

I-2. In Short, What Is Being About?

Even the most familiar and fundamental percepts are based on assumptions about perception and reality. Not many of these can be proven. Only ideologies give such guarantees.

Behaviors are motivated by thoughts and cognition guided by representations, language and nurture. Since all inputs, actions and responses have consequences, being alive is about realization of the potential of such actions. A rational behavior consistent with reality increases the chances of desired outcome. Real-world and real-time decisions for such purposes deal with representation (*satprarupana*) in three steps (A#1-8 below). Results of this analytical search (*anugam*) are interpreted in terms of individual perceptions (*itthi*) in A#9-23. This necessary because all real-time inputs are necessarily incomplete and future consequences are always in doubt. Therefore, rationality lies in choosing a path that is free of contradiction and not inconsistent with the facts of reality. Room for doubt further facilitates consequence evaluation and midcourse corrections to chart a coherent trajectory consistent with reality.

The purpose of reasoning is not to get entangled in the past but to chart an unencumbered way towards the future. Understanding builds on the body available knowledge (facts, experiments, observation, data) to provide direction for the future. While relying on the generalization does not mean losing sight of the particulars, as in *looking at the woods without losing sight of trees*. Dynamics of such dissonance and resonance for decision making is outlined below as a matrix (A1-23) that provides a glimpse (abstract) into the structure of decision making and behaviors. This abstract is a road map, table of content and key

terms, and a guide for the thought process in the form of a remarkably powerful matrix of the processes through which shared knowledge is perceived, conceived, evaluated and developed. First step acknowledges all those who bring the shared knowledge on which this matrix is based. The next 22 steps outline three independent sets of considerations. This thought matrix is built in three dimensions. The first dimension of the observed properties (*margana*) are evaluated by the second dimension of the criteria (*aniyogdwar*). Results of evaluation depends on the quality of the observer-observed interaction (*gunasthan*) in the third dimension. This disciplined matrix of observations, criteria, and perceptions facilitates questions to search answers, identify anomalies, deal with doubts, and all that is necessary to find and invent meaning that makes sensory inputs intelligible.

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Acknowledgement

णमो अरिहंताणं, णमो सिद्धाणं, णमो आश्रियाणं ।
णमो उवज्झायाणं, णमो लोए सब्ब-साहूणं ॥ १ ॥

अरिहंतोंको नमस्कार हो, सिद्धोंको नमस्कार हो, आचार्योंको नमस्कार हो, उपाध्यायोंको नमस्कार हो, और लोकमें सर्व साधुओंको नमस्कार हो ॥ १ ॥

#A1. I bow to all the *arihant*, *siddh*, *aacharya*, *upadhyay*, and *sadhu* of the world.

Note: This has come to be known as the Namokar. It serves as everything from acknowledgement of the tradition to a medium of devotion. (also See Chapter I-5).

The *anugam* process in #A2-23 invokes a balance (*sammag*, *samyaktv*) to guide behaviors. Assumption is that as the particulars of sensory inputs (information) cohere, rational perception (*itthi*) evolves through reason and consistency of thoughts, words and actions. It is a critical step for consequence evaluation.

Properties of the observed (#A2-5)

एतो इमेसिं चोदसण्हं जीव-समासाणं मग्गणट्टुदाए तत्थ
इमाणि चोदस चेव ट्ठाणाणि णायव्वाणि भवंति ॥ २ ॥

इस द्रव्यश्रुत और भावश्रुतरूप प्रमाणसे इन चौदह गुणस्थानोंके अन्वेषणरूप प्रयो-
जनके होने पर ये चौदह ही मार्गणास्थान जानने योग्य हैं ॥ २ ॥

#A2. The way (*margana*) to discovery (*samasana*) is facilitated by results of observation, search, inquiry, and investigation reconciled with defined criteria applied to both the particulars and generalizations (#2-8). For example animate beings (*jeev*) are represented by fourteen characteristics.

Insight: Animate beings show certain responses (features, attributes, qualities, abilities, skills, response, behaviors, properties). Such characteristics are not observed with inanimate materials (*ajeev pudgal*). Such characteristics are useful parts (*anugam*) to represent (*satprarupana*) real-world models to facilitate further considerations.

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तं जहा ॥ ३ ॥

गइ इंदिए काए जोगे वेदे कसाए णाणे संजमे दंसणे लेस्सा
भविय सम्मत्त साण्णि आहारए चेदि ॥ ४ ॥

वे चौदह मार्गणास्थान कौनसे हैं ? ॥ ३ ॥

गति, इन्द्रिय, काय, योग, वेद, कषाय, ज्ञान, संयम, दर्शन, लेश्या, भव्यत्व, सम्यक्त्व,
संज्ञी और आहार ये चौदह मार्गणाणं हैं और इनमें जीव खोजे जाते हैं ॥ ४ ॥

#A3. What are such characteristics of animate beings?

#A4. These include:

- discernible category (*gati*)
- physical senses (*indiye*)
- form (*kaye*)
- ability to move and communicate (*joge*)
- pain and pleasure response (*vede*) in relation to the trends

- passion, notion, bias, likes and dislikes (*kasaye*)
- ability to know as in comprehend and cognize (*nane*)
- ability to restrain and constrain behavior (*sanjame*)
- ability to recognize patterns (*dansane*)
- motive, intention and objective (*lessa*)
- potential and opportunity for growth (*bhaviye*)
- ability for rational balance and consistency (*sammāt*)
- ability to discern and reconcile (*sanni*)
- ability to internalize and assimilate (*aharaye*).

Hierarchy in the first seven responses builds on the interdependence of the form and function in living organisms that facilitates interaction with the external world. The next seven distinguish an individual from the class to facilitate interaction of individual with his own experience. Here discipline and restraints are the basis of individual's ability to internalize cognized information. Note that ad hoc like *atma* (soul or spirit), omniscience or god is not invoked.

Beyond curiosity. Tangibility of the observed and experienced is abstracted in stages. Active observer-observed interaction is required to move beyond mere denotation or knowing by name and sound-bites.

Why do we have senses? Have you ever wondered why we need multiple sense organs (*indiye*) to cognize and communicate with the external world (*pratyackh* or in-front-of -the eyes)? Sense inputs are complementary. Together they provide a real-time snap-shot of the real-world. Even without impaired senses, the mind (*parockh*, behind-the-eyes) compensates for partial inputs to integrate and grasp the meaning of the sense experience.

Sense experience is not enough. Both cognized and un-cognized awareness of the sense experience contribute to perceptions (*itthi*) to explore the meaning and significance of inputs for self.

Instinctive and reflex responses suggest processing of all inputs by mind (*parokch* or behind-the-eyes).

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Criteria for evaluation of the properties (#A6-8)

एदेसिं चैव चोदसण्हं जीवसमासाणं परूवणट्टुदाए तत्थ इमाणि
अट्ट अणियोगद्वाराणि णायव्वाणि भवंति ॥ ५ ॥
तं जहा ॥ ६ ॥

संतपरूवणा दव्वपमाणाणुगमो खेत्ताणुगमो फोसणाणुगमो
कालाणुगमो अंतराणुगमो भावाणुगमो अप्पावहुगाणुगमो चेदि ॥७॥

इन ही चौदह जीवसमासोंके (गुणस्थानोंके) निरूपण करने रूप प्रयोजनके होनेपर
यहां आगे कहे जानेवाले ये आठ अनुयोगद्वार समझना चाहिये ॥ ५ ॥

वे आठ अधिकार कौनसे हैं ॥ ६ ॥

सत्परूवणा, द्रव्यप्रमाणानुगम, क्षेत्रानुगम, स्पर्शानुगम, कालानुगम, अन्तरानुगम,
भावानुगम और अप्पावहुत्वानुगम ये आठ अनुयोगद्वार होते हैं ॥ ७ ॥

#A5. Verified properties and attributes are (for example)
evaluated in terms of the following eight criteria
(*aniyogdwar*, "doors or devices").

#A6. What are these criteria?

#A7. These are:

- representation (*satprarupana*) as entity (what)
- its material count (*davvpaman-*) (how many)
- occupancy in space (*khettanugam-*) (shape)
- distribution in space and time (*fosnaanugam-*) (where)
- change in relation to time (*kaalanugam-*) (when),
- difference in comparison (*antaranugam-*) (relations),
- tendencies and trends (*bhavanugam-*),
- less (*app-*) and more (*bahuanugam-*).

Insight: All modes of curiosity driven inquiry begins with a concern about a change that is characterized with what, when, where, and how questions. Such information about identified events and entities is evaluated on the basis of criteria.

Information about space time relations discern order, trends, and cycles that are useful to identify and address concerns about the

change.

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संतप्ररूपणदाए दुविहो णिहेसो ओघेण आदेसेण य ॥ ८ ॥

सत्प्ररूपणामें ओघ अर्थात् सामान्यकी अपेक्षासे और आदेश अर्थात् विशेषकी अपेक्षासे इसतरह दो प्रकारका कथन है ॥ ८ ॥

#A8. A representation (**Satprarupana**) is evaluated both by the criteria (**niddes**) for the particulars (**adeshen**) as well as the generalization (**oghen**) for the class.

So far: Reality interacts with Perceptions

Examination of the attributes of the observed and experienced in terms of defined criteria (#A1-8) calls for perceiving the forest as well as the trees of the underlying reality. The search begins with the realization that humans can understand and evaluate what is to their advantage. After that the facts of particulars of the observed and experienced are reconciled to represent the findings. Such representations project and augment the relevance of reality on perceptions. The purpose of inquiry and reasoning along the way is to infer and explore implications.

Insight: All entities are represented in an infinite and boundless unoccupied space (*akash*) or "the medium of infinite nothing". By the same reasoning beginning and end of events is represented in the continuous medium of time (*kal*) without a beginning or an end (*anadi-anant*). Just as the space occupied by an entity is called a place, an event has a beginning and an end. The abstract concept of represented reality against a limitless (infinite) continuum of "nothing" as the medium applies not only to space and time but also to language and information. Thus *shoonya* is not just a lack of something that is often contrived as zero in the numbering system or the (Aristotelian) binary. In the decimal numbering system zero is a "digit between 1 and -1, and it also has a place based value as in 01 versus 10. But "the nothingness in

the logic space" serves as a node for all manners of orthogonal representations - real and imaginary. Such nothingness (*shoonyata*) serves as the medium of representation that does not contribute to the representation. All representations of omniscience (The God, Supreme, Universal, or *Brahm*) fall in this category of self-referential nothingness.

Insight: Generalizations are built on attributes that are common to all members of a set. The members of the set may also have particular attributes. If simplified as a generalization, the potential of such particulars is lost.

Insight: Generalizations (abstractions, universal, essence, theory, symbols, idols, ideals, ideologies) are the relations from a selected set of particulars of world-readings that we wish to engage. A theory makes data appear intelligible, and the data keeps the theory grounded in reality. Like chicken and egg both abstractions and particulars make up the disciplinary matrix of the knowledge for reasoning. Perceived and verified anomaly in the abstracted particulars calls for reexamination of the matrix of the abstractions. It is the genesis of logical doubt and uncertainty.

Perception: A dialog of the Self with Non-self to manage expectations.

[In Sanskrit or Hindi, there is no suitable word for perception (see Jeevatthan II-11 to 15). The Prakrit word itthi has been mis-interpreted in Sanskrit and derived literature as dristi (point-of-view), darshan (philosophy or vision), or gyan (cognized information). Some translators have equated pratyakch (direct evidence based on sense inputs) to perception.]

Ethos of life is built on interactions between the self and the rest (non-self). It motivates instincts and desires to influence actions and behaviors. This push and pull of the inputs is the perception (*itthi*) that is part of the feelings, thoughts, and

expectations. Behaviors (sustained actions) are influenced by such moment to moment perceptions of the push-and-pull (dynamics) of feelings and thoughts about the experience, expectations, and perceived consequences.

Perceptions distort the quality and meaning of experience. All choices, decisions, and actions are guided by perception. Neither perception nor reasoning are infallible but for different reasons. Experience may have the baggage of demons and evils of make-believe. Since eye can see only what the mind knows, perception is the momentary window at the time of decision-making. Window of senses have vantage points and shades. Their inputs are fragmented and augmented by wishful rationalizations. Even under the best of conditions, decisions and searches speak in stages as we find and invent meaning. Steps #A9-23 are stages of qualitative change in perceptions that create incremental value towards a vision that turns wishes and desires into ideas and actions that are likely to be more successful. As we entertain doubt, pragmatism requires that we do not dwell in states that lead to alienation and inaction propelled by the feeling that the world is a mighty maze.

All inferences are tentative for action rather than for conclusions. Definite actions are necessary to deal with the conundrum of life that is about conflict between self and non-self made worse by the morass of misperception and ill-defined issues. The emphasis of the first seven states (#9 to 15) is on restraints necessary to formulate the problem at hand. The next seven (#16-22) offer solutions in terms that make the world accessible to mind. The general thrust of successive states (*sthan*) is to improve the quality (*gun*) of the interaction with the extent reality. The quality of effort depends of the perceptions that guide interactions.

#A9-12. *States of contradiction and disorder*

ओघेण अत्थि मिच्छाइट्ठी ॥ ९ ॥

सासणसम्माइट्ठी ॥ १० ॥

सम्मामिच्छाइट्ठी ॥ ११ ॥

असंजदसम्माइट्ठी ॥ १२ ॥

सामान्यसे गुणस्थानकी अपेक्षा मिथ्यादृष्टि जीव हैं ॥ ९ ॥

सामान्यसे सासादनसम्यग्दृष्टि जीव हैं ॥ १० ॥

सामान्यसे सम्यग्मिथ्यादृष्टि जीव हैं ॥ ११ ॥

सामान्यसे असंयतसम्यग्दृष्टि जीव होते हैं ॥ १२ ॥

The states of perception (*itthi*) in general are:

#A9. State I. Mis-perception (*miccha-itthi*):
irrational and contradictory.

#A10. State II. Afflicted perception (*sasan-samma-itthi*).

#A11. State III. Perception affected by ignorance or inability to discriminate or discern (*samma-miccha-itthi*).

#A12. State IV. Perception dominated by indifference and lack of restraints (*a-sanjada-samma-itthi*).

Mis-perceptions (See II-11, III-11, III-28 to 33): Ignorance is **Not knowing that one does not know, and it is also not knowing that others know that you do not know.** Such *mithya* states lead to contradictory perceptions that rationalize arguments that are one-sided (*ekant*), inconsistent (*vipreet*), dubious (*sanshay*), incomplete (*agyan*), or invoke the non-existent (*asat*). The *mith* root has conceptual affinity to myth (in English). Also note the *nay* suffix in rationalizations based on misplaced faith (*vi-nay*) and disregard for reason (*ku-nay*) that distract from reasoning (*Nay*).

Inability to formulate, communicate and resolve concerns may be a human condition. Ignorance is not human destiny but the state of mind. If nothing else, during the last few hundred

years humans have devised effective ways to reduce ignorance if one wishes to do so. Reasoning about the world of our concerns with words is not about mind reading. The process is derailed, and the world remains dark and scary, if we seek salvation from ignorance through irrational and non-existent (such as the Grace or Omniscience). A critical first step to modify perceptions is to recognize the **attributes of all that is irrational or contradictory**. Such influences can derail a search even before it started.

Insight: Intentional disregard for contradictions can hardly be cured. Inability to judge due to somatic, psychological, or attitudinal handicaps can be identified and addressed with suitable means. Behaviors that handicap learning and reasoning include inability to listen (pay attention to what one hears), hyperactivity, or to focus beyond sound bites. Indifference is suggested if behaviors are dominated by ego, sexual drive, mimicry, peers, and virtual models as in stories (*katha*) and epics (*puran*), or the modern soap-operas. Such myths obviate the need for individual choices to define the 'self.' Myths are dynamic and democratic processes. Yet interpretations of myth are subject to constraints relevant to individual decision making. These virtual models hardly ever improve upon the *mithya* state of *not knowing what one does not know* or of *not knowing that others know that you do not know*.

Insight: Restlessness and lack of attention span increases if the listener is not uninterested or distracted by the contradictory, conflicting, augmented, and virtual model. The mental chatter is a normal state of mind as it tries to deal with ill defined inputs from sound bites, trivia, humor, anecdotes, bantering, propaganda, memes, buzzwords, political pronouncements and marketing. Such devices of pop-culture rely on and exploit short attention span by grabbing attention during the flicker of that proverbial five-second-attention-span. The same applies to all behaviors that

put blinders of being possessed or obsessed. Such memes transmit cultural artifacts without deeper understanding. Whether the media and politicians pray on it, or the peers cater to it, is a moot issue.

Insight: We have to learn to deliberately deal with the mental chatter, disorder and chaos. It creates value by balancing choices (*sanyam*). Directed and sustained effort with conscious motivation seeks out the relevant. Restrained, planned and deliberate actions also reduce chatter, curtail disorder in actions, and slowly eliminate the inconsistencies of actions. Such constraints also reduce the level of stress. The goal of exercise, yoga, meditation, and forms of relaxation is to develop the flicker of coherence to rational consistency (States V-VII below).

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#A13-15. *States of chaotic perceptions*

संजदासंजदा ॥ १३ ॥

प्रमत्तसंजदा ॥ १४ ॥

अप्रमत्तसंजदा ॥ १५ ॥

सामान्यसे संयतासंयत जीव होते हैं ॥ १३ ॥

सामान्यसे प्रमत्तसंयत जीव होते हैं ॥ १४ ॥

सामान्यसे अप्रमत्तसंयत जीव होते हैं ॥ १५ ॥

#A13. *State V.* Occasional (chaotic) restraint.

#A14. *State VI.* Motivated to exercise restraint.

#A15. *State VII.* Always restrained.

Do not talk a talk if you cannot walk a walk, so goes a Vermont saying. One begins by looking at the world with a sense of reverence not driven by fear, awe, or duty. The premise of the States V-VII is to build on the promise of can-do and will-do to facilitate a chaotic walk to deliberate to rational consistency in the spirit of:

Do it.

Do it right.

Do it right first time.

It is not done until it is done.

In many societies behaviors associated with “yes, right away” are not much different than ‘for another day’ (*manyana*). Often doing better than the best is needed to change a habit. Undoing the mistakes also takes effort that is not just a matter of opening the door and timing the effort.

Actions speak louder than words. A job done well gives a sense of purpose to being. In search of meaning through action, directed effort is about being in touch with reality by correcting character faults, desire to take responsibility for ones own actions, and not having to say "sorry." In this concept space are boundaries of words like admit, acknowledge, identify, restraint, negation, chaos, balance, convergence, goal, potential, indulgence, willingness, exercise, control, choice, consilience, *tap(as)*, *yoga*, meditation, obsession, priorities, and responsibility for ones own actions.

Opportunities are lost by not trying. A qualitative change begins with the realization that the world is accessible by trying. It begins with a deliberate decision. Active decisions begin by stopping the slide by negating the contradictory, inconsistent, and inconsequential. Such obsessions are inherent in the excesses, excuses, denial s, and ego trips. The aim is to divert coherence of thoughts and words to actions and goals. Organized thought and communication skills also ward against unreasonable expectations and behavior that lead to unexpected outcomes.

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#A16-18. *States of commitment*

अपुवकरण-पविट्ट-सुद्धि-संजदेसु अत्थि उवसमा खवा ॥ १६ ॥

अणियट्टि-बादर-सांपराइय-पविट्ट-सुद्धि-संजदेसु अत्थि उवसमा
खवा ॥ १७ ॥

सुहुम-सांपराइय-पविट्ट-सुद्धि-संजदेसु अत्थि उवसमा खवा ॥१८॥

अपूर्वकरण-प्रविष्ट-शुद्धि संयत्तोंमें सामान्यसे उपशमक और क्षपक ये दोनों प्रकारके जीव होते हैं ॥ १६ ॥

अनिवृत्ति-बादर-सांपरायिक-प्रविष्ट-शुद्धि संयत्तोंमें उपशमक भी होते हैं और क्षपक भी होते हैं ॥ १७ ॥

सूक्ष्म-सांपराय-प्रविष्ट-शुद्धि-संयत्तोंमें उपशमक और क्षपक दोनों होते हैं ॥ १८ ॥

Commitment (**uvsamak**, **uvsama**) and dedication (**khava** or **chapak**) requires:

#A16. State VIII. Taking care of prior obligations.

#A17. State IX. Taking responsibility for the big picture.

#A18. State X. Understanding details and subtleties.

These states identify limitations of the existing order to modify the past commitments (*uvsama* root for *upasak* - a committed or devoted individual), or to renounce the past approaches that did not work) and to start fresh (*khava* root for *chapak* or monk).

Devotion and submission are neither commitment nor dedication. Perceptions crystallize by taking charge and responsibility with rational consistency to improve the chances of success towards a goal. Completing prior obligations minimized distractions. Through consistency one seeks conceptual tools necessary to invoke, evaluate and verify realistic possibilities. Such tools of conciliation come from “commitment” to the existing order, and if necessary a more active "dedicated" approach through other alternatives.

Problem-solving strategy. Consider the states of perceptions in the context of solving a problem. Random trial and error (states I-IV) offer little chance of success towards a defined goal. Irrespective of the path one takes, skills for nonrandom (*akachit*) action are acquired by overcoming such imitations. Elimination (V, VI) of certain possibilities, and honing in other others (VII), can avoid falling in infinite regress or vicious circle. Chances of

success (through states VIII-X) increase by reducing biases and prejudices of acculturation.

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#A19-20. States of objective ease and celerity

उवसंत-कसाय-वीयराय-छदुमत्था ॥ १९ ॥

खीण-कसाय-वीयराय-छदुमत्था ॥ २० ॥

सामान्यसे उपशान्त-कषाय-वीतराग-छद्मस्थ जीव होते हैं ॥ १९ ॥

सामान्यसे क्षीण-कषायां-वीतराग-छद्मस्थ जीव होते हैं ॥ २० ॥

Liabilities in perception from commitment and dedication are reduced by:

State XI. Reducing subdued passions and biases dormant in one's own point of view,

State XII. and ultimately eliminating all biases.

#A21-22. States of consistency and validity

सजोगकेवली ॥ २१ ॥

अजोगकेवली ॥ २२ ॥

सामान्यसे सयोगकेवली जीव होते हैं ॥ २१ ॥

सामान्यसे अयोगकेवली जीव होते हैं ॥ २२ ॥

Irrespective of the task at hand, an active approach to develop and evaluate the valid perception requires:

State XIII. Evaluation of the validity in relation to all available evidence,

State XIV. and then by seeking independent evidence for validity that lies beyond the consistency and coherence of thought, words and actions, yet within the bounds of the reality.

Insight: The last two states of un-augmented, complete and valid perception (i.e. *kevali* or ability to *know* and *name the only valid conclusion*) are in the context of human existence. In this sense the common usage as *keval-gyan* is conceptually different.

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The established state

सिद्धि चेदि ॥ २३ ॥

सामान्यसे सिद्ध जीव होते हैं ॥ २३ ॥

#A23. The state of established validity (*Siddhi*) is beyond the fourteen human accessible states mentioned above.

Insight. The Siddhi (established) state is beyond the limited context of individual human perception. It has been interpreted as the eternal, "proven beyond doubt" or the state of unconditional validity. However the scope of Siddhi is in what is established as viable rather than in the sense of the 'proof of the pudding in eating.' Here the concept of established addresses the ever present concern of the *vangmay* (shared knowledge): *How would you know when you have discovered the truth?* An operational conclusion (III-32) is strengthened by elimination its potential liabilities. An established concept remains relevant for all times in the personal and social contexts as it creates value by solving problems.

Note: Text of the Jeevatthan, the Khand I of Shat Khandagam, continues in Chapter A through H.

Shared Knowledge to enhance abilities

As a basis for the practice-based conduct and morality, Gandhi wrote: **“I want to find God, and because I want to find God, I want to find God along with other people. I don’t believe I can find God alone. If I did, I would be running to the Himalayas to find God in some cave there. But since I believe that nobody can find God alone, I have to work with people. I have to take them with me. Alone I can’t come to Him.”** [I believe this is how Gandhi understood the idea of *sammag* or rational; balance communicated to him by Rai Chand Mehta (III-8)].

The insight of such rational balance is inherent in all practice based efforts to change and improve upon the individual abilities and talents. It requires acquiring basic cognitive skills (stages I-IV) and then to exercise restraints to define a goal (Stages V-VII). This is adequate for virtually all professional training where the task is to use acquire information and skills to use it.

More is needed to build beyond what is acquired. Often it is an individual search to identify variable and boundary conditions to formulate issues that may not yet be conceptualized and defined.

We make images that shape us

If knowledge is quality of self, theory determines what you see and perceive. If the reality is grand, the grandiose of universals is unreal. Representation of perceptions is inherent in the principles, ideals, idols, dogma, taboos and other images in which man styles himself. Idols and ideals crumble as such universals become asymmetrical by limitless augmentation that interferes with the evaluation of reality. An ancient text (*Panchastikay Sar*, ca. 400 CE) warns: **“The thinker and the object thought are nothing apart from each other. They are twain and yet one. The object is only object for the subject, but the subject is also the object for the object. Taken individually such subject or object has no meaning or existence. In their union they are not two separate things stuck together but two that have lost or dissolved their duality in a higher unity.”**

Knowledge-based perception of self in relation to the other is the goal of all searches. Here the ideal is that more honest we are with our understanding we can be more effective as individuals. Shared knowledge is built from the solutions that include all that makes worlds accessible to understanding.

Lasting understanding does not come from detail oriented tedium, cause-oriented mission, winning or losing, or making a point based on facts. Knowledge is not sought for its own sake as 'seen' by Plato or Aquinas in the Greek (Hellenic or Hellenistic) traditions. As conceptualized in A#1-23 valid perception is certainly not about the divine insight, or the grace from the omniscience or the ad hoc a priori. Two-world syndrome is created by invoking faith that prevents entertaining doubt in any search to explore reality.

Tradition of shared knowledge relies on the continuing inputs and refinements. One can only hope that the outcome

proves to be useful forever. But we can not be sure, therefore in the tradition of intellectual honesty the conclusions are tentative and the search remains open ended.

In this context, the subtle distinctions between the last three states (A#21-23) are profound. These can be described and delineated as: The states I-XIV lie within the limits of human existence. Focus of *Sajogkevali* is on certain goals. It raises the concern such the perceptions are augmented in a particular context, and that others may remain unresolved. Such concerns are removed in the *Ajogkevali* state. But ultimate validity of such perceptions is established (*Siddh*) only in the long run that beyond experience of an individual. These are not the states of material reality or eternal bliss. Neither the *Ajogkevali* nor the *Siddh* ever return to tell us what it is like out there! The one-way transition from human to an idealized perfection guards against the trappings of omniscience achieved by living individuals. It is also an effective defense against the human claims of being in an idealized state, or being in communication with one.

The strategy of spelling out such distinction between the real and ideal has a profound implication: **If the proven validity lies in the future, rationality lies in making room for doubt along the way.** Intellectual honesty demands such awareness that is necessary to look for increasing validity guided by shared knowledge. Meanwhile thrust of the pervading arguments about real and ideal is to make room for doubt. It follows that as humans develop knowledge for their use, others may emulate successful behaviors and evaluate its validity through practice.

Reality-based Choices and Decisions

Reason (*nay*) is guided by behaviors (*lok vyavhar*) rooted in reality.

Just like pure thought or reason, reason based on a priori (*nishchay*) is also mere ideology. The potential of real world behaviors may be abstracted from hypothetical scenarios.

However such constructs should not contradict reality, nor be inconsistent with the reality-based rules of representation.

Personal growth, accompanied by ethical and intellectual development, follows from the conduct validated by practice.

Hallmark of such growth is the realization that not all knowledge is created equal, nor the behaviors be guided by an ad hoc.

Personal growth in relation to others calls for empathy for a range of behaviors (*gunasthan*) without going into the absolutes of true-false, moral-immoral, or legal-illegal.

Evolution, acceptance, and viability of practice suggest tangible basis in the scheme of things. Nay reasoning is about the search for this basis and its boundaries. Pragmatism requires making practical decisions consistent with such boundaries. This is the basis for the rules of behavior and codes of conduct. It is often confused with a fundamentalism of religion or creed, or guises as the principle-based-conduct (*nishchay* that literally mean no-choice, predetermined). Prescribed goal and defined path do not offer resolution (*apvarg*) of individual concerns. Such a relief or release from individual decision is not even the basis for *Mokch* or Nirvana to an undefined state of idealization. Concerns about self and non-self are addressed in stages until conflicts are resolved. What lies beyond can only be imagined as the state beyond all conflicts. The word Siddh in #A1 relates to the humans who are without such conflicts. In the Hindu tradition, siddh are those who are accomplished, or have attained a higher level of existence, often accomplished through yog(a) and meditation.

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