him good fruition and vice versa. He believes that the place for fruition of his karma will be dependant on God. If God does not exist, there will be no universe (including heaven and hell) to bear the fruition of his karma. Ignorant people wrongly believe that God is the creator-protector-destroyer and nothing can be done without Him. He therefore feels that he should pray and worship God.

Ignorant people believe that there is happiness in America and unhappiness in other poor countries. In spite of people abroad doing more inauspicious karma (non-vegetarianism, killing, violence, etc.), they seem to have more comforts. This is because of fruition of their karma from the past. From *Sammed Shikhar* in India, twenty *Tirthankars* have attained moksha. Even at this place, people have no comforts. **This is also because of fruition of their karma from the past.**



The disciple also feels that just like it is necessary to own a house to enjoy one's food, it is necessary for the world to exist to enjoy the fruition of such karma.

**One can attain ultimate happiness by believing that his Soul is pure because it is completely separate from his body. This is explained further in the forthcoming stanzas.**

## The Answer of the Sadguru (Stanzas 82-86)

### Stanza 82

ભાવકર્મ નિજકલ્પના, માટે ચેતનરૂપ;  
જીવવીર્યની સ્ફુરણા, ગ્રહણ કરે જડધૂપ.

*Bhaavkarma nij kalpana, maate chetan rup;  
Jiva virya ni sfuranaa, grahan kare jad dhup.*

*Bhaavkarma* = Impure feelings causing binding of karma

This stanza is very essential because it proves the multi-angled nature of the Soul. Attachment, love and hate are impure feelings of the Soul (*bhaavkarma*). The Soul is a collection of attributes and their modifications. Hence, the impure feelings are modifications of the belief and conduct attributes of the Soul.

Karmic atoms (non-living matter) bind to the Soul due to *bhaavkarma* (living). From another viewpoint, *bhaavkarma* is inanimate because it arises due to inanimate matter and is destroyed on liberation of the Soul. Thus, from multiple viewpoints *bhaavkarma* is living and also non-living.

Omniscient God has completely renounced attachment, love and hate and therefore he is called “*vetraagi*” where “*vet*” means renounced. **When love has been renounced, hate and attachment had also been previously renounced.**

**Love is the main cause of all the five sins (violence, lies, stealing, unchastity, possessions).** When you think deeply, all your enemies might have initially been your fast friends. When the high expectations increase and cannot be fulfilled, the friends become enemies. Hence, one should not get attached with avoidable people. This will limit one's expectations and hatred will also be limited.

The ignorant person will feel hatred towards any person causing destruction to something he loves. He also feels love towards any person causing destruction to something he hates. **If he had no attachment to that object, he would not feel love or hate.** For example, a person who loves his car will hate anyone who damages his car. He loves the policeman who punishes the offender. If he had no attachment to his car, he would not feel love or hate. **The root of love is attachment and the fruition of love is hate.**

The feelings of anger etc. arise in the Soul but are expressed by the body. One-sensed beings also have passions but cannot express them through the body. A quadriplegic person, who cannot move his hands and feet, also has passions but cannot express them. This does not mean that they are passionless. **Passions (*bhaavkarma*) are the cause of bondage of karmic atoms to the Soul.**

**If *bhaavkarma* is completely living, it becomes the nature of the Soul and will never be destroyed. If *bhaavkarma* is completely inanimate, the Soul will not try to destroy it because it is not a part of it. In this way, *bhaavkarma* should be known (*jnana*) as an impure modification of the Soul, should be believed (*darshan*) to be separate from the eternal nature of the Soul and should be renounced (*chaaritra*).**

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### Stanza 83

ઝેર સુધા સમજે નહીં, જીવ ખાય ફળ થાય;  
એમ શુભાશુભ કર્મનું, ભોક્તાપણું જણાય.

*Zer sudha samaje nahi, jiva khaay fal thaay;*  
*Em shubhaashubh karma nu, bhoktaa panu janaay.*

**The Soul suffers the fruition of karma, which had been bound due to ignorance. Knowledge can never bind karma. Ignorance can never release karma.**

The person who eats poison or nectar will get the fruit (unfavorable or favorable) of them, even though they are without knowledge. In the same way, fruition of inanimate *shubhaashubh karma* will give favorable or unfavorable circumstances to the Soul. A person, who does not know the name of the poison or nectar, will still get the fruit of them. Similarly, a person who does not know the names of karma will get the benefit of their fruition.

Karma has the power to give favorable or unfavorable circumstances to the Soul but are unable to accomplish anything till their fruition. This is similar to a post-dated cheque, which has no value till the date on the cheque. **The Soul has to suffer the fruition of karma, which has accumulated from past and present births. This karma was bound due to feelings (*bhaav*). Hence, the Soul suffers the fruition of past *bhaav*, whereas karma is the medium.**

A thorn can cause immense pain even though it is knowledge-less. Karma can also cause immense pain though it is knowledge-less. Both are inanimate matter particles and are devoid of knowledge but can do their work (Refer *Moksha Maarg Prakaashak*, Ch.2).

A bank cheque is the medium to withdraw cash by a person. Similarly, karma is the medium to get favorable or unfavorable circumstances by the Soul. A cheque, once used, cannot be used again. Similarly, karma after giving fruition, is released from the Soul as different type of inanimate matter.

**From a practical viewpoint, the Soul is the sufferer of the karma and it gets favorable or unfavorable circumstances. From a theoretical viewpoint, the Soul is the enjoyer of its own nature.**

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## Stanza 84

એક રાંક ને એક નૃપ, એ આદિ જે ભેદ;  
કારણ વિના ન કાર્ય તે, એ જ શુભાશુભ વેદ.

*Ek raank ne ek nrup, ae aadi je bhed;  
Kaaran vinaa na kaarya te, ej shubhaashubh vedyā.*

*Rank* = Poor

*Vedyā* = Worth knowing

*Nrup* = King

---

**The Soul is the sufferer of its own karma.** The sadguru says that some are poor and some are rich in this world. Some children are born in rich families and some in poor families because of their karma. How can this distinction be possible without fruition of karma?

**A person does not get any material benefits by hard work, experience or acquaintances. However, the fruition of past karma can give favorable or unfavorable circumstances.** A boy comes to the city from the village at the age of twenty without any money, experience or acquaintances. He works hard and becomes a millionaire by the age of thirty. With further experience and acquaintances he becomes a billionaire by the age of fifty. However, he suddenly loses everything and is on the road again. Why? This was because till the age of fifty he was enjoying the fruition of auspicious karma of the past, and now there is no more fruition of this auspicious karma.

There are three stages of life - childhood, adulthood and old age. During childhood a person usually accumulates auspicious karma, which bear favorable fruition in adulthood and give him material objects. During adulthood, he enjoys all these and accumulates inauspicious karma, which bears unfavorable fruition and give him the problems of old age. **Therefore, even in one lifetime, one may attain the fruition of his karma.**

We buy a car by spending money once and use it for a long time. **The fruition of our auspicious karma takes place each moment of time** to have the car with us.

It is said: “There is not a single drop of oil in a poor person’s hut, whereas a rich person’s coffin is decorated with lamps full of ghee to burn.” This is because of their past karma.

There are many dogs that live in mansions, move around in air-conditioned cars and eat food of their choice. However, their owners are too busy in their offices and have no time to live in their own mansions and no time or peace of mind to enjoy their own cars or food. This is because of the fruition of the dog’s auspicious karma and the owner’s inauspicious karma.

**This proves that these types of effects are not possible without causes. Favorable and unfavorable circumstances are the effects and fruition of auspicious and inauspicious karma of the past.**

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### Stanza 85

इणदाता ईश्वर तण्णी, अेमां नथी जइर;  
कर्म स्वभावे परिणामे, थाय भोगथी दूर.

*Fal daata ishvar tani, emaa nathi jarur;*  
*Karma svabhaave pariname, thaay bhog thi dur.*

*Bhog* = Suffering or enjoyment

---

**God is neither the internal nor the external cause for favorable or unfavorable circumstances attained by a person.** God is not involved to attain the fruition of one’s karma. Why is God necessary when the work can be done without God? Omniscient God knows karmic bondage of all the living beings, but He cannot be the cause of any changes. **God is continuously meditating on his own Soul. It is not God’s nature to be involved in any incident in the world. An ignorant person thinks that God is the giver of fruits of one’s karma.**

Karma remains attached to the Soul according to its intensity. Once the period of attachment is over it gives fruit according to its power and then detaches itself from the Soul. Karma is not called karma after it gives fruition.

Karma is always present at every favorable or unfavorable situation. When one confronts an enemy it is the fruition of one's inauspicious karma and when one meets a friend it is the fruition auspicious karma.

During a cricket match, if one wishes that an Indian player plays well and if that player doesn't play well or gets out fast, then it is not only his fault but also the consequence of our own karma. It is the fruition of karma of all those Indian fans that found this incident upsetting. Similarly, only one or eleven players of the Indian team are not responsible for losing a match, but all the Indian fans are also responsible. One should think that the loss was the fruition of my own karma and not blame any player and thus try to peacefully accept the situation.

A son comes home and shows his bad report to his father. When his father gets angry with him, he tells him that this is due to the fruition of his own karma that he got a son like him.

Whatever karma was attached to the Soul in the past is bearing fruit when karma is in the fruition stage. They are released from the Soul after giving fruition. The Soul attains favourable or unfavourable circumstances due to the fruition of its past karma. This causes us to have new feelings of love-hate and new karma attaches to the Soul. That is why the Soul does not become devoid of karma. Material things attained by a person are momentary until the particular karma gives fruition.

**The path to moksha is attained when old karma gets released and the Soul does not bind new karma. This is possible by one's own Soul's tremendous effort and not with God's involvement.**

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### Stanza 86

ते ते भोग्य विशेषना, स्थानकं द्रव्यं स्वभावात्;  
गहनं वातं छे शिष्यं आ, कही संक्षेपे साव.

*Tē te bhogyā visheshā naa, sthaanakam dravyaṁ svabhāvaat;  
Gahanam vaatam chhe shishyaam aa, kahi sankshepe saav.*

**In this stanza, Shrimad Rajchandra proves that four *gatis* are states of the non-liberated Soul.**

**The non-liberated Soul is reborn into any of the four states (*gatis*):**

1. Heavenly beings (*dev gati*)
2. Human beings (*manushya gati*)
3. Animals, plants and other one-sensed beings (*tiryancha gati*)
4. Hellish beings (*narak gati*)

**Actually the four non-liberated states and the liberated state (moksha) are not some precise location, but the position of the Soul.** An enlightened Soul believes that happiness can be attained by the Soul itself and is not dependant on the place. At the top part of the universe (*Siddhashila*), there are infinite liberated Souls (*Siddha Bhagwaan*) together with infinite minute one-sensed living beings (*nigoda*). In spite of being at the same place, the liberated Souls are infinitely happy, whereas the *nigoda* are infinitely unhappy. Even the smallest part of space is not responsible for happiness or unhappiness of the Soul.

In this stanza, *dravya* means karma. Karma has the power to give fruit to the Soul. It is important to realize that one does not become the owner of the objects attained by one's karma. In reality, the nature of the Soul is to observe without attachment. However, the ignorant Soul deeply attaches to the favourable and unfavourable circumstances of the present life.

**A sadguru can explain the essence of fundamental principles in brief.**

There are two reasons for the explanations to be brief:

1. A sadguru will not get time to concentrate on his own Soul if he spends all his time teaching his disciples in detail. That is why previous monks (*Acharyas*) also composed religious discourses in poetry style.
2. If the disciple can understand the essence in a concise and simple language, then it is not necessary for a sadguru to go into details.

The above two reasons also reveal the importance of the sadguru and the disciple. The first reason shows the significance of the sadguru who meditates on his Soul and also teaches his disciples. The second reason shows the excellence of the disciple who has the capacity to understand the concepts in short.

**A sadguru explains the difficult concepts in a simplified form.** An unenlightened teacher scares the disciple for his own satisfaction by saying that the subject is very difficult. He is wronging the disciple and himself.

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## 5. The Soul's Liberation Exists

### The Doubt of the Disciple (Stanzas 87-88)

#### Stanza 87

કર્તા ભોક્તા જીવ હો, પણ તેનો નહિ મોક્ષ;  
વીત્યો કાળ અનંત પણા, વર્તમાન છે દોષ.

*Karta bhokta jiva ho, pan teno nahi moksha;  
Vityo kaal anant pan, vartmaan chhe dosh.*

*Vityo kaal* = Passed time

---

The disciple accepts the answers to the four previous *pada* but he has doubts about the fifth *pada* and says that liberation (moksha) of the Soul is not possible. He feels that it is not possible to completely release karma because the Soul has been the doer and sufferer of karma since eternity. The disciple says that infinite powerful karma is obstructing the Soul from attaining moksha.

The disciple says that the Soul is eternal and the Soul's cycles of birth and death is also eternal due to the fruition of its karma. **The disciple does not believe in the liberation of the Soul because he does not understand the existence of moksha in the way he understands the doing and suffering or enjoying of the fruits of karma.** He feels that infinite times have passed but the Soul is still bound with karma and that is why it is not possible to attain moksha. The disciple feels that there is no pure Soul in this present time, which is free from impure feelings of attachment, love and hate.

This Soul has listened to the *Tirthankars'* preaching infinite times at the site of congregation (*samavasaran*). However, he has not understood the vital essence of God's preaching. Instead of concentrating on God's preaching, he was busy watching and enjoying the grandeur and the outer accomplishments of heavenly beings attending the *samavasaran*.

The Soul is ignorant of its own immense power. **The disciple doubts that**

even *Tirthankars'* preaching was not able to free the Soul from the cycles of birth and death in the fourth era. Then how will a sadguru be able to do so in the fifth era? Hence, the disciple believes that the Soul cannot be liberated.

Once a millionaire asked me what he should do to release karma and attain liberation. I was testing him and told him that he needed to donate one million rupees to the temple to liberate him from his karma. He didn't want to donate so much money and so he told me that he only wanted to be free from half of his karma. I advised him that if you were not able to let go of one million rupees out of the hundred million that you have, how would you be able to attain liberation? **Liberation can only be attained by renouncing your entire fortune with real understanding and being free from all attachments and passions. A person with such an intensely false state will not meet a sadguru and will not understand the existence of moksha.**

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### Stanza 88

शुभ करे इण भोगवे, देवादि गतिमांय;  
अशुभ करे नरकादि इण, कर्म रक्षित न क्यांय.

*Shubh kare fal bhogave, dev-aadi gati maay;*  
*Ashubh kare narak-aadi fal, karma rabhit na kyaay.*

*Shubh* = Auspicious feelings

*Ashubh* = Inauspicious feelings

---

***Aayu karma* (the span of a given lifetime) is bound according to auspicious and inauspicious feelings of the Soul.** There is no effect without a cause. Similarly, one cannot get the state of a hellish being, etc. (lower state) without the fruition of inauspicious *aayu karma*.

When the Soul attains fruition of *aayu karma* in the next birth, it will live accordingly for that fixed time in that state (*gati*). In *Moksha Marg Prakaashak* it is said: The states of heaven, humans, animals, plants and other one-sensed beings are auspicious whereas hell is inauspicious. Only living beings with five senses in the auspicious states can listen to the preaching of God. Hellish beings do not have the merit to do so.

Karma is always bound to non-liberated Souls. Specifically, if we talk of humans, each ignorant human being gets the result of both auspicious and inauspicious karma. The four obstructive (*ghati*) karma (like knowledge-obstructing karma, etc.), result in inauspicious karma (*paap*). To obtain the human form is the result of auspicious karma (*punya*). Auspicious and inauspicious feelings are not the eternal nature of the Soul. Knowledge is the eternal nature of the Soul and by unperturbed meditation on this one can stop the cycle of death and rebirth.

**The Soul binds *aayu karma* according to the feelings at that particular time.** Many times it is said that if potatoes and onions are eaten once, you will go to hell and if you do worship God once, you will go to heaven. However, there is no doctrine like that. Many Souls may have had many inauspicious feelings before their *aayu karma*-bonding, but during the time of their *aayu karma*-bonding they may have changed and stopped their inauspicious feelings and joined the path of religion. Then they may not go to hell. And vice versa. Hence during the time of bonding of *aayu karma*, the feelings of auspicious or inauspicious feelings cause the *aayu karma* to bind accordingly. The Soul does not know the exact time of bonding of *aayu karma*. Only omniscient God knows this time for ignorant Souls. Omniscient God himself binds no new *aayu karma* since this is his last birth. However, ignorant Souls bind *aayu karma* at any moment in life after 2/3 part of his life is over. They don't know how long they will live. **Therefore, every Soul must be alert at each and every moment, leave all inauspicious feelings and walk on the path of religion.**

**The disciple says that all Souls always have karma bound to them. Therefore, there is no existence of liberation.**

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## The Answer of the Sadguru (Stanzas 89-91)

### Stanza 89

જેમ શુભાશુભ કર્મપદ, જાણ્યાં સફળ પ્રમાણ;  
તેમ નિવૃત્તિ સફળતા માટે મોક્ષ સુજાણ.

*Jem shubhaashubb karma pad, jaanya safal pramaan;  
Tem nivrutti safalataa, maate moksha sujaan.*

*Nivrutti* = Stoppage of bondage

---

**In the previous stanzas it was understood that the Soul is the doer and sufferer of auspicious and inauspicious karma. The sadguru now shows the way to release karma.**

Whatever has to be renounced or attained should be understood properly. Hence it is important to know moksha and to understand it perfectly. The impure Soul roams from one place to another in cycles of birth and death, whereas the liberated Soul remains steady in moksha forever.

The ignorant Soul believes that freedom is the ability to move freely and go anywhere and to be forced to remain in one space is bondage. For example, if a person is told that you have to sit without moving or speaking in this place for one hour, he will think that he is trapped and bound. Such ignorant people would find liberated God (*Siddha Bhagwaan*) in a extreme bondage, since after attaining liberation, he is permanently steady in one position. **The ignorant Soul falsely believes that his bondage is freedom and God's freedom is bondage. Hence he does not want to leave his present state.**

This can also be understood by a story. There was an announcement at a railway station that the local train would be coming on Platform No. 1. When this announcement was heard, all people standing on Platform No. 1 came on the tracks, because they thought that the train was coming on the platform. The train came and killed all these people on the tracks. The police came to investigate and found one person on Platform No. 1. They inquired as to how he survived and everyone else got killed. So he said that he was

waiting for the train to come on the platform and kill him, because he wanted to commit suicide. Hence, without understanding the true meaning of the words “platform” and “tracks”, people wishing to die will survive and those wishing to live are killed.

**The essence of this story is that one cannot attain one’s goal without understanding the true meaning of words. A sadguru makes one understand the true meaning of the word “moksha”. To truly grasp the meaning of moksha, one should be ready to attain it. Only the Soul on the path to moksha understands it’s meaning and is ready to attain it. He is not only ready, but also making a supreme effort at every moment to attain moksha.**

### Stanza 90

વીત્યો કાળ અનંત તે, કર્મ શુભાશુભ ભાવ;  
તેહ શુભાશુભ છેદતા, ઊપજે મોક્ષ સ્વભાવ.

*Vityo kaal anant te, karma shubhaashubh bhaav;  
Teh shubhaashubh chhedtaa, upaje moksha svabhaav.*

*Chhedataa* = Destroy

*Svabhaav* = Nature

**Auspicious (*shubha bhaav*) and inauspicious feelings (*ashubha bhaav*) are the path to the Soul’s cycles of birth and death. The Soul attains self-realization by renouncing auspicious and inauspicious feelings. Self-realization (*shuddha bhaav*) is the path to liberation.**

<i>Bhaav</i>	Also known as	Definition	Results in
<i>Ashubha bhaav</i>	<i>Paap</i>	Inauspicious thought activity	Birth as animal/hellish beings
<i>Shubha bhaav</i>	<i>Punya</i>	Auspicious thought activity	Birth as human/heavenly beings
<i>Shuddha bhaav</i>	<i>Dharma</i>	Pure passionless conduct of self absorption	End of cycles of birth and death (Liberation)

Shri Kanjswami said: If the Soul does not have inauspicious state due to the fruition of inauspicious feelings, there would be no existence of hell, etc. If the Soul does not have auspicious state due to the fruition of auspicious feelings, there would be no existence of heaven, etc. Similarly, if the Soul does not attain moksha, due to self-realization, there would be no existence of the state of liberation.

Jainism teaches that killing or not killing other living beings is not the path to moksha. The path to liberation is to release karmic particles bound to the Soul by meditating on the Soul. The Soul has not been in unperturbed meditation engrossed in its own Self even for one moment since infinite time. **This is due to the weakness in the Soul's effort.**

Jainism says that both auspicious and inauspicious feelings are impure (*ashuddha*), since both are the cause of bondage. For example, the used outfits of film stars or famous cricketers are sold in auctions and bought by people with pride. However, the same person feels ashamed to buy used clothes of ordinary people. Both the types of clothes are used, old and "impure". In the same way, an impure Soul has inauspicious feelings (*paap*) and auspicious feelings (*punya*) and both are not the path to moksha. ***Paap* is a lower form of purity of the Soul whereas *punya* is a higher form of the same. *Shuddha bhaav* is the supreme purity of feelings of the Soul and the fruit of this is liberation from bondage.**

All Souls have been in heaven twice the amount of time as they have been in hell. Hence, auspicious feelings have been twice that of inauspicious feelings. The importance is of *shuddha bhaav* i.e. pure passionless conduct with neither auspicious nor inauspicious feelings.

One cannot attain self-realization by just reading scriptures and listening to preaching. It requires tremendous effort. A person devotes his body, mind and wealth to acquire material objects, but "counts" the time he spends for religion (self-study, worship, penance, vows and other religious activities). Pujya Kanjswami used to say: "Whatever you have done is for your own benefit and there is no need to count or show it off." **So, whenever one thinks of religion, one must think that whatever he is doing is for attaining liberation.**

**The Soul's innate nature is always without any *shubhaashubb bhaav*.** Fasting is related to the body and is at the lowest rank and is not permanent. Meditation is at highest rank in the 12 types of penances by which the Soul can attain omniscience and liberation. One cannot attain omniscience by fasting for 48 hours, but one can do so by less than 48 minutes of unperturbed meditation.

**The state of liberation will remain eternally with the Soul and hence any Soul desiring moksha should try to free itself from *shubhaashubb bhaav* and engross in *shuddha bhaav*.**

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### Stanza 91

देहादिक संयोगो, आत्यंतिक वियोग;  
सिद्ध मोक्ष शाश्वतपदे, निज अनंत सुख भोग.

*Deh-aadik sanyog no, aatyantik viyog;*  
*Siddha moksha shaashvat-pade, nij anant sukh-bhog.*

*Aatyantik* = Permanent  
*Viyog* = Separation

*Shaashwat pada* = Eternal state

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**This stanza clarifies the definition of liberated Souls (*Siddha Bhagwaans*) from both outer and inner viewpoints:**

- He has no body and is free from all *karmic bondage*.
- He is steady, in splendour, at the top part of the Universe (*Lokaakasha*).
- In spite of the presence of all the six substances, he is unaffected by any circumstances and has attained infinite happiness due to his own Soul.

Differentiation of favorable and unfavorable circumstances is applied only to non-liberated Souls. All *Siddha Bhagwaans* are at an equal level since they have released all karma from their Soul.

Monks (*munis*) cannot attain moksha directly, but have to become *Arihants* (omniscient) first. *Siddhakshetras* are the religious sites from where moksha was attained by omniscient Souls. We read inscriptions on stones saying that so many crores of monks attained liberation from this religious site. We should understand that the meaning of monks is actually *Arihants*. These religious sites are important because just straight above them the liberated *Siddha Bhagwaans* are still present. For example, *Neminath Bhagwaan* is present straight above *Girnar* Mountain. The Soul, on liberation, goes upwards vertically and not horizontally or at an angle, and passes seven *raajus* (unit of measurement of space) and finally remains steady forever.

Happiness is the nature of the Soul and therefore a sadguru will never tell anyone to forgo happiness. One can enjoy happiness in one's own Soul and stop finding happiness in outer things. Hence, Shrimad Rajchandra has said that if one has not got any expectations from outer objects, then tranquil happiness will spring from one's own inner nature.

**Moksha is called the “eternal state” because once it is attained, it can never be lost and one will never come back to the cycles of birth and death. Independent knowledge brings independent happiness. *Siddha Bhagwaan* has infinite bliss because this happiness has been attained by completely destroying infinite unhappiness of the Soul.**

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## 6. The Soul's Path to Liberation Exists

### The Doubt of the Disciple (Stanzas 92-96)

#### Stanza 92

હોય કદાપિ મોક્ષપદ, નહિ અવિરોધ ઉપાય;  
કર્મો કાળ અનંત, શાથી છેદાં જાય ?

*Hoy kadaapi moksh-pad, nahi avirodh upaay;  
Karmo kaal anant naa, shaa thi chhedyaa jaay?*

*Avirodh* = Without contradiction

---

The disciple, who didn't initially believe in moksha, now does so because of the sadguru's explanation and by using his own intelligence. **However, he now doubts the existence of a path to moksha. He wants an explanation of how to destroy the karma bound since infinite time and how to find an unopposed infallible path to moksha.**

In reality, past karma can be destroyed by either their fruition naturally or by their being released due to effort of the Soul. **The Soul gets favorable or unfavorable circumstances due to fruition of respective karma. However, moksha or path to moksha cannot be attained by fruition of karma, but only by the complete destruction or release of all karma.**

**Since infinite time, the Soul has not been in a state without bondage of karma.** The Soul has been separated from the physical human or animal (*audarika*) body or the fluid celestial or hellish (*vaikriyika*) body many times, but has never been separated from the *karmaan* (karmic matter) body. Even in the time between two lives, the Soul has *karmaan* and *tejas* (brightness-giving) body.

The disciple has accepted that the Soul is eternal and it is bound with karma since infinite time. But he does not know about the infinite power of the Soul and that is why he doubts that there is a path to moksha. The disciple inquires whether it will take the same endless time to destroy karma as it has taken to

bind karma. The time to destroy a house is much less than that taken to build it. In the same way, it takes a much shorter time for karma to be destroyed than that taken for karma to be bound to the Soul. The disciple does not know or believe this.

**Since eternity, the Soul has the inherent capacity to destroy *karmic* bondage. One has to concentrate on the Soul to destroy karma and not on karma itself. It is important to destroy the bonded karma to attain eternal happiness. The disciple is eager to know how to be free from this bondage.**

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### Stanza 93

અથવા મત દર્શન ઘણાં, કહે ઉપાય અનેક;  
તેમાં મત સાચો કયો, બને ન એક વિવેક.

*Athava mat darshan ghanaa, kabe upaay anek;*  
*Temaa mat saacho kayo, bane na aeh vivek.*

*Mat* = Opinion/sect/faith

*Vivek* = Discrimination

*Darshan* = System of philosophy

---

**There are innumerable opinions and philosophies in the world. They all describe the path to moksha in many diverse ways. So the disciple is confused as to which is the correct philosophy to follow. Most people follow the faith into which they were born and believe it to be the true path. However, by just saying that Jainism is the ultimate true religion does not prove that it is so.**

In the present age, there are countless sects, faiths and philosophies, each with many subdivisions. There is a lot of diversity in the teachings of different faiths, which further confuses the disciple. He is not ready to accept a philosophy without understanding it. He is eager to find the right path and this is commendable.

**The cause of not knowing the truth is the fruition of knowledge-obstructing (*jnanaavaraniya*) karma whereas the reason for not desiring**

**to know the truth is the fruition of deluding (*mohaniya*) karma. The cycles of birth and death in the world are due to this delusion.**

A deranged person who does not admit his illness or a normal person behaving like a crazy person cannot be cured. In the same way, an ignorant person who does not admit his ignorance or a person who believes he knows everything from the scriptures and is involved in outer objects will never become knowledgeable.

The disciple now believes that all philosophies are not true. Both impure and pure feelings cannot be the cause of following a particular religion. But one should not be upset if he cannot decide which religion is true. He should strive to keep searching and will one day he will definitely find the true path.

**A person who is stationary will find even one meter far away, whereas a person who is moving will find thousands of meters a close distance. In the same way, a Soul who has not started moving in search of the truth will find it very far. However, a Soul who has put in effort will always find the truth because he has started off on the path.**

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### Stanza 94

કઈ જાતિમાં મોક્ષ છે, કયા વેષમાં મોક્ષ;  
એનો નિશ્ચય ન બને, ઘણાં ભેદ એ દોષ.

*Kai jaati maa moksh chhe, kayaa vesh maa moksha;  
Aeno nishchay naa bane, ghanaa bhed ae dosh.*

*Jaati* = Caste/Division of society indicating family, class or birth

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**The disciple is questioning about the caste and clothes required to attain moksha. Until he can decide for himself, many doubts arise in his mind and he wants to know the answers.**

In the present, many people feign the state of monks but do not leave their caste or clothes. After initiation (*diksha*) and believing oneself to be a Jain does not constitute a true monk. A true monk does not consider himself a Jain or a human being or monk. He considers himself as an eternal pure Soul.

When *Atma-Siddhi Shaastra* was written, many *Gurus* and specifically clothed *sadhus* must have been revered. This is the cause of doubt in the disciples' mind. Many people believe that wearing white or safron clothes is the path to liberation. In the present age, the prejudice of caste system is reducing and a time will come when caste will have no importance and no *sadhus* will wear clothes. However, this does not indicate that all such Souls have found the path to moksha.

A person cannot change the caste he is born into, but desires to have the best clothes. He wants to wear good dresses every day and compare himself to others on this basis. Wearing white clothes does not guarantee moksha or else all ministers would have reached there! Having no clothes does not mean that the Soul has attained liberation or else all animals and birds would have attained moksha! Hence, the question of caste and clothes arises in this stanza, the answer to which will be given later by the sadguru.

**The inner purity of the Soul is more important than any outer appearances, though it is compulsory to renounce clothing, etc. to attain moksha.**

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### Stanza 95

તેથી એમ જણાય છે, મળે ન મોક્ષ-ઉપાય;  
જીવાદિ જાણ્યા તણો, શો ઉપકાર જ થાય ?

*Tethi aem janaay chhe, male na moksha-upaay;*  
*Jiv-aadi jaanyaa tano, sho upakaar ja thaay?*

*Jiv-aadi* = Soul, etc.

*Upakaar* = Benefit

---

The disciple says that there is no importance of moksha if there is no path to liberation (*moksha maarg*). If the path to liberation is not attained even after knowing the existence of six substances (*dravya*), seven fundamental principles (*tattva*), etc., then the knowledge gained from religious books is not beneficial.

The disciple cannot attain his goal if the path to reach that goal is not known. Hence, it is compulsory for the seeker to know the goal as well as the path instrumental in leading to that goal.

In the 48<sup>th</sup> stanza, the disciple doubts about the Soul: “Hence, the Soul does not exist and therefore the path to attain moksha is not beneficial. If the first *pada* is not established, what is the purpose of the last *pada*?”

In this stanza the doubt about *moksha maarg* makes the disciple feel that there is no benefit in knowing the first five *pada* since the sixth *pada* has not been proved. **Hence, the liberation of the Soul is not possible without a firm belief in all three important *pada* – the seeker of the Soul (*saadhak*), the goal of moksha (*saadhya*) and the means of liberation (*saadhan*).**

The solution is hidden in the disciple’s doubt itself. The knowledge of the seven *tattva* is right knowledge. The path to liberation is unity of the three jewels: right belief, right knowledge and right conduct (*samyak darshan, samyak jnana, samyak charitra*). When we implement the preaching of the sadguru in our lives and attain self-realization, then we are indebted to the sadguru. The word “*upakaar*” has been used throughout this book. In our routine life, we should not use this word for all people who help us in worldly things. **The real and endless debt is to God-religious scriptures-monks (*Dev-Shaastra-Guru*) who have shown us the path to liberation.**

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## Stanza 96

पांचे उत्तरथी थयुं, समाधान सर्वांग;  
समजुं मोक्षउपाय तो, उदय उदय सदभाग्य.

*Paanche uttar thi thayu, samaadhaan sarvaang;  
Samaju moksha-upaay to, uday uday sad-bhaagya.*

*Sarvaang* = Completely

---

**The disciple has understood the first five *pada* and is now very eager to understand the sixth *pada*. The importance of a sadguru and the explanation given by him cannot be put into words.**

In these present times, it is difficult to find an honest disciple who correctly puts forward all his doubts to his sadguru. There are many disciples who try to find the answers to most of their doubts themselves. One can predict the capability of Shrimad Rajchandra’s disciple from this stanza because he asks all his doubts to the sadguru.

There are many people who read scriptures and listen to sadgurus' preaching and declare that they are knowledgeable. There are many people who try to teach others, without understanding themselves, and hence put others in a difficult situation. **Actually, it is more beneficial to understand our own Soul rather than to try and teach others.**

**Shri Kanjswami used to say that the inherent nature of the Soul is to understand and not to teach.**

<b>Understanding Ourselves about the Nature of the Soul</b>	<b>Teaching Others about the Nature of the Soul</b>
Is religion	Is an auspicious deed
Results in moksha	Results in heaven
Is independent of others	Is dependant on disciples

It is written in the first stanza of *Atma-Siddhi Shaastra*: “The Soul has been enduring untold sorrow since eternal time because it has not understood its own Self”. It is not written that the untold sorrow is because he has not taught others. **That is why we must give more importance to understand our own Soul rather than to teach others. The sadguru already understands his own Soul before teaching his disciples.**

The disciple believes that understanding the path to moksha is auspicious. Ignorant people believe that obtaining wealth is auspicious. There are many children who are born in rich families, but who may have less intelligence. However, there are very few people who are born with the intelligence to understand the path to moksha.

Inner thoughts cannot get purified without reducing outer entertainment. **By using the word “*uday*” twice in this stanza, the disciple shows his eagerness to understand the path to moksha. He is not satisfied till he understands the truth.**

**It is more important to stop fruition of all karma than it is to attain fruition of auspicious karma.**

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## The Answer of the Sadguru (Stanzas 97-118)

### Stanza 97

પાંચે ઉત્તરની થઈ, આત્મા વિષે પ્રતીત;  
થાશે મોક્ષ ઉપાયની, સહજ પ્રતીત એ રીત.

*Paanche uttar ni thayi, atmaa vishe pratit;*  
*Thaashe mokshopaay ni, sahaj pratit ae rit.*

*Pratit* = Belief

---

The intelligent disciple now believes the first five *pada*. The sadguru now trusts the disciple and says that the sixth *pada* will also be easily understood because his eagerness makes his will power strong. All six *pada* are related to the Soul. In this present time, it is very difficult to find a true sadguru or disciple.

The path to liberation is a partial pure state of the Soul and right belief (*samyagdarshan*) is the complete pure modification of the belief attribute of the Soul. ***Samyagdarshan can be attained by believing in all substances and their attributes and modifications.*** It is therefore important for the disciple to believe the sixth *pada* completely. The disciple need not give his own opinion when the sadguru explains this to him.

**The path to moksha is a unity of right belief, right knowledge and right conduct.** The ignorant person makes many mistakes in understanding the path to moksha and that is why it is explained in detail.

A customer who owed six million rupees to a businessman paid him five million. When the businessman asked him when he would repay the remaining one million, he said that he should trust him since he had already paid him five million. **In the same way, the sadguru trusts that the disciple will believe in the sixth *pada* because he already believes the first five *pada*. The disciple should also have full faith in the sadguru who has blessed him.**

**Any Soul who has started making the effort to find his Soul, will always find it and his efforts will never be useless.**

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### Stanza 98

કર્મભાવ અજ્ઞાન છે, મોક્ષભાવ નિજવાસ;  
અંધકાર અજ્ઞાન સમ, નાશે જ્ઞાન પ્રકાશ.

*Karma-bhaav ajnana chhe, moksha-bhaav nij-vaas;  
Andhakaar ajnana sam, naashe jnana prakaash.*

*Karma-bhaav* = Impure thoughts

---

**Karma is bound due to ignorance of the Soul. Moksha is possible by unperturbed meditation on the Soul. They both have been compared to darkness and light.**

**Impure thoughts are called knowledge-less and are separate from the eternal knowledgeable pure Soul.** In Stanza 82, impure thoughts were called living because they are impure modifications of the Soul. Here they are called non-living because they do not have knowledge. This is due to multiple viewpoints.

Impure and pure thoughts are modifications of the Soul. Impure thoughts arise due to fruition of past karma and are momentary and are therefore separate from the eternal pure nature of the Soul. **Impure thoughts, the cause of bondage, cannot be the inherent and eternal nature of the Soul.**

Ignorance is compared to darkness and knowledge is compared to light. But this is difficult to explain verbally. In the present times, light or darkness is given very little importance compared to wealth. All ignorant people only see wealth and therefore, knowledge is sometimes compared to the Goddess of Wealth, Laxmidevi.

*Dhanteras* (wealth day) is celebrated before Diwali. Actually, *Dhanteras* was originally known as *Dhyaanteras* (meditation day). This day was the last day of Mahavira Bhagwaan's preaching before he attained moksha on Diwali



day. In those days, meditation was given more importance than wealth and therefore it was known as *Dhyaanteras*. In these present times, people buy silver and gold on this day as good luck for more wealth in the future. **In reality, compared to knowledge and meditation, nothing else can be helpful for happiness of the Soul. Knowledge is the real wealth and power of the Soul and happiness is the fruition of knowledge.**

Destruction of darkness and creation of light happen at the same moment. Similarly, destruction of ignorance and creation of knowledge happen at the same moment. However, creation of light is not because of destruction of darkness and vice versa. Similarly, creation of knowledge is not because of destruction of ignorance and destruction of ignorance is not because of creation of knowledge. Both are separate and independent modifications at one moment.

**Self-realization cannot be attained by meditating on the destruction of ignorance or the creation of knowledge, since both are momentary. Self-realization can only be attained by meditating on the eternal pure Soul itself. Then ignorance will automatically be destroyed and knowledge will be created.**

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### Stanza 99

જે જે કારણ બંધના, તેહ બંધનો પંથ;  
તે કારણ છેદક દશા, મોક્ષપંથ ભવ-અંત.

*Je je kaaran bandh naa, teh bandh no panth;  
Te kaaran chhedak dashaa, moksha panth bhav ant.*

*Panth* = Path

*Chhedak* = Destroyer

---

**The Soul itself is responsible for bondage and liberation of karma. Impure feelings are the cause of bondage and pure feelings are the cause of liberation of the Soul.**

<b>Impure feelings of the Soul</b>	<b>Have no beginning but have an end</b>	<i>Anaadi-saant</i>
<b>Pure feelings of the Soul</b>	<b>Have beginning but no end</b>	<i>Saadi-anant</i>
<b>The Soul Itself</b>	<b>Has no beginning and no end</b>	<i>Anaadi-anant</i>

This stanza highlights the first two points. Bondage and the path to bondage, liberation and the path to liberation are all modification of the Soul. The cause of bondage is **not** mind, speech or action. The cause of bondage is passions. In *Moksha Maarg Prakaashak* it is written: “Those who do not want to get bonded, should not indulge in passions.”

There are 25 types of passions. The two qualities of passions are love (13 types) and hate (12 types). Love can be auspicious (e.g. reading religious scriptures) and inauspicious (e.g. reading other books). **Hate is always inauspicious. Any good work done with hatred is inauspicious** (e.g. to eat non-vegetarian food is inauspicious, to hate a person eating non-vegetarian food is also inauspicious). **Understanding the cause of bondage makes it easy to understand the cause of liberation.**

**The first sign of omniscience is the absence of passions. Passions are the cause of bondage. When the Soul is partly free from bondage, it is on the path to moksha. The Soul, which is completely free from passions, will also be completely free from bondage, and will attain moksha.**

The path to moksha is natural, but it needs tremendous effort. The Soul that is aware and alert is on the path to moksha. **Attaining the path to moksha brings the cycles of birth and death to an end. The Soul should be tired of the cycles of birth and death and therefore strive to attain moksha.**

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## Stanza 100

રાગ દ્વેષ અજ્ઞાન એ, મુખ્ય કર્મની ગ્રંથ;  
થાય નિવૃત્તિ જેહથી, તે જ મોક્ષનો પંથ.

*Raag dvesh ajnana ae, mukhya karma ni granth;*  
*Thaay nivrutti jeh thi, te ja moksha no panth.*

*Granth* = Cause

*Nivrutti* = Freedom

**Love, hate and ignorance are the cause of bondage of karma and the cycles of birth and death.** Love and hate are the impure modifications of the conduct attribute of the Soul. Ignorance is the impure modification of the knowledge attribute of the Soul.

### There are 3 types of ignorant substances:

1. Substances (except the Soul) with no knowledge. E.g. non-living matter.
2. Substance (Soul) without self-realization and without omniscient knowledge.
3. Substance (Soul) with self-realization but without omniscient knowledge.

**Asadguru** has not yet attained omniscient knowledge but he has understanding of the whole world (3<sup>rd</sup> type). He is always releasing karma (while meditating and during other times) because **he always believes that he is the Soul and not the body.** He is on the path to liberation.

The 2<sup>nd</sup> type of ignorance is the cause of bondage of karma and is explained in this stanza. Freedom from love, hate and ignorance is the path to moksha.

The purer the state of the Soul, the greater is the release of karma. The more impure the state of the Soul, the more is the bondage of karma. The ignorant person believes he is the body, and therefore binds karma even during auspicious thought activities. The self-realized Soul believes he is the Soul, and therefore does not bind karma even during inauspicious thought activities. **Belief is more important than thought activities.**

**Right belief is the basis of religion. Knowledge and conduct with right belief are called right knowledge and right conduct. All three are always**

together and are the path to moksha. Right belief, right knowledge and right conduct are the three jewels of the Soul.

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### Stanza 101

आत्मा सत् चैतन्यमय, सर्वाभास रहित;  
जेथी केवळ पांमिणे, मोक्षपंथ ते रीत.

*Atma sat chaitanyamay, sarvaabhaas rahit;*  
*Jethi keval paamiye, moksha-panth te rit.*

*Sat* = Exists

*Sarvaabhaas* = Ignorance of all types

*Chaitanyamay* = Knowledgeable

---

**Moksha or even the path to moksha cannot be attained without understanding the true nature of the Soul. Hence, this stanza describes the true nature of the Soul by two main attributes:**

- **The Soul exists eternally (Common attribute)**
- **The knowledge attribute (Special attribute) of the Soul also exists eternally.**

Shri Kanjiswami used to write for everyone: *“Aum sabaj chidanand”* (The Soul exists and is full of knowledge and happiness). Each substance has common and special attributes. Existence is the most important common attribute of all substances and knowledge and happiness are the most important special attributes of the Soul. **There are many other attributes of the Soul, which are also important and necessary for self-realization.**

Right belief is defined in *Tattvaarth Sutra*: *“Tattvaarth Shraddhanam Samyagdarshanam”* (Right belief means understanding and believing all seven fundamental principles (*tattva*) with their meanings). Belief of fundamental principles means that the Soul is full of knowledge, happiness, etc. Belief of their meanings is: “I am the Soul”. Belief of both these is: “I am the Soul full of knowledge, happiness, etc.”. When the Soul realizes this, it is called self-realization.

Many objects are reflected in a mirror, but the mirror or the owner of the mirror does not become the owner of these objects. In the same way, objects

are “known” in knowledge of the Soul, but knowledge or its owner, the Soul, does not become the owner of the objects.

**The enlightened Soul knows outer objects as objects only and always tries to meditate on his own Soul to attain his ultimate goal of liberation.**

### Stanza 102

કર્મ અનંત પ્રકારના, તેમાં મુખ્યે આઠ;  
તેમાં મુખ્યે મોહનીય, હણાય તે કહું પાઠ.

*Karma anant prakaar naa, temaa mukhye aath;  
Tema mukhye mohaniya, hanaay te kahu paath.*

*Mohaniya* = Faith-deluding and conduct-deluding karma

There are 3 types of karma:

<i>Bhaav karma</i>	<i>Dravya karma</i>	<i>Nokarma</i>
Feelings of attachment, love and hate arising in the Soul due to the fruition of <i>Mohaniya karma</i>	Karmic matter which binds to the Soul due to <i>Bhaav karma</i>	Physical object obtained due to the fruition of <i>aghaati dravya karma</i>
Wrong belief, anger, pride, deceit, greed, etc.	<ul style="list-style-type: none"> <li>▪ Destructive (<i>Ghaati</i>) karma               <ol style="list-style-type: none"> <li>1. Knowledge-obstructing</li> <li>2. Perception-obstructing</li> <li>3. Faith and conduct-deluding</li> <li>4. Energy-obstructing</li> </ol> </li> <li>▪ Non-destructive (<i>Aghaati</i>)               <ol style="list-style-type: none"> <li>1. Feeling-producing</li> <li>2. Life-span determining</li> <li>3. Physique determining</li> <li>4. Status determining</li> </ol> </li> </ul>	Body and other living (family, friends, etc.) and non-living objects related to the body
Colorless	Colorful	Colorful and colorless

This stanza stresses on *dravya karma*. There are an infinite number of *dravya karma* of 8 qualitative types (listed above), which can be known directly only by omniscient knowledge. An ignorant person can only understand *dravya karma* from a basic viewpoint. Karmic matter occupies each and every point in space (*Lokaakaash*). Depending on the reason of their bondage, they get classified as one of the 8 types.

**From a theoretical viewpoint, karma are not responsible for the Soul's cycles of birth and death. In fact, it is the weakness of the effort of the Soul, which was the cause of bondage of karma.**

Only *mohaniya karma* (faith-deluding and conduct-deluding karma) is responsible for bondage of new karmic matter to the Soul. Fruition of the other 7 karma are not responsible for bondage of new karmic matter to the Soul. **That is why *darshan mohaniya karma* is the most destructive of all the karma and must be destroyed to attain path to moksha (self-realization). Destruction of all karma is necessary to attain moksha. Shrimad Rajchandra promises to teach the disciple how to destroy *mohaniya karma* in the coming stanzas.**

### Stanza 103

કર્મ મોહનીય ભેદ બે, દર્શન ચારિત્ર નામ;  
હણે બોધ વીતરાગતા, અચૂક ઉપાય આમ.

*Karma mohaniya bhed be, darshan chaaritra naam;  
Hane bodh vitaraagtaa, achuk upaay aam.*

*Hane* = Destroyer There are two types of *mohaniya* (deluding) *karma*:

#### 1. Faith-deluding (*darshana mohaniya*) karma obstruct belief attribute.

- This is released in one moment
- Wrong belief is due to the fruition of this karma
- This is destroyed by *bodha* (freedom from attachment)

2. Conduct-deluding (*chaaritra mohaniya*) karma obstruct conduct attribute.

- This is released one by one over a period of time
- Feelings of love and hate are due to the fruition of this karma
- This is destroyed by *vitragataa* (freedom from love and hate)

*Mohaniya karma* is the instrumental cause of obstruction in attaining the path to moksha.

All the 8 types of karma are the instrumental cause of obstruction in attaining moksha.

There are 14 levels to attain moksha and are called *gunasthana*. The first twelve *gunasthana* are related to *mohaniya karma*. The first *gunasthana*'s priority is *darshana mohaniya karma* and is known as *mithyaatva gunasthana*. The twelfth *gunasthana*'s priority is *chaaritra mohaniya karma* and is known as *kshinmoha gunasthana*.

Hence, the feelings of attachment, love and hate (*mohaniya karma*) and not incomplete knowledge (*jnanaavaraniya karma*) is the cause of the cycles of birth and death. For example, a monk, in spite of knowing numerous scriptures, is still ignorant because he has still not attained self-realization. A sparrow, without being able to speak or explain the names of seven fundamental principles, is still able to attain self-realization and enlightenment. The knowledge and understanding of the Self is more important than knowledge of scriptures.

**Right belief is the basis of religion. Right conduct is the ultimate goal of religion.**

**The sadguru is on the path to moksha and stresses on *bodha* and *veetraagta* to attain self-realization from his experience.**

**This book, *Atma-Siddhi Shaastra*, proves the pure nature of the Soul and also describes various types of karma and their nature.**

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## Stanza 104

કર્મબંધ ક્રોધાદિથી, હણે ક્ષમાદિક તેહ;  
પ્રત્યક્ષ અનુભવ સર્વને, એમાં શો સંદેહ?

*Karma bandh krodhaadi thi, hane kshamaadik teh;  
Pratyaksh anubhav sarva ne, aemaa sho sandeh?*

*Krodhaadi* = Anger, etc.

*Kshamaadik* = Forgiveness, etc.

**Impure feelings of passion (anger, pride, deceit and greed) are the cause of karmic bondage and are the enemies of the Soul. Forgiveness, humbleness, sincerity and purity are the pure modifications of the conduct attribute and are the opposite of anger, pride, deceit and greed.**

**These feelings can be destroyed by right belief and right knowledge and at the same moment right conduct is achieved. The “etc.” refers to all the sixteen types of major passions and nine types of minor passions, which prevent happiness.**

Just like fire cannot be quenched by fire, but only by water, anger cannot be destroyed by anger, but only by forgiveness. This stanza shows the importance of forgiveness, etc. and how to achieve this. Only a Soul who has attained self-realization can have these pure feelings. All these pure modifications arise at the same time.

**In daily life, a Soul with lesser passions can be seen to overcome difficult circumstances more easily and with less anxiety and sorrow. With the absence of passions, a Soul can be completely free from sorrow.**

An ignorant person feels hesitant to ask for forgiveness from their enemies. An enlightened person believes that it is the nature of the Soul to ask for forgiveness and does not hesitate to do so. A person who is eager to attain self-realization also wants to attain the pure qualities of forgiveness, etc.

**“Forgiveness is the ornament of the strong person”. This popular proverb also includes humbleness, sincerity and purity. By attaining these, a Soul can achieve Moksha. This has been conclusively proved by infinite liberated Souls.**



## Stanza 105

છોડી મત દર્શન તણો, આગ્રહ તેમ વિકલ્પ;  
કહ્યો માર્ગ આ સાધશે, જન્મ તેહના અલ્પ.

*Chhodi mat darshan tano, aagrah tem vikalp;  
Kahyo maarg aa saadhashe, janm tehna alp.*

*Saadhashe* = Understands in depth

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**A Soul, without any fixed philosophy or individual wrong belief, but who will follow the path to moksha described by an omniscient God, will attain liberation shortly.**

Jainism does not distinguish between persons from different philosophies and communities. It is a universal religion with a broad vision. A true Jain is mentally and physically free from all kinds of attachment. Jainism teaches one not to have any fixed ideas and to consider everyone equally. **A person of any community or religion should think of himself only as a Soul. Only then can he attain self-realization. After attaining self-realization, he sees every living being as a Soul, which is separate from his body.**

It is said in *Pahud Doha*:

છહદંસણગંથિ બહુલ અવરુપ્પરુ ગજ્જંતિ ।  
જં કારણુ તં ઇવ્વ્કુ પર વિવવેલા જાણંતિ ॥૨૭॥

“The six major philosophies of India clash with each other, but the cause of moksha is completely different from all these philosophies. This is known by very exceptional persons only.”

**One cannot attain self-realization without listening to and understanding the preaching of God or a sadguru with great devotion and following their preaching in daily life. A sadguru will guide his disciple using multiple viewpoints and solve his doubts.**

**One has to concentrate on the Self and understand the Soul to attain self-**

**realization.** Shri Kanjswami also used to stress on understanding more than just listening.

A person who has attained self-realization is like a liberated Soul, even though he is still living on this earth. He himself believes that he is completed liberated. **A Soul, after renouncing any fixed philosophy or individual wrong belief, and who will follow the path to moksha described by an omniscient God, will attain liberation shortly.**

**A Soul who has not still attained self-realization, but has tried to put in immense effort to attain self-realization, will do so in the near future either in this life or the next few lives. Strength and growth come only through continuous effort.**

### Stanza 106

षट्पदना षट् प्रश्न ते, पूछया करी विचार;  
ते पदनी सर्वांगता, मोक्षमार्ग निर्धार.

*Shatapad naa shat-prashn te, puchhyaa kari vichaar;*  
*Te pad ni sarvaangataa, moksha-maarg nirdhaar.*

*Shatapad = Six pada*

*Sarvaangataa = From all viewpoints*

The six *pada* are the basis of *Atma-Siddhi Shashtra*. They are the instant natural answers, which a sadguru gives to the intelligent and well-thought-of questions of a disciple. A disciple who has asked questions will have read the scripture first.

**There are five types of study (*swaadhyay*) in the correct order:**

1. Reading
2. Questioning
3. Reiteration (keep repeating)
4. Contemplation (deep thinking)
5. Teaching

**In this era such disciples and sadgurus are difficult to find.** These answers are the cream of all Jain philosophies. The main intention of all the six *pada* is for the Soul to attain the path to moksha. After understanding and believing the six *pada*, a Soul attains the path to moksha. It is said in *Samaysaar*, “**A person who realizes his own Soul will have heard all the preaching of omniscient Gods because the center point of all preachings of God is the Soul.**” A person who has not realized his own Soul has not believed any word of God’s preaching.

The six *pada* include six main Indian philosophies and also include the six types of substances (*dravya*). The universe is a collection of six substances and hence, a person who has understood these six *pada*, has understood the whole universe.

**Self-realization can also be attained without reading *Atma-Siddhi Shaastra*. Each word of any sadguru is so powerful, that if one follows them correctly, he will definitely attain the path to moksha. Self-realization and preaching of all sadgurus is the same, and therefore, one should not differentiate between sadgurus and their preaching.**

**In *Atma-Siddhi Shaastra*, the six *pada* cover the nine fundamental principles of Jainism:**

- The first *pada* stresses on the *Jiva’s* (Soul’s) existence.
- The second *pada* stresses on the *Jiva’s* (Soul’s) eternal existence.
- The third and fourth *pada* stress on *Ajiva* (non-self), *Punya-Paap* (Virtue-vice), *Ashrava* (influx of karma) and *bandha* (bondage of karma).
- The sixth *pada* stresses on *samvar* (stoppage of influx of karma) and *nirjara* (shedding-off karma).
- The fifth *pada* stresses on *moksha* (complete liberation).

## Stanza 107

જાતિ વેષનો ભેદ નહિ, કહ્યો માર્ગ જો હોય;  
સાધે તે મુક્તિ લહે, એમાં ભેદ ન હોય.

*Jaati vesh no bhed nahi, kahyo maarg jo hoy;*  
*Sadhe te mukti lahe, aemaa bhed na koy.*

*Lahe* = Achieve

---

**Moksha and the path to moksha are completely pure and partially pure modifications of the Soul respectively. They are not related to a persons' caste, dress, etc. A self-realized Soul knows and believes that the Soul is separate from outer appearances. One cannot attain self-realization without diverting one's attention from caste, dress, etc. to one's Soul with strong belief.**

Caste, dress, etc. are not the cause of the cycles of birth and death. The cause of this is wrong belief. In fact, a person who distinguishes people on the basis of caste, dress, etc., undergoes cycles of birth and death and suffers sorrows.

A true monk renounces human contact and lives alone in the forest. He feels peaceful and safe in spite of the presence of carnivorous animals. In many pictures one can see a monk meditating in the forest with animals like lions, tigers, deer, etc. next to him, but no other human beings can be seen.

A king called his servant, who took a very long time to come. When the king asked the reason for this, the servant replied that he had only one pair of clothes, which had just been washed and were wet. In spite of the servant refusing, the king gave him two pairs of clothes. The servant then wanted a cupboard to put the clothes. Next he wanted a house to put the cupboard and all facilities in this house. This shows that possessing one object leads to possessing more and more objects. A true monk therefore renounces clothes, caste, etc. **Possession-less stage of a monk is one of the major signs of a true monk.**

An ignorant person believes that only physical outer objects are possessions.

Actually, wrong belief is the first of 24 types of possessions of the Soul. Without leaving wrong belief first, it is not possible to attain self-realization. When outer objects are renounced, a person becomes a true monk.

**Therefore, when a Soul renounces all possessions and thoughts of possessions, he can meditate and concentrate on his Soul and achieve moksha.**

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### Stanza 108

કષાયની ઉપશાંતતા, માત્ર મોક્ષ-અભિલાષ;  
ભવે ખેદ અંતર દયા, તે કહિએ જિજ્ઞાસ.

*Kashaay ni upashaant taa, maatr moksha abhilaash;  
Bhave khed antar daya, te kahiae jignaas.*

*Antar daya* = Compassion to one's own Soul

*Jignaas* = Curious to attain self-realization

---

A true seeker (*atmaarathi*) and a Soul curious to attain self-realization are similar in many ways, but also different. In Stanza 38, the main signs of a true seeker are the weakening of passions and the only desire is to attain moksha. The signs of a Soul who is curious to attain self-realization are also the weakening of the passions like anger, pride, cheating, greed, etc.

**The difference is that a true seeker has compassion for others whereas a Soul curious to attain self-realization has compassion for his own Soul. However, they both believe in both types of compassion.** The true seeker gives priority to saving other lives, whereas a curious Soul gives priority to control his passions. Feeling of saving others is love and feeling of killing others is hatred. Both types of feelings are impure for a Soul who wants to attain self-realization. In Jainism, all the sins (killing, lying, stealing, sex, possessiveness) in this world are due to love. **Real non-violence of an omniscient God is different from this world and is the neutral feeling of no love or hate.**

Acharya Amrutchandradev's "*Purushaarth Siddhyupaay*" it is said: "Feelings of love, hate, etc. in a Soul is violence and no feelings of love, hate, etc. is

non-violence”. God has no feeling of love, hate, etc. and therefore does not have any thoughts of saving or killing others. **In fact, when a Soul diverts his attention from the whole world to his own Soul it is known as self-compassion (*antar daya*).**

Real compassion is not to give food to a needy person, but to feel no ego while doing this. Real compassion and responsibility of a layperson is to first look after one’s own family rather than save lives of birds or animals.

It is not correct to believe that if one loves a particular animal he will become that in his next birth. Hating a hellish being does not stop one from going to Hell. Loving God is not a cause for becoming God. One’s own feelings are more important for a Soul’s future.

An ignorant Soul has compassion with a single viewpoint, whereas an enlightened Soul has compassion with multiple viewpoints. When a butcher kills a cow, an ignorant person feels hate towards the butcher and love towards the cow. An enlightened Soul feels compassion for both the butcher and the cow.

**It is important for a Soul to divert his attention from the whole world to his own Soul.**

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### Stanza 109

ते जिज्ञासु जिवने, थाय सद्गुरुबोध;  
तो पामे समकितने, वर्ते अंतरशोध.

*Te jignaasu jiva ne, thaay sadguru-bodh;*  
*To paame samkit ne, varte antar shodh.*

*Samkit* = Right belief

---

**Only a Soul curious to attain self-realization will understand the preaching of a sadguru.**

**The words “*jignaasu*” and “*sachchidanand*” are made of three components:**

1. *Ji* is for *jiva* (Soul) who is the Seeker and is also known as *Sat*
2. *Gnaa* is for *gnaan* (knowledge) which the Medium and is also known as *Chit*
3. *Su* is for *sukh* (happiness) which is the Goal and is also known as *Anand*

All ignorant Souls have a desire for happiness. This gives rise to a desire to attain objects and circumstances, which they think will give them happiness. The medium to achieve happiness is incorrect and therefore happiness is not achieved. **The correct medium is knowledge.**

The truth cannot be discovered without both answers of a sadguru and curiosity of the disciple. A curious Soul is always eager to know and reach the complete truth. One should not be satisfied with the incomplete truth.

**Self-realization cannot be attained without listening to a sadguru's preaching. However, after listening to a sadguru's preaching, self-realization can be attained in his presence (*adbhigamaj samyagdarshan*) or absence (*naisargik samyagdarshan*).** There are 5 stages (*labdhi*) to achieve self-realization. The third one is to listen to a sadguru's preaching (*deshna labdhi*). This stanza, therefore, stresses on listening to a sadguru's preaching.

If one goes to America after taking advise from someone who has already been there, it makes one's experience free from doubt. **In the same way, following a sadguru's advice makes one's journey towards self-realization free from doubt. Self-realization is not possible without knowledge, but knowledge alone is not self-realization.**

**A self-realized Soul does not believe that outer objects give happiness or sadness. A curious Soul only searches for happiness in his own Soul.**

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## Stanza 110

મતદર્શન આગ્રહ તજી, વર્તે સદ્ગુરુલક્ષ;  
લહે શુદ્ધ સમકિત તે, જેમાં ભેદ ન પક્ષ.

*Mat darshan aagrah taji, varte sadguru laksh;  
Lahē suddh samkit te, jēmaā bhēd na paksh.*

*Aagrah* = Fixation

---

**This stanza describes self-realization and the method of attaining it.**

A plate should be clean before placing food on it. In the same way, a Soul should be clean to achieve self-realization. It is compulsory to purify one's Soul first. **One has to renounce one's own belief, philosophy and fixations and go with an open mind and humility to a sadguru in order to understand the essence of his preaching.** This will help him to reach the path to moksha.

When one asks someone the way to a place, he does not ask or know his caste. The person who guides him on the correct path also does not know the questioners' caste. A sadguru also does not believe that he is of a particular caste or creed and believes that all Souls are alike. The fixation on caste and creed is the cause of unhappiness in this world. **There is no importance or distinction of caste or creed to know the truth and attain self-realization. A Soul who realizes this can steadily attain self-realization.**

**All Souls are equal. When this is believed, he has understood his sadguru completely and the path to moksha becomes clear. He has himself become a sadguru.**

In a court of Law, there are always two sides. When one side withdraws, then the case is closed. If there is no opposition, there is no election. Similarly, there is no clash between knowledgeable and ignorant persons because the knowledgeable person always withdraws. However, between two ignorant persons, the clash is endless.

**One should leave his fixation on his belief and philosophy and be ready to learn from a sadguru. This will take him on the path to moksha.**

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## Stanza 111

વર્તે નિજ સ્વભાવનો, અનુભવ લક્ષ પ્રતીત;  
વૃત્તિ વહે નિજભાવમાં, પરમાર્થે સમકિત.

*Varte nij svabhaav no, anubhav laksh pratit;*  
*Vrutti vabe nij bhaav maa, parmaarthe samkit.*

*Laksh* = Knowledge

*Vabe* = Flow

*Pratit* = Belief

---

**When the object of our knowledge is only one's own Soul and one is engrossed in himself only, it is called self-realization.**

**Self-realization, the path to moksha, is attained in this order:**

1. **Right belief in omniscient God, scriptures and monk.**
2. **Right belief in the seven fundamental principles (*tattva*) of Jainism (Refer Stanza 2).**
3. **Right distinction in knowledge between the Self and others.**
4. **Self-realization**

Firstly, after deep thinking from multiple viewpoints, one must decide on who are the true omniscient God, scriptures and monk. Right belief is not possible before right knowledge. Right belief in omniscient God is necessary before following the scriptures. The monk has to firmly believe in the scriptures to effectively teach his disciples. **In the present time, omniscient God is impossible to find, a true monk is difficult to find, but scriptures are easily available.**

Of the seven *tattvas*, *jiva* and *ajiva* are worth knowing. *Ashrav* and *bandha* are worth renouncing. *Samvar* and *nirjara* are worth attaining. *Moksha* is the supreme goal.

In this universe, all substances are independent. Deep thinking on the

separation between Self and others is essential. It is also important to know, that from a particular viewpoint, the Soul is eternally separate from its impure and even pure modifications.

The Soul is full of knowledge, indivisible, undivided and eternal and exists by itself. It is essential to believe this and experience this and not just talk about it.

**Thoughts are related to the mental state and action is related to the physical state. This stanza stresses on the mental state. Self-realization is attained when the Soul knows, believes and experiences his own Self.**

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### Stanza 112

वर्धमान समकित थई, टाणे मिथ्याभास;  
उदय थाय चारित्रनो, वीतरागपद वास.

*Vardhamaan samkit thai, taale mithyaabhaas;*  
*Uday thaay chaaritra no, veetraag pad vaas.*

*Vardhamaan* = Increase

*Mithyaabhaas* = Delusion

---

**This stanza describes the state of the Soul in the 12<sup>th</sup> *Gunasthana*. After attaining self-realization, the Soul is on the path to moksha. From the 4<sup>th</sup> to the 12<sup>th</sup> *Gunasthana*, feelings of attachment, love and hate are gradually destroyed. Conduct-deluding (*mohaniya*) *karma* is completely released by the 12<sup>th</sup> *Gunasthana*.**

<i>Gunasthana</i>	<i>Passion (Kashaay) which is destroyed</i>	<i>Purity which is attained</i>
4 <sup>th</sup> ( <i>Avirata Samyaktva</i> )	<i>Anantanubandhi krodh, maan, maaya, lobh</i>	Self-absorption conduct ( <i>Swarupa charan chaaritra</i> )
5 <sup>th</sup> ( <i>Deshvirata Samyaktva</i> )	<i>Apratyakhyanavarniya krodh, maan, maaya, lobh</i>	Partial conduct ( <i>Desh chaaritra</i> )
6 <sup>th</sup> – 7 <sup>th</sup> ( <i>Pramatta-Apramatta Virat</i> )	<i>Pratyakhyanavarniya krodh, maan, maaya, lobh</i>	Complete conduct ( <i>Sakal chaaritra</i> )
12 <sup>th</sup> ( <i>Kshinamoha</i> )	<i>Samjwalan krodh, maan, maaya, lobh and haasya, etc. nokashaay</i>	Passionless perfect conduct ( <i>Yathaakhyaat chaaritra</i> )

**Purity in belief occurs instantly, whereas purity in conduct occurs gradually. A Soul who has reached the 12<sup>th</sup> *Gunasthana* is called “*Kshinamoha jina*” and can never go down again. He has attained the purest state of feelings and complete happiness.**

A Soul can go the 12<sup>th</sup> *Gunasthana*, only from the 10<sup>th</sup> but not from 11<sup>th</sup> *Gunasthana*. Because suppressed *mohaniya karma* reappear in the 11<sup>th</sup> *Gunasthana* and the Soul goes back to the 10<sup>th</sup> *Gunasthana* and lower. At the second part of the 7<sup>th</sup> *Gunasthana* it is decided whether a particular Soul will go from 10<sup>th</sup> to 12<sup>th</sup> (*kshapak shreni*) or 10<sup>th</sup> to 11<sup>th</sup> (*upsham shreni*) *Gunasthana* according to the Soul’s efforts.

**Conduct is not related to physical action. It is only related to the Soul. There are two types of modifications of conduct attribute: impure (love-hate) and pure (no feelings of love-hate).**

Though a monk in the 6<sup>th</sup> – 7<sup>th</sup> *Gunasthana* follows 28 types of religious principles perfectly, it is still not right conduct because they are all related to the body and not the Soul. **He has attained complete conduct (*sakal chaaritra*) due to destructions of feelings of love and hate, which is described in this stanza. Purity of conduct attribute is the cause for the Soul to attain moksha.**

## Stanza 113

કેવળ નિજસ્વભાવનું, અખંડ વર્તે જ્ઞાન;  
કહીએ કેવળજ્ઞાન તે, દેહ છતાં નિર્વાણ.

*Keval nij svabhaav nu, akhand varte jnana;*  
*Kahiae keval jnana te, deh chhataa nirvaan.*

*Nij svabhaav* = Nature of the Self      *Akhand* = Constant

---

This stanza describes *Arihant Bhagwaan* in the 13<sup>th</sup> *Gunasthana*. An omniscient Soul is like a liberated Soul in spite of being with a body because he has no attachment to the body. He has destroyed all types of impure feelings (*bhaav karma*) and also four obscuring (*ghaati*) karma. He has still not destroyed four non-obscuring (*aghaati*) karma and body, etc. (*nokarma*).

**Omniscient God experiences his Soul and knows the whole universe with his omniscient knowledge. He is, however, engrossed in his Soul but not in the universe.**

A self-realized Soul may have both complete knowledge (*keval jnana*) and partial knowledge (*mati jnana and shrut jnana*). Self-realization is of the same quality. This is similar to tasting a whole chocolate or a small piece of chocolate. The quality of taste is the same. A self-realized Soul does not experience the attributes of the Soul separately, but as one whole substance (*akhand*). This is similar to a chocolate, which does not give the taste of milk, sugar and cocoa separately, but as a whole.

Once partial knowledge (*mati and shrut jnana*) has been attained, it can be lost for some time by some Souls. A self-realized Soul may or may not attain moksha in that life. However, complete knowledge (*keval jnana*) of the omniscient Soul can never be lost. **An omniscient Soul (*Arihant Bhagwaan*) will always attain moksha in that birth and that is why he is like a liberated Soul (*Siddha Bhagwaan*).** Also, after attaining *keval jnana*, an omniscient Soul does not bind life-span determining (*aayu*) karma.

Both an omniscient Soul (*Arihant Bhagwaan*) a liberated Soul (*Siddha Bhagwaan*) are the same as they both have *keval jnana*.

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### Stanza 114

કોટિ વર્ષનું સ્વપ્ન પણ, જાગૃત થતાં શમાય;  
તેમ વિભાવ અનાદિનો, જ્ઞાન થતાં, દૂર થાય.

*Koti varsh nu svapn pan, jaagrut thataa shamaay;*  
*Tem vibhaav anaadi no, jnana thataa dur thaay.*

*Koti varsh* = Millions of years      *Vibhaav* = Impurity  
*Shamaay* = Disappears

---

The Soul has spent infinite times in the past with its impurities. However, it is not necessary that the Soul has to spend infinite time in the future in order to destroy the impurities. For example, a dream of millions of years disappears when the person wakes up. In the same way, impurities of the Soul present since millions of years disappear when the Soul attains self-realization. These impurities are modifications of the Soul and are separate from it from a particular viewpoint. One should understand these impurities in order to be able to destroy them.

An ignorant Soul is living in a dream since infinite times. He has believed that his father, mother, brother, sister, wife, children, family, friends, enemies, house and all outer objects are his permanent belongings. Without the Soul, there is no importance of objects or senses, which are the instrumental cause of knowledge.

Knowledge is invaluable. George Bernard Shaw has said that if we exchange two apples, the quantity of apples will remain the same. However, if we exchange the knowledge of two books, the knowledge will double. There is no use of an object without its knowledge. That is why knowledge is invaluable. The Soul is full of knowledge, happiness and infinite attributes, but the Soul itself is ignorant of this fact. **Ignorance is the cause of impurity. Knowledge is the cause of purity.**

A room, which has been dark since infinite years, gets brightened instantly with a single ray of light. Similarly, the ignorant Soul gets enlightened in a moment with the right knowledge, right belief and right conduct.

The darkness of the night disappears in a few moments of sunlight. This light is temporary and dependant on the sun. Similarly, **ignorance of the Soul disappears in a moment of self-realization. However, this is permanent and independent.**

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### Stanza 115

છૂટે દેહાધ્યાસ તો, નહિ કર્તા તું કર્મ;  
નહિ ભોક્તા તું તેહનો, એ જ ધર્મનો મર્મ.

*Chhute dehadhyaas to, nahi karta tu karma;  
Nahi bhokta tu teh no, aej dharma no marm.*

*Dehadhyaas* = Attachment to body

---

**The ignorant Soul is the doer and sufferer or enjoyer of karma whereas the enlightened Soul is the knower of karma. The enlightened Soul has renounced ignorance and does not believe he is the doer of karma. The person who believes himself as the doer of karma will also be the sufferer.**

Shrimad Rajchandra wrote and Shri Kanjiswami gave lectures on *Atma-Siddhi Shastra*. Both of them had no pride or belief that they themselves were the doers. They were only the instrumental cause (*nimitt*). That is why any praise or criticism did not affect them. This stanza stresses on the attachment to the body, but actually covers all physical objects. **In fact, the Soul is the doer of knowledge and enjoyer of happiness.**

The ignorant Soul believes that he is the doer of favorable circumstances, but not the doer of unfavorable circumstances. For example, a lady who is making rotis and makes three good ones and one gets burnt, will always take the praise for the good rotis and blame someone else for the burnt one. The ignorant person always tries to attain fame and show his intelligence by any means. If he is the doer of actions of the body, etc., he should be able to

change the state of his body, etc. according to his desires. For example, he should be able to cure any fever in his body and he should be able to prevent any disease in his body.

**The enlightened Soul, in spite of living in the body, feels separate from it and he believes he is not the doer or sufferer of karma. Wrong belief is the cause of bondage and right belief is the cause of liberation.**

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### Stanza 116

એ જ ધર્મથી મોક્ષ છે, તું છો મોક્ષ સ્વરૂપ;  
અનંત દર્શન જ્ઞાન તું, અવ્યાબાધ સ્વરૂપ.

*Aej dharma thi moksha chhe, tu chho moksha svarup;  
Anant darshan jnana tu, avyaabaadh svarup.*

*Avyaabaadh* = Undisturbedness

---

**If someone asks an enlightened Soul that which religion should we follow to attain liberation, what will he answer? His answer is that liberation can be attained by the religion which has been described by omniscient God.** Many enlightened Souls have written scriptures showing the importance of the non-attachment and passionless state of the Soul. Any Soul born in any caste can attain liberation soon by following the right religion described by the omniscient God-scripture-sadguru.

A Soul, who believes that his nature is free from attachment and passion, will attain freedom. Right belief in moksha is compulsory to attain self-realization. It is said in *Tattvaarthasutra*: **“Right belief in the seven fundamental principles described by omniscient God is compulsory to attain self realization.”**

An enlightened Soul has the knowledge of both the pure nature and impure modifications of the Soul till he becomes omniscient God. The nature of the Soul is to have infinite knowledge and perception. However, only omniscient God has put in immense effort to accomplish infinite knowledge and perception.

There are two types of attributes of the Soul namely affirmative and non-affirmative (Also refer to Stanza 102):

1. Pure Modifications of Affirmative ( <i>anujevi</i> ) attributes	Due to destruction of obscuring ( <i>ghaati</i> ) karma
Infinite Knowledge ( <i>Anant jnaan</i> )	Knowledge-obscuring ( <i>jnanaavar-niya</i> )
Infinite Perception ( <i>Anant darshan</i> )	Perception-obscuring ( <i>darshanavar-niya</i> )
Infinite Bliss ( <i>Anant sukh</i> )	Belief and conduct-deluding ( <i>mohaniya</i> )
Infinite Power ( <i>Anant virya</i> )	Energy-obstructing ( <i>antaraay</i> )

2. Pure Modifications of Non-affirmative ( <i>pratijeevi</i> ) attributes	Due to destruction of non-obscuring ( <i>aghaati</i> ) karma
Undisturbedness ( <i>Avyabaadhatva</i> )	Feeling-producing ( <i>vedaniya</i> )
Accomodativeness ( <i>Avagahanatva</i> )	Life-span determining ( <i>ayu</i> )
Subtleness ( <i>Sukshmatva</i> )	Physique determining ( <i>naam</i> )
Constancy of individuality ( <i>Agurulaghutva</i> )	Status determining ( <i>gotra</i> )

**All liberated Souls have attained pure modifications of affirmative and non-affirmative attributes of the Soul. However, non-liberated Souls also have the power to attain these pure modifications.**

### Stanza 117

શુદ્ધ બુદ્ધ ચૈતન્યઘન, સ્વયં જ્યોતિ સુખધામ;  
બીજું કહીએ કેટલું? કર વિચાર તો પામ.

*Shuddh buddh chaitanya-ghan, svayam jyoti sukh-dhaam;  
Biju kahiae ketlu, kar vichaar to paam.*

*Buddh* = Knowledgeable    *Chaitanya-ghan* = Living indivisible mass

**This stanza describes the nature of the Soul, which an enlightened Soul**



**realizes during self-realization. The description is given to make it easy to explain the attributes of the Soul, which helps to attain self-realization. It is very important to understand the Soul to attain self-realization of the Soul. This is possible only by deep thinking, which this stanza inspires.**

**The Soul is eternally pure, knowledgeable, an indivisible living mass, self-enlightened and the home of happiness.**

1. The purity of the Soul is immortal but the present modifications in an ignorant Soul are impure. During self-realization the stress is on the eternal purity of the Soul and not on the modifications, because the Soul is separate from its modifications. For example, a person grows from child to adolescent to adult to old age, but his name remains the same. Similarly, the modification may change from impure to pure, but the eternal nature of the Soul remains the same. The Soul has been living with the impure body since infinite time, but the pure nature of the Soul is unaffected.
2. Knowledge is the most important attribute of the Soul. All the infinite attributes of the Soul can be known by the knowledge attribute.
3. Knowledge spreads through and is perceived in every part of the Soul. The Soul is an indivisible living mass.
4. The Soul is independent and does not depend on any other substance for its existence. It has infinite power and is self-enlightened. This enlightenment of the Soul cannot be seen.
5. The Soul is colorless and invisible.
6. The Soul is full of happiness. (Matter is inanimate and has no happiness and therefore one cannot get happiness from matter)

**The Soul is eternally pure and supreme, but its modifications cannot be purified without deep thinking on it. If one thinks deeply on the above nature of the Soul, it is enough explanation to attain self-realization.**

## Stanza 118

निश्चय सर्वे ज्ञानीनो, आवी अत्र समाय;  
धरी मौनता अेम कडी, सडज समाधिमांय.

*Nishchay sarve jnani no, aavi atra samaay;*  
*Dhari mounataa aem kahi, sahaj samadhi-maay.*

*Mounataa* = Speechless state

*Samadhi-maay* = In Meditation

---

**This stanza stresses on the speechless state and meditation. The ultimate goal of an enlightened person is only the Soul. Moksha or self-realization cannot be attained without the speechless state and meditation on the Soul. Many enlightened persons preach about true religion, but finally they also take a vow of the speechless state and meditate by themselves.** It is not possible to attain moksha whilst preaching or listening to preaching.

Moksha cannot be attained only by discussions. Heavenly beings (*Sarvarthsiddhi dev*) discuss religion for countless years without repeating a single topic. They still do not attain moksha without first being reborn as human beings and being true monks. Should we then stop discussing religion? No. We should continue discussing religion, but we should not forget our ultimate goal, which is liberation of the Soul. However, we should not debate on religion, which can cause clashes.

The speechless state does not mean just to stop speaking. If this were true, all one-sensed beings are completely speechless and they should be called enlightened Souls. However, they have not realized their Souls. One should not only stop speaking, but also stop thinking about speaking and all physical activities. They should only meditate on the Soul. Meditation is the natural state of the Soul.

*Sam + adhi = Samadhi.* *Sam* means Impartiality and *adhi* means Knowledge. Hence, knowledge with impartiality is called meditation. It is very important to live with impartial knowledge before one dies. It is not possible to have a “*samadhi maran*” (death with impartial knowledge), if one has spent one’s whole life with inauspicious activities.

A guru told his disciple “ You meditate on your Soul. But when you are meditating, don’t think of your family.” The disciple tried to meditate on his Soul, but kept thinking of his family. This shows that one cannot be made to meditate on the Soul forcefully.

**When the attention is diverted towards only one’s own Soul, one automatically meditates with impartial knowledge.**

## Seed of Knowledge attained by Disciple (Stanzas 119-127)

### Stanza 119

सद्गुरुना उपदेशथी, आव्युं अपूर्व भान;  
निजपद निजमांछि लह्युं, दूर थयुं अज्ञान.

*Sadguru naa upadesh thi, aavyu apurva bhaan;  
Nij pad nij maahi lahyu, dur thayu ajnana.*

*Apurva* = Never been attained in the past

*Lahyu* = Attained

This stanza describes the respect given to a sadguru by a self-realized disciple. Due to the preaching of the sadguru, the disciple has attained self-realization and understood the independence of the substances.

The unperturbed (*nirvikalp*) meditation on the Soul leading to the attaining of the seed of knowledge has never been achieved in the past by the disciple. When he attains self-realization, his attention is now diverted only to his own Soul, but his respect towards his sadguru remains the same. He understands the true nature of real and instrumental causes. He knows that the sadguru was the instrumental cause (*nimitt*) of his attaining self-realization.

When one's attention is focused on one's own Self, only then can self-realization be attained. The Soul attains real happiness. For example, a husband is happy when his wife thinks only of him and no one else.

When the disciple realizes only his indivisible Soul, then the unperturbed state is reached. The happiness of drinking the milk is lost if a single strand of hair is mixed with the milk. In the same way, the happiness of self-realization is lost if one's attention diverts to a single impure thought while meditating on the pure Soul.

The seed of knowledge is attained at the same time as unperturbed self-realization is attained. However, complete knowledge has not yet been

attained. All self-realized Souls (4<sup>th</sup> – 12<sup>th</sup> *Gunasthana*) are not omniscient. A self-realized Soul does not have knowledge of the whole universe, but understands the true nature of the universe. He does not get involved with material objects involving his senses.

**In spite of studying so many scriptures, ignorance is not replaced by true knowledge until self-realization is attained.**

**The disciple has accepted his Soul in light of his own experience and with respect to his sadguru.**

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## Stanza 120

ભાસ્યું નિજસ્વરૂપ તે, શુદ્ધ ચેતનારૂપ;  
અજર અમર અવિનાશીને, દેહાતીત સ્વરૂપ.

*Bhaasyu nij svarup te, shuddh chetna rup;*  
*Ajar amar avinaashi ne, dehaatit svarup.*

*Dehaatit* = Separate from body

---

**This stanza describes the nature of the Soul, which is realized, by the disciple. A self-realized disciple understands the Soul and experiences it.** A person without self-realization, only partially knows the nature of the Soul, by means of the scriptures. **The disciple realizes that the nature of the Soul is full of pure knowledge.** This has been explained in *Samasaar's* last chapter of “*Sarva Vishuddhi Jnana*”.

**The nature of the Soul cannot be explained in words, since it is separate from the body and it's senses. If talking about the Soul were the same as experiencing it, the importance of the experience would be lost.**

A burning lamp gives light and smoke. In the same way, the Soul has both knowledge and love-hate impurities in the same space, but they are not one.

**Birth, old age and death are forms of the body. The Soul is not born, does not age nor die.** An enlightened Soul is therefore not fearful of the present or future births. All ignorant Souls are afraid about their own death, which has actually never occurred. They wonder whether they will exist in the future.

The body has gone through the cycles of birth and death since infinite times, but the Soul remains immortal. **It is a false belief that the body and the Soul are the same.** The properties of the body are completely different from the properties of the Soul and therefore they are both separate entities. The body is recognized by the senses whereas the Soul is colorless, odorless, touchless, tasteless and speech-less and can only be known by direct knowledge without the help of the five senses.

The ingredients of a chocolate are different, but when it is eaten, it is experienced as one single item. **In the same way, the Soul is the union of infinite attributes, but is experienced as one single entity at one moment. Though the Soul is one entity, its different attributes are explained to make it easier to understand the Soul.**

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### Stanza 121

कर्ता भोक्ता कर्मनो, विभाव वर्त ज्याय;  
वृत्ति वही निजभावमां, थयो अकर्ता त्याय.

*Karta bhokta karma no, vibhaav varte jyaay;*  
*Vrutti vahi nij bhaav maa, thayo akarta tyaa.*

*Vibhaav* = Opposite of innate nature *Vruti* = Attention

---

**In this stanza, the Soul is explained from multiple viewpoints. The Soul is the doer or sufferer of its own karma till it is ignorant. When the attention is diverted completely towards the Soul even for one moment, it is called unperturbed meditation. Such a Soul is called an enlightened Soul. The same Soul, after attaining enlightenment, is not the doer or sufferer of its own karma.**

*Karttrutva buddhi* is to believe that I am the doer of all physical actions. *Bhoktrutva buddhi* is to believe that I am the sufferer of all physical actions. Both these types of wrong belief are found only in ignorant Souls and are explained in the scriptures.

**One who experiences that he is the Soul, that he is eternal, that he is not**

**the doer or sufferer of its own karma and that his innate nature is free from all bondage is called a “mokshmaargi” (on the path to moksha).** This sentence includes all the six *pada* of this scripture and explains the concept to the ignorant Soul.

Karma binds to the enlightened Soul also. After the 4<sup>th</sup> *Gunasthana*, the enlightened Soul binds *Tirthankar naam karma*, but he does not believe that the karma has bound to his Soul, but is a separate entity. Therefore, it is written in *Samaysaar* that the enlightened Soul does not bind karma.

If an ignorant person believes that he does not bind karma, even though he actually binds karma, does that make him an enlightened Soul? If he truly believes that his nature is pure and without bondage of karma, that will make him an enlightened Soul. However, if he only says but does not believe that his nature is pure and without bondage of karma, then he is still ignorant and self-conceited. He will suffer sorrow in later births.

If one goes to a doctor, one should not say that his body is separate from his Soul and that he is not sick. **Practically, one should consider that this body is his own. Theoretically, he must believe that he is the Soul only. After attaining self-realization, the enlightened Soul understands both the practical and theoretical viewpoints. He understands the essence of the scriptures and believes that he is not the doer or sufferer of his own karma.**

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## Stanza 122

અથવા નિજ પરિણામ જે, શુદ્ધ ચેતનારૂપ;  
કર્તા ભોક્તા તેહનો, નિર્વિકલ્પ સ્વરૂપ.

*Athavaa nij parinaam je, shuddh chetna rup;*  
*Karta bhoktaa teh no, nirvikalp svarup.*

*Nirvikalp svarup* = Unperturbed nature

---

**The Soul is not the doer and sufferer of changes in other substances, but he is the doer and enjoyer of his own pure feelings.**

**All the infinite substances in the universe are separate from each other and cannot interfere or interact with each other. This is one of the essential principles described by omniscient God.**

**The nature of the Soul is pure knowledge and pure knowledge is the Soul. That is why the Soul is the doer of pure knowledge. The pure nature of the Soul is eternal, because the Soul is eternal.**

An enlightened Soul believes that he is the doer of his knowledge attribute and he therefore enjoys his happiness and peace attributes. An ignorant Soul believes that he is the doer of impure feelings of love-hate etc. and he therefore suffers sorrow and turbulence. He does not attempt to understand the difference between self and others.

There is no attribute of the Soul, which is perturbed. The innate nature of the Soul, which is a unification of infinite attributes, is unperturbed and unchangeable. When one meditates on the unperturbed Soul, the modification also becomes unperturbed and pure.

Presently, some modifications of the ignorant Soul are impure. **A person who concentrates on the different attributes will feel that he is perturbed. Whereas, a person who concentrates on only one single substance as a collection of attributes, will realize that he is unperturbed.**

**The nature of the Soul is pure, and therefore, happiness is the nature of the Soul. The modification of the ignorant Soul is impure and therefore, sorrow is the modification of the impure Soul.**

In *Samaysaar* Stanza 7, it is written that knowledge, belief, conduct and other infinite attributes are not separate in the Soul. They all are united as one substance.

**The Soul is eternal, unperturbed and unchangeable.**



## Stanza 123

मोक्ष कथो निज शुद्धता, ते पामे ते पंथ;  
समजाव्यो संक्षेपमां, सकल मार्ग निर्ग्रन्थ.

*Moksha kahyo nij shuddhataa, te pame te panth;  
Samajaavyo sankshep maa, sakal maarg nirgranth.*

*Shuddhataa* = Purity

*Nirgranth* = Without possessions

**Moksha is not a particular place, but a state of the Soul. Moksha is the complete pure state of the Soul. Moksha can be attained only by unperturbed meditation on the Soul itself and not even on the goal of moksha.**

### The path to moksha is:

1. The partial pure state of the Soul (in the 4<sup>th</sup> to 14<sup>th</sup> *Gunasthana*)
2. Possession-less state (*nirgranth*)
3. Attained by the belief that the Soul is only the knower and is not the doer of any modifications in the universe
4. Attained by knowledge of the nine fundamental principles and complete understanding of the universe
5. Explained by an enlightened Soul who has experienced it

In the present times, the sadguru has explained the path to moksha concisely but completely and without missing any important topic, because the revealed knowledge is reduced and the life span is shorter compared to the past times. He takes into consideration the disciples' eagerness to understand the truth, intelligence to understand the topic and his eligibility.

**The possession-less state means that the Soul is pure due to the absence of feelings of attachment.** The path to moksha can be attained by a Soul who has right belief.

A person carrying some valuables in his pocket keeps confirming that it is there by touching his pocket at intervals. Similarly, an enlightened Soul, even when out of meditation, keeps going back to the meditation. The higher

the *Gunasthana*, the shorter is the interval between unperturbed meditations. After the 7<sup>th</sup> *Gunasthana* till moksha, there is unbroken meditation on the Soul.

In *Samaysaar* it is said that feelings of attachment are a tumor (*mohagranthi*). A tumor in the body is not a part of the body, but has arisen due to external causes and is temporary. In the same way, feelings of attachment are not an inherent nature of the Soul but are due to external objects and are momentary.

**A Soul who renounces feelings of attachment and experiences unperturbed meditation attains the path to moksha.**

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### Stanza 124

अहो ! अहो ! श्री सद्गुरु, करुणा सिंधु अपार;  
आ पामार पर प्रभु कर्यो, अहो ! अहो ! उपकार.

*Aho! Aho! shri sadguru, karuna sindhu apaar;  
Aa paamar par prabhu karyo, Aho! Aho! upakaar.*

*Karuna sindhu* = Ocean of compassion

*Paamar* = Miserable

---

**In this stanza, the disciple has used various adjectives to praise his sadguru.**

***Shri* is used as the first adjective to emphasize knowledge in the sadguru.**

It is also used as a prefix for temples, scriptures, God, etc. which are the instrumental causes of attaining the Soul's purity. In the outer world, *Shri* is used as a prefix to signify wealth.

***Ocean of compassion* is used as an adjective for the sadguru because he sees the world from multiple viewpoints and is compassionate.** The sadguru feels compassion towards a person without knowledge, whereas an ignorant person feels compassion towards a person without wealth. These feelings of compassion exist till the monk state and do not exist in the omniscient state (*Arihant* and *Siddha Bhagwaan*). In the omniscient state feelings do exist, but they are only for their own Soul. Feelings are an attribute of the Soul and attribute is the nature of the Soul and all substances. *Arihant Bhagwaan*

preaches in spite of not having any feelings of compassion. Preachers are of two types: Without feelings of compassion (*Arihant Bhagwaan*) and with feelings of compassion (*sadguru*).

Many ignorant people cry when they pray or worship thinking of the compassion of a sadguru towards them. They falsely believe that crying is a part of prayer.

Biographies of great Souls are written in scriptures called *Prathamanyoga*. One should not cry when reading these scriptures, but feelings of detachment should arise. Scriptures are written with the goal of causing such feeling of detachment towards everything except one's own Soul. True gratefulness to the sadguru is when such detachment arises.

**The disciple calls himself miserable.** Actually, he knows that this is only a state of his Soul, and his inherent nature is completely pure and omniscient. True worship of the sadguru is when multiple viewpoints are used to understand this. We cannot give the sadguru anything in return for what he has given us. Only an enlightened Soul knows how to respect another enlightened Soul.

The eyes can see the whole external world, but cannot see his own eyes. To see one's own eyes, one needs a mirror. The mirror is only a medium to see one's eyes. The eyes see themselves. Similarly, the Soul knows the whole world but not his own self. He needs the sadguru to know himself. The sadguru is a medium to know one's own Soul. The Soul knows himself.

**The importance and compassion of a sadguru is immeasurable.**

## Stanza 125

शुं प्रभु यरुषा कने धरुं, आत्माथी सौ हीन;  
ते तो प्रभुअे आपियो, वरुतु यरुषाधीन.

*Shu prabhu charan kane dharu, atma thi sau heen;  
Te to prabhu ae aapiyo, vartu charan-aadhin.*

*Charan* = Feet  
*Heen* = Lower

*Charan-aadhin* = Follow preaching

---

**This stanza stresses the complete devotion and importance given to the sadguru by the disciple after self-realization. The ideal disciple is completely devoted to his sadguru, and the sadguru has no expectations from his disciple.**

Kabir has written about a true disciple and guru:

*Guru aisa chahiye, jo shishya se kuch bhi na ley;*

*Shishya aisa chahiye, jo Guru ko sab kuch dey.*

A true guru will not take anything from his disciple and the disciple should devote his complete self and give all his material things to his guru. But who will take these material things? Someone else will always take these. In this era, there are many false gurus, who expect the disciple to give them material things whereas a true guru will not have any such expectations. No disciple is capable of returning anything to a sadguru who has explained to him his Soul.

The sadguru does not give importance for material things and the disciple cannot devote his own Soul because he not yet attained self-realization. **Both the person and material things are inferior to the Soul.** The disciple tells his sadguru that he has realized the superiority of the Soul and he will always remain devoted to him. This does not mean that the disciple has to physically touch his feet, but he should follow the preachings and passionless conduct of his sadguru.

A king in Gwalior wanted to see the dance of a famous dancer. She charged her customer one gold coin, but she would charge the king a plate full of gold coins. The king came to see her dance with one plate full of gold coins, but just left it and went away without seeing her dance, because her dance was priceless and could not be valued with coins. In the same way, the knowledge in a book is priceless. The cost of the book is only for its publication.

**The Soul and its knowledge are priceless objects, which cannot be valued. And the sadguru who preaches the disciple about the Soul is invaluable.**

## Stanza 126

આ દેહાદિ આજથી, વર્તો પ્રભુ આધીન;  
દાસ, દાસ હું દાસ છું, તેહ પ્રભુનો દીન.

*Aa deh-aadi aaj thi, varto prabhu aadhin;  
Daas daas hu daas chhu, teh prabhu no deen.*

*Aadhin* = Devoted

---

**In this stanza, the disciple, after self-realization, devotes his entire self and gives all his material things to his sadguru.** It was his mistake till now that he spent his body and all his senses for material enjoyment. Now the disciple promises that he will not repeat this mistake again and will follow the instructions of his sadguru.

For example, before self-realization, the disciple used to spend his wealth for material things only. Now, he listens to his sadguru and he starts spending his wealth for auspicious deeds. This shows that he is truly interested in finding the path to liberation. The disciple now devotes his body to his sadguru.

After he realizes the importance of self-realization and of a sadguru, he now calls himself a devotee of his sadguru. Pujya Kanjisiwami used to say: “Possession-less monks in the sixth and seventh *Gunasthana* are true monks. We are devotees of such true monks and are ready to fall at their feet.” It does not mean that we become inferior because we are devoted to the sadguru.

If all Souls are God, then who will worship whom? All Souls have an inherent nature to be God. However, when the modification of the Soul becomes pure, only then he can be worshiped as God. He cannot be worshiped or revered before the modification is pure. From one viewpoint, he can only worship someone at a higher level than himself.

Many people call everyone “God” (*prabhu*) in daily life. This is not correct. Some people ask whether calling all people “*prabhu*” will be a useful practice to see everyone as a Soul. This is not necessary. Pujya Kanjisiwami also used to say that all Souls are God, but he did not repeatedly call everyone God.

Later, the salutation “God” will come naturally after the disciple has truly attained self-realization. **Omniscient Souls are our support till we attain omniscience ourselves.**

**In this stanza the word “devotee” (*daas*) is used thrice, to show that he will always remain a devotee and indebted to his sadguru even after self-realization.**

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### Stanza 127

षट् स्थानक समजावीने, भिन्न बताव्यो आप;  
म्यान थकी तरवारवत्, अे उपकार अमाप.

*Shat-sthaanak samajaavine, bhinn bataavyo aap;*  
*Myaan thaki tarvaar vat, ae upakaar amaap.*

*Shat-sthaanak* = Six *pada*

*Myaan* = Sheath

---

**In this stanza, the disciple believes that he is grateful to his sadguru because he made him understand the pure nature of the Soul, which is completely separate from other material things including his body. The goal of all the six *pada* of this scripture is for the Soul to attain self-realization.**

The example of the sword and the sheath is given just to make the disciple understand the Soul and the body. However, the atoms of the body and Soul occupy the same point of space (*Ekshetravgaahi*). A glass with water in it is also used as an example. The sword and sheath stay together but do not mix with each other and become one. Similarly, the Soul and the body stay together, but do not become one.

**If we loose some thing precious and someone helps us find it, we are always grateful to him. The sadguru shows us the path to find our Soul, which was lost from our knowledge since infinite time, and we are immeasurably indebted to him for this. However, we cannot compare the Soul to any material object because the Soul (the seeker of the goal) and the purest modification (the goal) of the Soul are incomparable. The sadguru is the medium by which the seeker attains the goal.**

Self-realization can be attained only by immense self-effort and the sadguru is only the instrumental cause (*nimitt*). In the present era (*kaliyug*) it is very difficult to find the path to liberation and Pujya Kanjishwami has inspired us and shown us this path.

**In *Atma-Siddhi Shaastra*, sadguru has shown us the path to moksha in a simplified manner, and we are always indebted to him.**

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## Conclusion (Stanzas 128-142)

### Stanza 128

દર્શન ષટે સમાય છે, આ ષટ્ સ્થાનક માંહી;  
વિચારતાં વિસ્તારથી, સંશય રહે ન કાંઈ.

*Darshan shate samaay chhe, aa shat sthaanak maahi;  
Vichaartaa vistaar thi, sanshay rahe na kaai.*

*Shat/Shate* = Six

*Sthanak* = Pada

In Stanza 44 of this scripture it is written that the six major philosophies of India are described in the six *pada*. **Jainism has been proved to be true, not by negating the other philosophies but by positive viewpoints and methods. Jainism has been eternally proved to be true and it is not necessary to prove this. Still, the ignorant person does not understand Jainism described by omniscient Souls and therefore this method has been used to explain it to him.**

There are six major philosophies in India, namely, *Chaarvaak*, *Buddhism*, *Saankhya*, *Naiyaayik*, *Mimaansak* and *Jainism*. *Saankhya* is similar to *Yoga Darshan* and *Naiyaayik* is similar to *Vaisheshik*.

*Chaarvaak* does not believe in the Soul, cycles of birth and death and God. It believes that material objects are to be enjoyed and make the person happy.

The other five philosophies believe in the Soul, cycles of birth and death and God. *Buddhism*, *Saankhya* and *Jainism* believe that God is not the creator of the universe. *Yoga Darshan* (which forms the basis of modern Yoga) believes that God is supreme.

***Chaarvaak*, *Saankhya*, *Naiyaayik* and *Mimaansak* are based on Vedic religion. *Jainism* and *Buddhism* are independent philosophies. *Buddhism* believes that the Soul exists, but it is not eternal. *Jainism* believes that the Soul is eternal from the attribute viewpoint but not from the modification viewpoint and there are infinite independent Souls in the universe.**



Chapter 5 of *Moksha Maarg Prakaashak* discusses the details of these six philosophies. When we deeply study these six philosophies in detail, we can come to a conclusion that Jainism is the right path to attain self-realization. **The main difference of Jainism from other philosophies is that Jainism studies everything from multiple viewpoints.** When Vardhamaan's friends were searching for him, his mother said he was upstairs and his father said he was downstairs. This was because his mother was on the ground floor, Vardhamaan was on the fourth floor and his father was on the seventh floor. From both the mother and father's viewpoint they were right.

In the short time they have on television, all advertisements will only show the positive aspects of their product without criticizing other products. **Shrimad Rajchandra has discussed Jainism without criticizing other philosophies and from multiple viewpoints.**

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### Stanza 129

आत्मभ्रांति सम रोग नहि, सद्गुरु वैद्य सुजाणः;  
गुरुआज्ञा सम पथ नहि, औषध विचार ध्यान.

*Atmabhraanti sam rog nahi, sadguru vaidya sujaan;*  
*Guru-ajnaa sam pathya nahi, aushadh vichaar dhyaan.*

*Atmabhraanti* = False belief of the self

*Vichaar* = Contemplation

---

**In this stanza, the example of a doctor and disease is used to explain the sadguru and the false belief of the self. The instructions of a sadguru, contemplation and meditation are also explained in short.** Pandit Todarmalji in *Moksha Maarg Prakaashak* has used the same example.

**False belief of the self is the worst disease a person can have.** The false belief is to believe that the body is the Soul. He cannot distinguish between self and non-self. A person, who has a false belief of his self, also has false belief of the whole universe. Partial knowledge of his self is also ignorance.

A person goes to a doctor only when he has a disease and this disease can be treated. An ignorant Soul goes to a sadguru only when he realizes that he has a disease of false belief and that this can be removed.

When any disease reaches the last stage, the person dies. The Soul is also dying because of the disease of wrong belief. Death of the Soul is due to believing wrongly that happiness-unhappiness is due to material things.

**The *Guru* of both ignorant and enlightened Souls is enlightened. Only an enlightened Soul (who is compared to a doctor) knows the nature, cause and treatment of the disease of false belief.**

The instructions of a sadguru support the true disciple to walk on the path to moksha. Following these instructions will never harm the disciple, but will always lead them to the correct path. Without instructions the disciple will not be able to remove his false belief.

**Contemplation helps to start and meditation takes the Soul to its ultimate goal.** They are the only cure to remove the false belief. Right knowledge and right meditation are the right medicines for this disease. Only contemplation alone is not enough to achieve moksha even though contemplation is a type of knowledge.

Though many ignorant persons wrongly believe that they are the same, contemplation and meditation are both different from each other. **Omniscient and non-omniscient Souls can meditate, whereas only non-omniscient Souls can contemplate.**

**Unperturbed meditation is the ultimate path to moksha. All ignorant Souls have this medicine but do not use it correctly. If they use it correctly, they can attain self-realization.**

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### Stanza 130

જો ઈચ્છો પરમાર્થ તો, કરો સત્ય પુરુષાર્થ;  
ભવસ્થિતિ આદિ નામ ભઈ, છેદો નહિ આત્માર્થ.

*Jo ichho paramaarth to, karo satya purusharth;*  
*Bhav-sthiti aadi naam lai, chhedo nahi atmaarth.*

*Bhav-sthiti* = Number of cycles of birth and death

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**This stanza inspires one who wishes to attain self-realization to put in true effort for this goal.** Two types of efforts, true and false, do not exist. However, true effort is stressed because the goal to become omniscient is very important for everyone. The ignorant person is unhappy because he has not understood the correct definition of true effort. Physical rituals, vows, etc. are not true effort. True effort is unperturbed self-realization of the Soul, for which continuous practice is most important.

In *Samaysaar (Aatmakhyaati tika)* Shri Amrutchandra Acharya has written: “For six months you practice and study that you are the Soul and not the body. You put in effort to unperturbedly meditate on the Soul for 48 minutes and think that your body is your neighbor. You will definitely attain self-realization.” The same stress has been put in *Moksha Maarg Prakaashak* and *Purshuraarth Siddhi Upaay*.

In this era, even though one may not attain moksha, it does not mean that you don't have to put in true effort because the **path to moksha** can be attained in this era also by true tremendous effort.

**If destiny has already decided the number of cycles of birth and death, why put in effort? How can true effort release the karma, which has attached since so many births? Whoever is tired from the cycles of birth and death will put more stress on true effort and not on destiny. We can end these cycles by releasing all old karma and stopping all new karma from binding to the Soul by true effort.** If we put so much effort to attain material objects, why not put in more effort for the Soul and not leave it to destiny? We put in more effort to attain material objects because we have more interest in material objects rather than moksha.

We must think that we are dying every moment. We cannot put in real effort just before dying. That is why we must not delay and start putting true effort right from this moment onwards. From one point of view, the ignorant Soul has impure feelings, which are being born and destroyed continuously.

**The ignorant Soul lives as if he is never going to die and dies as if he has not lived. The omniscient Soul never dies. The Soul has the power to put in true effort. When the Soul becomes omniscient and infinitely happy, it is the true fruition of the true effort.**

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## Stanza 131

निश्चय वाणी सांभली, साधन तजवां नो'य;  
निश्चय राणी लक्षमां, साधन करवां सोय.

*Nishchay vaani saambhali, saadhan tajvaa noy;*  
*Nishchay raakhi laksh maa, saadhan karvaa soy.*

*Nishchay* = Theoretical/real viewpoint

*Vyavahaar* = Practical/conventional viewpoint

---

**This stanza combines the theoretical (*nishchay*) and practical (*vyavahaar*) viewpoints because if the disciple listens to or reads only the theoretical viewpoint he will become lazy and not put in any effort to attain self-realization.**

The sadguru does not want the disciple to listen to the theoretical viewpoint only and neglect the practical viewpoint. Multiple viewpoints should be listened to and understood so that the religious scriptures are not misunderstood. **It will be the mistake of the person and not the sadguru if he does not grasp both viewpoints.**

**Self-realization (*nishchay*) cannot be attained without worship of omniscient God, physical rituals, prayers, fasting, vows, etc. (*vyavahaar*) and that is why they should not be stopped. However, it is very important while doing these rituals and during auspicious feelings, to not forget one's Soul. Auspicious feelings are not the cause of moksha. However, in the primary stage of learning religion, auspicious feelings like compassion, are very important because otherwise a lot of time is wasted in inauspicious feelings. Ignorant Souls are advised to spend time reading and on deep thinking on one's Soul.**

***Vyavahaar* is the medium to reach *nishchay*, which is our goal.** The ignorant Soul thinks the opposite. The misbelievers of the real viewpoint believe that he will be called an enlightened Soul if he discusses high-level religious topics. The enlightened Soul tells him that such topics are not only for discussion, but to be implemented. Only then *vyavahaar* and *nishchay* have been combined together.

*Nishchay* is like computer software, which needs *vyavahaar*, the hardware, to reach its ultimate goal. Both are essential.

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## Stanza 132

नय निश्चय ऐकांतथी, आमां नथी कहेल;  
ऐकांते व्यवहार नछि, बंने साथे रहेल.

*Naya nishchay ekant thi, aamaa nathi kahel;*  
*Ekante vyavahaar nabi, banne saathe rahel.*

*Ekant* = One-sided

---

**The theoretical (*nishchay*) and practical (*vyavahaar*) viewpoints are the two eyes of the Goddess of knowledge.** Even though we can see with one eye, we will never destroy the other eye. However, to understand a particular goal, we need to close (but never destroy) one eye and concentrate with the other eye. Similarly, while concentrating on a goal one needs to use one viewpoint at a time to understand it. Otherwise both viewpoints are always used.

**Enlightened Souls see the whole universe from multiple viewpoints and also advise others to do so. Both theoretical and practical viewpoints have to be present in the same Soul at each moment of time. The theoretical viewpoint directs the Soul to the correct path and the practical viewpoint makes the Soul walk on the correct path.**

The sadguru uses any one viewpoint at a time to explain any topic, since it is impossible to do so using both viewpoints. The other one is silent at that time.

Misbelievers of theoretical and practical viewpoints criticize each other and have been discussed in Stanzas 4 and 5. This stanza combines both the viewpoints. For example, a pot of water can be explained in two ways: a pot of clay and a pot of water. Theoretically it is known or called a pot of clay; practically it is known or called a pot of water. The path to moksha has been explained from both viewpoints by a sadguru, but there is only one path. The path explained from the theoretical viewpoint is the right path to moksha; the practical viewpoint is necessary to reach this path.

To reach the goal of moksha, many people feel that rituals, etc. (*vyavahaar*) are enough for the person who cannot memorize. Others feel that knowledge gained from religious scriptures (*nishchay*) is enough for the person who cannot do rituals. However, both are wrong. Since both are necessary to reach the goal.

**Whoever wants to truly understand the principles described by God from multiple viewpoints, should study the religious scriptures from scholars of these scriptures with true effort and also do rituals according to his capacity. Then he will definitely attain self-realization.**

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### Stanza 133

ગચ્છમતની જે કલ્પના, તે નહિ સદ્વ્યવહાર;  
ભાન નહીં નિજરૂપનું, તે નિશ્ચય નહિ સાર.

*Gachchh mat ni je kalpana, te nahi sad-vyahavaar;*  
*Bhaan nahi nij rup nu, te nischay nahi saar.*

*Gachchh mat* = Sect or creed

---

**Using divisions in sect or creed is not a practically correct path to moksha.** Unenlightened monks deceive people by their high-flown religious speeches. People with blind belief think that these monks are at least better than them and therefore follow them. They also think, that being vegetarian, they are better than non-vegetarians and superior to them.

In the present era, many people incorrectly take multiple viewpoints as similar to Mahavir Bhagwaan with and without clothes. They feel that they are the real disciples of Mahavir Bhagwaan who understand religion. They incorrectly recognize a monk by his outer physical looks only. Monks who are being followed by such people are not following the basic tenets of religion and deceiving both themselves and their disciples. “The first and worst of all frauds is to cheat one’s own self. All sin is easy after that.”

A true monk will not allow his disciples to carry his wooden water-pot, etc. and will not use a telephone of any type of electric appliances.

A person wanting to become a monk should not wear expensive clothes and jewelry during their ceremony. They should have renounced all this and should be in normal clothes. All *tirthankars* were kings before renunciation and therefore wore their traditional dresses.

Even after studying many religious scriptures, if one does not recognize his own Soul, he has not got the true result of his studies. To know the whole universe or to be known by the whole universe is not the ultimate goal. The ultimate goal is to know one's own Soul. This is called self-realization.

When one churns the buttermilk in a pot to make butter, a rope, which goes back and forth, is used. Butter is like our own Soul and the two edges of the rope are the practical and theoretical viewpoint, which are used one at a time to reach the goal of self-realization of one's own Soul.

**Self-realization can only be attained by understanding the true nature of both theoretical and practical viewpoints.**

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### Stanza 134

આગળ જ્ઞાની થઈ ગયા, વર્તમાનમાં હોય;  
થાશે કાળ ભવિષ્યમાં, માર્ગભેદ નહિ કોય.

*Aagal jnani thai gaya, vartamaan maa hoy;*  
*Thaashe kaal bhavishya maa, maargbhed nahi koy.*

*Maargbhed* = Difference in path      *Gunasthana* = State of the impure Soul

---

**There are two types of ignorance states. One is without self-knowledge and the second is without omniscient knowledge.** When self-knowledge is attained, one becomes a self-realized guru and enlightened Soul (4<sup>th</sup> to 12<sup>th</sup> *Gunasthana*). When omniscient knowledge is attained, one becomes omniscient God. Omniscient God with body (*Arihant Bhagwaan*) is in 13<sup>th</sup> and 14<sup>th</sup> *Gunasthana*. Omniscient God without body (*Siddha Bhagwaan*) has passed all *Gunasthana* and is in the purest state.

The nature (*dharma*) of a substance is not changeable. Similarly, the nature of path to attain moksha is also not changeable and is eternally constant over all eras. This proves that the Soul is also eternal.

**There are many wrong paths to follow, but only one right path. This path is unchangeable in the past, present and future times. Unperturbed meditation of the Soul is the path to moksha.** Souls from any caste and creed can follow the principles of religion and become omniscient.

Mahavir Bhagwaan was not the founder of Jainism because there were 23 *Tirthankars* and infinite omniscient Gods (groups of 24 *Tirthankars* in auspicious eras) before him who followed and preached Jainism over many eras. They all followed the same path to moksha. The life span of Adinaath Bhagwaan, the first *Tirthankar*, was 84 lakhs *purva* years (one *purva* is 70,56,000 crore years) before he attained moksha. The life span of Mahavir Bhagwaan, the last *Tirthankar*, was 72 years only. Life span decreased over time. In the same way, the body's height also decreased. **However, there was no difference in their renunciation, omniscient knowledge and preaching. There is no compromise in the principles or meditation to attain the path to moksha over the eras.**

**The effort one puts in to gain knowledge and follow the path to moksha, as taught by the sadguru, is never wasted. The Soul may go to Hell or Heaven or any other place in the universe. However, the fruits of the effort remain with the Soul over all births and deaths, whatever the time or place.**

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### Stanza 135

સર્વ જીવ છે સિદ્ધ સમ, જે સમજે તે થાય;  
સદ્ગુરુ આજ્ઞા જિનદશા, નિમિત્ત કારણ માંય.

*Sarva jiva chhe siddha sam, je samaje te thaay;*  
*Sadguru aajnaa jina dashaa, nimitt kaaran maay.*

*Jina dashaa* = State of omniscient God

---

**This stanza compares all Souls with *Siddha Bhagwaan*. All Souls have the potential to be *Siddha Bhagwaan* by their inherent nature when they realize the power that each Soul has. The advice of a sadguru and understanding the state of omniscient God are instrumental causes to be *Siddha Bhagwaan*.**



Jainism calls all followers of God and God himself as “God”. All Souls including all forms of life are also called “God” due to their inherent nature (attributes). Why do we then pray to God? Do we worship the attributes or modifications of God? **We worship the modifications (renunciation, omniscience, etc.) of God, which are pure.** Other Souls do not have these pure modifications and that is why we don’t worship them and we should not stop worshipping God due to misunderstanding.

In *Pravachansaar*, stanza 80, it is written that if one understands the substance, attributes and modifications of *Arihant Bhagwaan*, then one understands his own Self and will definitely be able to destroy impurities of his Soul. This stanza is the very important because it shows how to destroy all karma.

**The advice of a sadguru and understanding the state of omniscient God are given importance in this stanza. One has to first become enlightened and then omniscient. One has to first attain self-realization, become a possession-less true monk and then *Arihant Bhagwaan*, to reach moksha. Self-realization is the “root” and moksha is the “fruit”. This scripture therefore stresses on self-realization.**

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### Stanza 136

ઉપાદાનનું નામ લઈ, એ જે તજે નિમિત્ત;  
પામે નહિ સિદ્ધત્વને, રહે ભ્રાંતિમાં સ્થિત.

*Upaadaan nu naam lai, ae je taje nimitt;  
Paame nahi siddhatva ne, rahe bhraanti maa sthit.*

*Upaadaan* = Real/substantive cause    *Nimitt* = Instrumental cause

---

**In this stanza, it is stressed that one should not neglect the instrumental cause by only talking about the real cause and using a one-sided viewpoint. Such a person will not reach moksha, but will remain ignorant. True religion is when all viewpoints are considered.**

When any work is done, there are always two causes:

Real ( <i>upaadaan</i> ) Cause	Instrumental ( <i>nimitt</i> ) Cause
The substance which itself performs or undergoes that particular work	The substance which itself does not perform or undergo the action but which is treated as the most suitable in the origination of that action
e.g. Clay in producing the pot	e.g. The potter, wheel and stick in producing the pot
Power of the Self	Association of Others
Real substratum	Conventional or empirical cause

One should not neglect or believe in any one cause and take a one-sided viewpoint. Both are important.

For example, prayer, worship, listening to sadguru's preaching are all instrumental causes to realize one's own Soul. The real cause is the Soul. Many people neglect the instrumental causes and only talk of the Soul. Till one reaches a certain level of self-realization, it is important to pray, worship and listen to a sadguru.

Many people criticize those who put in a lot of effort to find a sadguru (instrumental cause). They feel that they will find a sadguru when they are destined to do so. They are wrong because one should not neglect the instrumental cause at this level. After self-realization, once the real cause is attained, the instrumental cause will automatically be present.

**Ignorant people have always misunderstood the principle of *nimitt-upaadaan*.** This is because only the instrumental cause has been studied since ages. Is the potter the real or instrumental cause? Most people feel he is the instrumental cause. However, **one should first decide what is the final work or effect.** When the pot is being made, the instrumental cause is the potter and real cause is the clay. When the hand is being rubbed, the instrumental cause is the clay and the real cause is the potter's hand.

Even Mahavirswami and Gautamswami were instrumental causes for each other. Even God and a sadguru have instrumental causes present but they do not give responsibility to it. **Till self-realization is attained, it is important**

**to be in an auspicious environment, especially in the presence of a sadguru (instrumental cause). Later, any environment does not affect the Soul.**

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### Stanza 137

મુખથી જ્ઞાન કથે અને, અંતર છૂટ્યો ન મોહ;  
તે પામર પ્રાણી કરે, માત્ર જ્ઞાનીનો દ્રોહ.

*Mukh thi jnana kathe ane, antar chhutyo na moh;  
Te paamar praani kare, maatr jnani no droh.*

*Paamar* = Worthy of compassion

---

**This stanza discusses the persons who have superficial book knowledge but no self-knowledge. These persons insult the enlightened Souls by talking about but not following what they have read in the scriptures.** When preaching, expert and famous scholars with knowledge of the scriptures but no self-realization, are insulting the sadguru who gave him the knowledge. Both knowledgeable Souls and their knowledge should be equally respected.

The three main signs of a true God are: Renunciation, omniscience and spiritual orator. These three signs appear in the same order. Attachment, love, hatred and other impure feelings have to be reduced (renunciation) in order to gain knowledge. Only one with complete knowledge (omniscient) can preach about the right path.

**In the present times, there are numerous ignorant people who do not want to follow renunciation or gain complete knowledge, but they want to give speeches.** There are very few people who are really interested in understanding the true nature of religion. There are more speakers and writers than listeners and readers. Even listeners later want to become speakers. They think more of helping others rather than thinking about their own Soul.

Renunciation and omniscience are pure modifications of the attributes of conduct and knowledge of the Soul. Preaching is not a nature of the Soul, but its weakness. That is why *Siddha Bhagwaan* does not preach. Only till the *Arihant* stage preaching is possible.

A person who reads, memorizes, preaches giving many examples and explains the scriptures to others, but does not put an effort to realize his own Soul is worthy of compassion.

One will buy a particular pen from the owner of a pen shop, who himself uses the same pen. **In the spiritual path, only a sadguru who has followed the knowledge himself before preaching others, can give true knowledge to others.**

**The ignorant Soul sells his knowledge with some material expectations or to fulfill his ego, whereas an enlightened Soul spreads his knowledge without any expectations.**

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### Stanza 138

दया शांति समता क्षमा, सत्य त्याग वैराग्य;  
डोय मुमुक्षु घट विशे, अह सदा सुजाग्य.

*Daya shaanti samataa kshama, satya त्याग vairagya;  
Hoy mumukshu ghat vishe, aeh sadaa sujaagya.*

*Mumukshu* = One who aspires to attain moksha

---

Pujya Kanjiswami has advised his disciples to become a *mumukshu*. This stanza shows the important signs of a person who aspires to attain moksha (*mumukshu*).

**The signs are: compassion, peace, equanimity, forgiveness, truthfulness, renunciation, detachment, etc.**

The first sign is **compassion**. A person, who has no compassion for other, will not have compassion for himself. Compassion does not mean to feel that the other person is lower than him. One has to see the good qualities of that person. One should feel the same compassion for an ignorant rich person as for an ignorant animal. An ignorant person is unhappy, because he is not using his inherent knowledge for himself but thinks that outer physical objects are his wealth.

In poetry, there are nine sentiments, one of which is **peace**. Peace is separate from laughing or crying. The Soul's inherent nature is peace, but its present modification is agitation because of attachment, love and hate. Once one believes that his Soul's inherent nature is peace, his modification will also change to peace. Peace is very important in this world - between two countries, while listening to preaching, at temples, etc. One has to put in immense effort to attain peace.

To have the same feelings during favorable and unfavorable circumstances is **equanimity**. Equanimity is also known as *saamaanyik*. Equanimity can be attained by making the Soul steady under all circumstances.

**Forgiveness** is the first sign in the ten signs of religion. Forgiveness arises only after anger has been removed. Enmity and not the person is the real enemy of the Soul. Forgiveness has to come from feelings with true intention and not just by spoken words. The *mumukshu* should ask for forgiveness before anger becomes enmity or revenge. Anger is momentary, enmity lasts for ages.

It is difficult, but more important, to believe in the **truth**, rather than speak the truth. Many people say that I am the Soul and not the body, but very few people truly believe it. It is very easy to give advice, but difficult to follow when it comes to oneself. For example, when someone else has fever, it is easy to tell him that the body is separate from the Soul, but it is difficult to follow when it happens to himself.

**Renunciation and detachment** are at equal level and linked to each other and both have to be present together in a *mumukshu*. True renunciation is not of material things but of impure feelings. Impure feelings have to be both renounced and detached and pure feelings have to arise.

**The true signs of a *mumukshu* have been shown to inspire the disciple to attain them.**

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## Stanza 139

મોહભાવ ક્ષય હોય જ્યાં, અથવા હોય પ્રશાંત;  
તે કહીએ જ્ઞાનીદશા, બાકી કહીએ ભ્રાંત.

*Moh bhaav kshay hoy jyaa, athvaa hoy prashaant;*  
*Te kahiae gnaani dashaa, baaki kahiae bhraant.*

*Prashaant* = Subsided

*Bhraant* = Delusion

**Impure feelings of wrong belief, love and hate are the main cause of the cycles of birth and death. The true enlightened Soul has destroyed or subsided such types of impure feelings and will attain moksha. The person, who has not destroyed or subsided impure feelings but thinks that he is enlightened, is deluded.**

A Soul with less passion, who has not read scriptures, is more qualified for self-realization than a Soul with more passion, who has studied numerous religious scriptures. Destruction or subsidizing of deluding karma is a state of the karmic particulate matter. The purity thus obtained is a state of the Soul. This starts at the 4<sup>th</sup> *Gunasthana*.

There are two types of deluding karma: faith-deluding (*darshan mohaniya*) karma and conduct-deluding (*chaaritra mohaniya*) karma. This stanza stresses on conduct deluding karma. A person can go above the 7<sup>th</sup> *Gunasthana* only if conduct-deluding karma is destroyed (can reach moksha) or subsided (can reach only up to 11<sup>th</sup> *Gunasthana*). For example, dust in a glass of water can make the water impure. The water can be purified by removing the dust completely (destroying permanently) or by allowing it to settle down (temporary subsidizing).

From the conduct-deluding karma viewpoint, the path to moksha starts from the 8<sup>th</sup> *Gunasthana* onwards till the 14<sup>th</sup> *Gunasthana*. This is the importance of the 8<sup>th</sup> and 14<sup>th</sup> *tithis* (days of the month according to the Indian calendar). On these days, which are festivals of Jainism, green vegetables are not eaten and prayers, worship, etc. make the home environment religious.

The enlightened Soul is without delusion. The ignorant Soul is deluded about himself and thinks that he is enlightened because he does rituals, vows, fasting, etc. He is egoistic and expects others to praise and worship him. However, he does not put in any effort to understand his own Soul and does not attain self-realization. A Soul without delusion, even though he is not enlightened, will put in immense effort to realize his Soul.

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### Stanza 140

સકળ જગત તે ઁઠવત્, અથવા સ્વપ્નસમાન;  
તે કહીએ જ્ઞાનીદશા, બાકી વાચાજ્ઞાન.

*Sakal jagat te aethavat, athavaa svapn samaan;  
Te kahiae jnani dashaa, baaki vaachaa jnana.*

*Vaachaa* = Spoken

---

This stanza describes a crystal clear picture of the universe in the best possible manner using the examples of leftover food and dreams. The Soul has enjoyed all the infinite physical matter in the universe. All the infinite Souls have also enjoyed the same matter in the past and then left it. Enlightened Souls have discarded all this matter like leftover food, because they realized that it never gave true happiness.

People usually do not like to buy or use second-hand things. The enlightened Soul knows that all matter is second-hand and has been used multiple times. **The only important substance in the universe is one's own Soul, which has never been enjoyed.**

After a meal, no one wants to eat, touch or see the leftover food. In the spiritual world, enlightened people have considered the momentary matter similar to leftover food and do not feel like enjoying, touching or seeing it.

**While meditating, if the attention diverts to outer matter due to weakness of effort, it will again be diverted back to the Soul.**

**A person is considered enlightened if he considers his mistakes of the**

past similar to dreams and does not waste his present by worrying about the past. The past can never be changed, but can be forgotten. Any effort of the present is of no use for the past, which can never be changed. Enlightened Souls put in immense effort in the present in order to stop future cycles of birth and death.

When one wakes up after a sad dream, one does not feel unhappy because he knows it was just a dream and not reality. Similarly, enlightened Souls think of past unhappiness as a dream. In the past they were ignorant of the fact that the Soul is full of happiness. After self-realization, they now experience only happiness.

**The knowledge of the ignorant Soul is just theoretical spoken knowledge. Knowledge without putting it into practice is like a sword without sharpness. Hence, spoken knowledge cannot destroy unhappiness and cannot be the cause of real happiness.**

**Self-realization is attained only after the universe is known as leftover food and suffered unhappiness of the past is thought of like a dream.**

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### Stanza 141

स्थानक पांच विचारीने, छकुं वर्त जेड;  
पामे स्थानक पांचमुं, अमां नडि संदेड.

*Sthaanak paanch vichaari ne, chhathe varate jeh;*  
*Paame sthaanak panchmu, aemaa nahi sandeh.*

*Sthaanak = Pada*

---

**A person who thinks about the first five *pada* and follows the 6<sup>th</sup> *pada* (path to moksha) will definitely attain the 5<sup>th</sup> *pada* (Moksha).** It is very important to correctly understand the first five *pada*. Right belief, right knowledge and right conduct (three jewels) are the path to moksha.

When one takes a train from Mumbai to Delhi, the train has to be left once one reaches Delhi. The medium has to be given up after the goal is reached.



However, it is not necessary that all media have to be given up once the goal is reached. For example, the tree (medium) bears fruit (goal). However, the tree remains the same even after the fruit have been borne. **Similarly, these three jewels (medium) remain with the person even after moksha (goal) has been attained.**

For an ignorant Soul at its present stage, the path to moksha is his goal and to think about the first five *pada* is the medium.

**The sixth *pada* tells us about the path to moksha, which is described last so that we can first think about and understand the first five *pada*.** This is similar to a play, which will always keep the secret and surprise element till the end of the play and not reveal it in the beginning.

**The sadguru promises that moksha will be attained once the path to moksha is achieved. There are no Souls who have reached the path to moksha and are still undergoing cycles of birth and death on this earth.**

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## Stanza 142

દેહ છતાં જેની દશા, વર્તે દેહાતીત;  
તે જ્ઞાનીના ચરણમાં, હો વંદન અગણિત.

*Deh chhataa jeni dashaa, varte dehaatit;*  
*Te jnani naa charan maa, ho vandan aganit.*

*Dehaatit* = Separate from body

---

**At the beginning (*mangalaacharan*) of this scripture, salutations have been given to the sadguru. In the same way, at the end of this scripture, the sadguru and his qualities has been given salutations with devotion and respect. The sadguru lives as though he is separate from his body, in spite of his Soul living in the body.**

Pujya Kanjswami used to say that the sadguru is equivalent to Siddha Bhagwaan. The sadguru moves around and has no attachment to his body, whereas Siddha Bhagwaan is permanently steady and has no body. The sadguru will also attain moksha and become omniscient without body.

**The attachment to the body is the main cause of pain and not the body itself.** Why is the sadguru not completely happy even though he has no attachment to his body? Is he happy or unhappy? If in the 4<sup>th</sup> gunasthana, the sadguru is happy, he will not want to go higher. If he is unhappy, he will have wasted his efforts to come from the 1<sup>st</sup> to 4<sup>th</sup> gunasthana. From the belief attribute viewpoint, he has no attachment to any physical objects and he is happy. From the conduct attribute viewpoint, he still has feelings of love and hate and he is unhappy.

Siddha Bhagwaan is completely pure, whereas the sadguru is partially pure. A Soul in the 4<sup>th</sup> Gunasthana is known as *Avirat Samyag drashti* (without complete conduct but with complete belief). *Avirat* shows the impurity of the Soul and *Samyag drashti* shows the purity of the Soul.

Pujya Kanjswami is *Avirat Samyag drashti*. Many people feel that ignorant persons have no right to call him *Avirat*. Religion says that one should not point to the faults of anyone. But one should have the knowledge of the present state of every person. Hence, *Avirat* just clarifies his present state.

Pujya Kanjswami said that Acharya Kundkund was in the 6<sup>th</sup>-7<sup>th</sup> Gunasthana. This did not mean that he was insulting him, even though the 6<sup>th</sup> Gunasthana shows impurity. This shows the qualities of a true monk.

Tirthankara Bhagwaan is also an impure state of the Soul, because it is due to fruition of karma. *Tirthankara* word shows impurity and *Bhagwaan* word shows purity. The Soul with a body is impurity. Arihant Bhagwaan is with body but this is not insulting. This shows the qualities of a Tirthankar. **One should have the knowledge of the correct present state of every person. One should not know him as a higher or lower state.**

**In spite of the sadguru being with a body, he believes, knows and lives as if he is without a body.**

**I give salutations to the sadguru who realizes his Soul, by his Soul, for his Soul, with his Soul and owns his Soul.**

# Self Realization - A Deep Study

## Conclusion

*Atma*= Soul

*Shaastra*= Scriptures

*Siddhi*= Ultimate Goal

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**This scripture is the medium to reach the ultimate goal for the Soul, which is attainment of self-realization.**

*Atma*= *Guru*

*Shaastra*= *Shaastra*

*Siddhi*= *Dev*

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**This scripture, therefore, also stresses on *Guru*, *Dev* and *Shaastra* in its title.**

After deep study of this book, the person who attains self-realization has correctly understood and put immense effort in studying this *shaastra*. The person who does not attain self-realization should not get disappointed because he is now on the correct path towards his goal. After studying *Atma-Siddhi Shaastra*, one does not get deceived by unenlightened people calling themselves *sadgurus* and one also does not deceive others.

*Atma-Siddhi Shaastra* decides a goal and is a medium for meditation for the true seeker. The language and presentation are very simple but with very deep interpretations and meanings. It is compulsory to study this text with immense concentration and intelligence in order to understand the ingenious meanings hidden in the stanzas. Therefore, one should first systematically study the basics of Jain scriptures (e.g. 4 states of the impure Soul (*gatis*), 5 higher pure Souls (*parmeshtis*), 6 substances (*dravya*), 7 fundamental principles (*tattva*), 8 *karma*, etc.) and the terminology used in Jainism before trying to study *Atma-Siddhi Shaastra*. Jain scriptures like “*Shri Jain Siddhanth Prashnottarmala*” and “*Chha Dhala*” (which cover the theoretical and practical viewpoints of Jainism in the best way and in the local languages) should be studied and understood thoroughly before trying to study “*Atma-Siddhi Shaastra*”, “*Samaysaar*” and other scriptures.

In this book, Shrimad Rajachandra discusses many philosophies of the world, without giving the name of any philosophy.

Shri Kanjismami and Shrimad Rajchandra had attained immense knowledge

in previous births and could therefore directly study the more advanced scriptures. **One can reach moksha only after understanding the principles of Jainism and then implementing them.**

*Samaysaar* is the king of all Jain scriptures. *Atma-Siddhi Shaastra* can be called a summary of *Samaysaar*. In *Samaysaar*, Shri Kundkund Acharya discusses the nine fundamental principles of Jainism. In *Atma-Siddhi Shaastra*, Shrimad Rajachandra also discusses the nine fundamental principles (*tattva*) of Jainism through six *pada* (philosophical spiritual points).

1. The Soul exists: This *pada* focuses on **Jiva tattva** (Soul).
2. The Soul is eternal: This *pada* also focuses on **Jiva** from multiple viewpoints.
3. The Soul is the doer of karma.
4. The Soul endures the consequence of its own karma.

The 3<sup>rd</sup> and 4<sup>th</sup> *pada* discuss karma, which is **Ajiva tattva** (Non-living) and includes five non-living substances:

- a) Karma is **Pudgal** (matter), which has the properties of touch, taste, smell, colour, etc.
- b) **Dharmaastikaya** (Principle of Motion), which is the medium for karma to move towards the Soul.
- c) **Adharmaastikaya** (Principle of Rest), which is the medium for karma to rest on the Soul.
- d) **Aakash** (Space) gives the space for karma to exist.
- e) **Kaal** (Principle of change) is the medium by which karma changes.

The 3<sup>rd</sup> and 4<sup>th</sup> *pada* prove **Punya-Paap** and **Ashrava-Bandh tattva**.

5. The Soul's liberation (moksha) exists: This *pada* proves **Moksha tattva**.
6. The Soul's path to liberation exists: This *pada* proves **Samvara-Nirjara tattva**.

**Therefore, every Soul should deeply study, understand, meditate on, and implement this supreme and exceptional religious text, *Atma-Siddhi Shaastra*.**

# Glossary

Word	Meaning
<i>Aagrabha</i>	Strong determination
<i>Aatamlaksha</i>	Attention to <i>aatam</i> (Soul)
<i>Aatmabhraanti</i>	False belief of the self
<i>Aatyantik</i>	Permanent
<i>Adharma</i>	Medium/Principle of rest or stability
<i>Ahimsa</i>	Nonviolence
<i>Ajiva</i>	Inanimate elements/Non-Souls
<i>Akasa</i>	Space/Universe
<i>Anekantvada</i>	Doctrine of manifold truths/Respect for differing and varying opinions
<i>Anitya</i>	Transitory, impermanent, not eternal
<i>Antar bhed</i>	To differentiate the duality between the body and the Soul
<i>Antar daya</i>	Compassion to one's own Soul
<i>Antar rog</i>	Inner disease e.g. Self-delusion
<i>Antare</i>	Inner self
<i>Aparigraha</i>	Minimizing one's needs and possessions
<i>Apurva vani</i>	Unique speech
<i>Aribant</i>	Omniscient ones who show the path
<i>Asadguru</i>	Unenlightened guru
<i>Asi</i>	Sword
<i>Asrava</i>	Inflow of karmic matter
<i>Astirva</i>	Existence
<i>Atma jnana</i>	Self-realization
<i>Atma vichaara</i>	Self-contemplation
<i>Atmaa arth</i>	Self-realization
<i>Atmaadi</i>	Soul, etc. (all other substances, including matter, time, space, motion and rest)
<i>Atmaarathi</i>	True seeker
<i>Atmaarathi</i>	True Seeker
<i>Atman</i>	Soul/spirit/life force
<i>Atyantabhava</i>	Absence of one substance into the other substance
<i>Avadhi jnana</i>	Clairvoyant knowledge
<i>Avagaahan</i>	Stabilizing
<i>Avyaabaadh</i>	Undisturbedness
<i>Ayariya</i>	Head of order of monks or nuns
<i>Baabhya kriyaa</i>	Superficial religious rites and rituals
<i>Bhaava karma</i>	Impure feelings causing binding of karma
<i>Bhaavkarma</i>	Psychic passional disposition
<i>Bhagavant</i>	Jinendra Bhagwan/Omniscient God
<i>Bhav maabi</i>	In the cycle of birth and death
<i>Bhav-sbithi</i>	Number of cycles of birth and death
<i>Bhave</i>	Cycle of birth and death
<i>Bhavjal</i>	Ocean of the cycle of birth and death
<i>Bhog</i>	Suffering or enjoyment
<i>Bhoga</i>	Attains
<i>Bhogya sthaan</i>	Place to obtain results of karma
<i>Bhoktaa</i>	Endures the consequence
<i>Buddh</i>	Knowledgeable
<i>Chaitanya-ghan</i>	Living indivisible mass
<i>Chaitanyamay</i>	Knowledgeable
<i>Dehaatit</i>	Separate from body
<i>Dehaadyaas</i>	Attachment to body
<i>Devas</i>	Celestial beings
<i>Dharma</i>	Medium/Principle of motion
<i>Dharma</i>	Religion
<i>Drashya</i>	Visible
<i>Dravya</i>	Six Fundamental and eternal entities/elements
<i>Dravyakarma</i>	Karmic matter bound to the Soul
<i>Dvay bhaav</i>	Different substances

<b>Word</b>	<b>Meaning</b>
<i>Ekatvathi</i>	With unity (of mind, speech and body)
<i>Ekta</i>	Unity
<i>Gati</i>	State of the Soul
<i>Guna</i>	Inherent property, quality, attribute
<i>Gunasthana</i>	Stage of spiritual development/progress of impure Soul
<i>Jeevwaroop</i>	Existence of the Soul
<i>Jignaas</i>	Curious to attain self-realization
<i>Jina</i>	Jinendra God
<i>Jina dashaa</i>	State of omniscient God
<i>Jinadeh</i>	Omniscient God's Body
<i>Jinaroopa</i>	Form/character of Jinendra God
<i>Jinendra Bhagwaan</i>	God / Omniscient Soul
<i>Jiva</i>	Soul/spirit/life force/animate elements
<i>Jivaadi</i>	Seven natural operating principles of Universe ( <i>tattva</i> )
<i>Jnan dasha</i>	Non-conventional state of knowledge
<i>Jnanavarniya</i>	Knowledge-obstructing
<i>log</i>	Path of liberation
<i>Kala</i>	Time
<i>Karma</i>	Bondage resulting from our actions
<i>Karma</i>	Matter molecules which transform themselves to bind the Soul (Karmic atoms)
<i>Karma bhaav</i>	Impure thoughts
<i>Kartaa</i>	Doer
<i>Keval jnan</i>	Omniscient/infinite knowledge
<i>Kevali</i>	Omniscience
<i>Koti varsh</i>	Millions of years
<i>Kriyaajad</i>	One who is engrossed in rituals & external activities
<i>Kulguru</i>	Family priest
<i>Laksh</i>	Knowledge
<i>Laksh</i>	Concentrate/accomplish
<i>Lakshano</i>	Signs, characteristics
<i>Laukik</i>	Worldly
<i>Laya</i>	Destruction
<i>Maanaadi</i>	Pride and other passions
<i>Madhyasthataa</i>	Impartiality
<i>Maha mohaniya</i>	Intense deluding
<i>Manah-pryaaya jnan</i>	Mind-reading knowledge
<i>Mata</i>	Opinion/sect/faith
<i>Mataantar</i>	Dogmatism
<i>Mataarathi</i>	Bigot (one who is obstinately convinced of the superiority or correctness of his own opinions and prejudiced against those who hold different opinions)
<i>Mati jnana</i>	Empirical knowledge
<i>Mithyaabbaas</i>	Delusion
<i>Mithyaadrishhti</i>	Soul with incorrect belief of reality
<i>Mohaavesh</i>	Passion of Attachment
<i>Mohaniya</i>	Faith-deluding and conduct-deluding karma
<i>Moksha</i>	Exalted state of liberation/absolute purity of soul/Total dissociation of karma
<i>Moksha-upaay</i>	Means of liberation (moksha)
<i>Mokshamaarg</i>	The path to salvation/liberation
<i>Mounataa</i>	Speechless state
<i>Mumukshu</i>	A person whose aim is to attain moksha
<i>Munipanu</i>	State of Monk
<i>Narak</i>	Hellish beings
<i>Naya</i>	Point of view/Logical viewpoint
<i>Nij bhaan</i>	Awareness of the self
<i>Nij buddhi</i>	Own intelligence (narrow mind)
<i>Nij chhand</i>	Self-conceit
<i>Nij jnana</i>	Self-realization
<i>Nij karma</i>	Own karmas
<i>Nij kula dharma</i>	Religion of one's ancestors (birth religion)
<i>Nij maan-aadi</i>	Self-pride, etc.

<b>Word</b>	<b>Meaning</b>
<i>Nij pada</i>	Self-Realization
<i>Nij paksh</i>	Own opinion/ individual theories
<i>Nij svabhaav</i>	Nature of the Self
<i>Nimitt</i>	External or instrumental cause
<i>Nimitta kaaran</i>	External and efficient cause
<i>Nirgranth</i>	Without possessions
<i>Nirjara</i>	Process of partial shedding or dissociation of karmic matter
<i>Nirvana</i>	Extinction of all impurities from the soul
<i>Nirvikalp svarup</i>	Unperturbed nature
<i>Nishchay naya</i>	Nonconventional/predictable/theoretical/real viewpoint
<i>Nitya</i>	Permanent, constant, eternal
<i>Nivrutti</i>	Freedom/Absence of bondage
<i>Nokarma</i>	Object obtained due to the fruition of <i>aghati karma</i> (body, etc.)
<i>Paamar</i>	Worthy of compassion
<i>Paap</i>	Inauspicious karmic bondage
<i>Pada</i>	Philosophical spiritual aphorisms
<i>Panth</i>	Path
<i>Param shrut</i>	Highest Knowledge
<i>Paramaarath/Parmaarbh</i>	Highest ideal/Moksha
<i>Paroksha</i>	Indirect or invisible
<i>Pryaaya</i>	Mode, Form, modification, format
<i>Pramana</i>	Instrument of valid cognition
<i>Pratit</i>	Belief
<i>Pratyaksh</i>	Direct or present
<i>Pudgal</i>	Non-living (Matter, space, time)
<i>Puja</i>	Worship
<i>Punya</i>	Auspicious karmic bondage
<i>Ratnatraya</i>	Threefold path, three jewels of Jainism
<i>Saadhan</i>	Medium
<i>Saadhan dasha</i>	Practical state
<i>Sadguru</i>	Enlightened religious mentor
<i>Sahu</i>	Monk, nun, ascetic
<i>Samadhi-maay</i>	In Meditation
<i>Samakit</i>	Self-realization (Right belief, right knowledge and right conduct)
<i>Samavasarana</i>	Assembly of omniscient God
<i>Samdarshita</i>	Complete impartial feeling
<i>Samsara</i>	Cycle of birth and death/reincarnation/transmigration
<i>Samvara</i>	Stoppage of inflow of karmic influx
<i>Samyag</i>	Rational, logical, correct, right
<i>Samyag charitra</i>	Rational lifestyle, behavior, conduct
<i>Samyag darsana</i>	Rational world vision, world view, intuition
<i>Samyag dristi</i>	Rational understanding / attitude
<i>Samyag jnana</i>	Rational knowledge
<i>Sansakaar</i>	Effect of thoughts of the past lives
<i>Sarvaangataa</i>	From all viewpoints
<i>Shaastra</i>	Religious scriptures
<i>Shashwat pada</i>	Eternal level
<i>Shat pada</i>	Six statements
<i>Shri</i>	Knowledge
<i>Shrut jnana</i>	Articulate knowledge gained by reading, listening, etc.
<i>Shrut jnana</i>	Scriptural knowledge of an object deduced from the reference of an object already known in <i>mati jnana</i>

<b>Word</b>	<b>Meaning</b>
<i>Shubha bhaava</i>	Auspicious thought activity
<i>Shubhashubh karma</i>	Auspicious and inauspicious karma
<i>Shubhashubh bhaava</i>	Bhaava Karma due to good and bad actions and thoughts
<i>Shuddha bhaava</i>	Pure passionless conduct of self absorption
<i>Shushka jnan</i>	Superfluous knowledge
<i>Shushka jnani</i>	One who pursues superfluous knowledge (impractical theorist)
<i>Siddha</i>	Perfect, pure and liberated Soul/omniscient
<i>Sihaanak</i>	Statements (Pada)
<i>Sihaanak</i>	Place
<i>Supaatra</i>	Deserving Soul
<i>Suvicharna</i>	Right thinking
<i>Svachhand</i>	Self-conceited
<i>Swabhaava</i>	Self-nature (of the soul)
<i>Swarup</i>	True original form
<i>Syad</i>	In a certain sense or viewpoint
<i>Syadvada</i>	Doctrine of multiple viewpoints/qualified assertions
<i>Tatva</i>	Natural operating principles (Jiva, ajiva, asrava, bandha, samvara, nirjana, moksha)
<i>Tiribankara</i>	Liberated teachers of Jainism in thirteenth <i>gunasthana</i>
<i>Tiryancha</i>	Animals, plants or microbes
<i>Tyaag</i>	Renunciation
<i>Tyaaj</i>	Leave
<i>Udayaprayoga</i>	According to one's past karma
<i>Upadaan</i>	Internal or real or substantive cause
<i>Upadaan kaaran</i>	Material cause
<i>Upaay</i>	Solution
<i>Upashantata</i>	Weakened
<i>Upadesha</i>	Teachings/preachings
<i>Upshaantata</i>	Weakened
<i>Utapatti</i>	Creation
<i>Utpann</i>	Origination
<i>Uvajjhaya</i>	Ascetics who teach scriptures
<i>Vadanaar</i>	Speaker
<i>Vainaagya</i>	Renunciation
<i>Vashya</i>	Power
<i>Vedya</i>	Worth knowing
<i>Veetnaag</i>	Free from attachment, love and hate
<i>Vibhaav</i>	Opposite of innate nature
<i>Vimukh</i>	With face turned away/ Averse
<i>Vinay</i>	Respect
<i>Vinaag</i>	Detachment from worldly pleasures
<i>Vinati</i>	Self-restraint
<i>Viyoga</i>	Separation
<i>Viyoge</i>	Death
<i>Vrata</i>	Vows
<i>Vrutti</i>	Thoughts arising in the mind
<i>Vyavahara naya</i>	Empirical/practical/conventional viewpoint