The Self-Realisation

BEING THE TRANSLATION OF

Ātma-Siddhi

OF

SHRIMAD RĀJCHANDRA

J. L. JAINI  M.A., Bar-at-Law

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THE ATMA-SIDDHI
(or the Self-Realisation)
of
SHRIMAD RAJCHANDRA
[श्रीमद् राजचन्द्रपणीत आत्मसिद्धि]

Translated into English
with an Introduction
by
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“मेरे जीवन पर मुख्यता से श्रीमद राजचन्द्र की छाप पड़ी है। महात्मा यॉल्फल्ड और रस्तिन की अपेक्षा भी श्रीमद राजचन्द्र ने मुझे पर गहरा प्रभाव डाला है।”

महात्मा गांधी

(वदवाण-जयेंती के समय के उद्गार)
“मेरे जीवन पर श्रीमद्राजचन्द्र भाई का असा स्वायत्त मभाव पड़ा है कि मैं उसका वर्णन नहीं कर सकता। उनके विश्व में मेरे गहरे विचार हैं। मैं कितने ही कार्यों से भारत में धार्मिक पुस्तक की शोधकर हूँ; परन्तु मैं एता धार्मिक पुस्तक भारत में उत्कृष्ट नहीं देखा जो श्रीमद्राजचन्द्र भाई के साथ प्रतिष्ठान का ख़ासी हो लो।

उनके नाम, वैष्णव और माता-पिता थे। होंग, परम्परा और राय-ब्रह्म न थे। उनके एक ऐसी महत्त्व मशक्ति थी कि जिसके द्वारा दे प्राप्त एक विचार का पूर्ण लाभ उठा सकते थे। उनके देव अंग्रेज तथ्यान्यासी अर्थका भी जिन्हें, मान्यता और आत्म-दर्शनी हैं। यूरोपके तत्त्व-आन्यों में टाइटनियाको पहली श्रेणी का और रस्ता को दूसरी श्रेणी का विद्वान समझता हूँ। पर श्रीमद्राजचन्द्र भाई का वास्तव इन दोनों में भी व्याप्त था। इन महापुरुषके जीवनके देशों का आत्म-संवाद और शरीर में समय पड़ा तो आप पर उनका बहुत अस्तु प्रभाव पड़ा। वे प्राप्त हुए करते थे कि मैं निजी बात का नहीं हूँ; और न किसी बाधे में गहना ही चाहता हूँ।

वे सब तो उपयोग-मार्ग देते हैं और वहीं तो अभाव न है कि जिसकी ध्यानमा हो नहीं हो सकती। वे अपने व्यक्तित्व के प्रति संदेहत करते ही तुरंत पुस्तक हाथ में लेते। वहि उनकी इच्छा होती तो उनमें पैसी शक्ति थी कि वे एक छात्र विद्वान शास्त्री वेस्टर, जज या वाइसराय हो सकते। वे अनिःशंकयके नहीं; किन्तु मेरे मन पर उनकी छाप है। इनकी विचारणा पूर्ण थी और अपनी आत्म बड़ी थी।”

महात्मा गांधी।

(समाधारकं मैौसिसत से अहमदनगर त्रिविकां प्रतिवादु राजचन्द्र-अश्वंति के समय के उद्देश्य)
आमार

परम कुपालुदेव
श्रीमद् राजचन्द्र प्रणीत 'आत्म - सिद्धि 'का यह अंग्रेजी अनुवाद प्रकाशित करनेकी अनुमति प्रदान करनेके लिए हम जे. एच. जैनी ट्रस्ट, इंदौर के बहुत आभारी हैं।

—प्रकाशक
FOREWORD.

Srimad Rajchandra was a very great soul. His Religion was Peace and Compassion. His consciousness was Universal. It embraced Time in its Eternity, Space in its Infinity, and Soul and Matter in their never-ceasing modifications in Rest and Motion. This Poet-Jeweller (for Rajchandra was a Kavi and also a dealer in Jewels) realised and idealised the 3 great Human Jewels of Firm Faith, True Knowledge, and Pure Conduct. His compassion compelled him to share his spiritual achievements with his weaker sisters and brethren. This he did in Atma Siddhi, or self-realisation. The Passions and Emotions, the Hopes and Despair, the Love and Hatred, the Tears and Smiles, are the same for all men and women and in all ages. They brighten and break the Human heart equally in all latitudes and in all periods of history. They weave the chequered garment of Sin and Sorrow, Virtue and Vice, Frailty and Folly which clothe our weak and erring sisters and brothers everywhere. Consciousness is unkillable. When we err, it smites us. Under its whip hope deserts us. Our doom faces us sternly and we seem lost
श्रीमद् राजचन्द्र

जन्म स्थान — बचारापुरा
वि० सं० १९२४
कार्तिक युग १५

देहोत्सर्ग — राजकोट
वि० सं० १९५७
चैत्र कृष्ण ५
not only for now, *but for ever*. Thus our own sin seems to claim us for infinity. But this is wrong. The law of Cause and Effect is inexorable but scrupulously just. One sin merits only one punishment. Neither more nor less. So there is room for repentence and reform. Theology terms it Grace and Forgiveness. But Rationalism calls in the triumph of enlightened altruism over an erroneous yielding to narrow and selfish temptation. It is useful to make this clear to encourage the drooping heart of the sinner; to point out to the ever-burning fire of Hope and Faith and Good will; to set the weary and distressed pilgrim once more on the path to God. This is what self-realisation aims at doing.

The text is slightly, only slightly, technical. But in the notes I have tried to give the cosmopolitan spirit in which, I believe, Rajchandra conceived the verses.

I am sure that carefully read, the small book will be a sure guide and solace to many and many a sore-footed man and woman on the rough road of life.

*HIGH COURT, INDORE,*  
*January, 1923.*  

J. L. JAINI.
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PHILOSOPHY OF SIX PADAS
OR
SPIRITUAL STEPS
(a celebrated letter in Gujarati of Shrimad Rajchandra-the great Saint Philosopher of the modern age)

Translated in English
by
Dr. Bhagwandas Mansukhbhai Mehta
M. B. B. S.
5, Chowpaty Rd., BOMBAY-7.
अन्य शरणके देनेवाले श्री सदगुरुदेवको अत्यंत भक्ति से
नमस्कार है।

Salutations with utmost devotion to the revered saintly spiritual Master, the bestower of unequalled spiritual shelter (or spiritual refuge)!

जिन्होंने शुद्ध आत्मस्वरूपको पा लिया है, ऐसे ज्ञानी—पुरुषोंने नीचे कहे हुए छह पदोंको सम्यग्दर्शनके निवासका स्थानक कहा है :—

The enlightened personages who have achieved pure self-realisation, have laid down the following six Padas (i.e. philosophical spiritual steps or aphorisms) as the highest abodes of right perception or belief (Samyag darshana) :-

प्रथम पदः—‘आत्मा है ’। जैसे घट, पट आदि पदार्थ हैं वैसे ही आत्मा भी है । अनुकू गुणोंके होनेके कारण जैसे घट, पट आदिके होनेका प्रमाण मिलता है, वैसे ही जिसमें ख्व-पर-प्रकाशक चैतन्य सत्ताका प्रत्यक्ष गुण मौजूद है, ऐसी आत्माके होनेका भी प्रमाण मिलता है।

First Pada (spiritual step) :- soul is there. Just as substances such as pot, cloth etc. do exist, soul also does exist. On account
of certain qualities just as there is proof of pot, cloth etc. being in existence, there is proof of the existence of soul, in whom there is evident quality of consciousness, illuminating self & non-self (other than soul).

Second Pada (spiritual step):—soul is ever-existent. Substances like pot, cloth etc. are existent for a certain time; soul is existent in all the three times. Pot, cloth etc. are substances by virtue of combinations, soul is a substances by virtue of inborn nature, because for its origination there are not any experiencable combinations. Consciousness entity is not capable of being originated by any permutations & combinations of substances, therefore it is uncreated. On account
of its being a non-combination it is imperishable, because one whose: origination is not brought about by any combination whatsoever cannot also merge itself into anything else.

तीसरा पद :——‘आत्मा कर्ता है’। सब पदार्थ अर्थ-क्रियासंपन्न है। सभी पदार्थों में कुछ न कुछ क्रियासंपन्न परिणाम देखने में आता है। आत्मा भी क्रियासंपन्न है। क्रिया-संपन्न होने के कारण वह कर्ता है। श्रीजिनभण्वनूने इस कर्ता-पनेका तीन प्रकार से विवेचन किया है:—परमार्थसे आत्मा स्वभाव-परिणामसे निरस्तर-रूपका कर्ता है। अनुपचरित अनुभवमें आने योग—विशेष संबंधसंहित त्वर्वहारसे आत्मा ट्राव-कर्मका कर्ता है। उपचारसे आत्मा घर नगर आदिका कर्ता है।

**Third Pada** (philosophical spiritual step):—

**Soul is doer** (of his own deeds):— All substances are endowed with substantial efficacious process, all substances are seen associated with some or other process of modification. Soul also is endowed with activity. Because it is endowed with activity it is doer. This doership is analysed in three-fold way by Lord Jina (the conqueror of internal enemies like ignorance, passions, karmas etc.)
(1) From essential reality approach with regard to processment of innate chain of modes it is doer of its own modes. (2) From anupacharita vyavahar i.e. from unattributed actuality approach (which is associated with Experiencable specific relationship) it is the doer of material Karma composed of matter. (3) By attribution it is the doer of city, house etc.

"चौथा पद:—'आत्मा भोक्ता है'। जो जो कुछ कियायें होती हैं, वे सब किसी प्रयोजनपूर्वक ही होती हैं—निर्धरक नहीं होती। जो कुछ भी किया जाता है उसका फल अवश्य भोगनेमें आता है, यह प्रत्यक्ष अनुभव है। जिस तरह विष खाने में विषका फल, मिथी खाने में मिथिका फल, आश्चर्य शरीर करने में आश्चर्यका फल, हिमके शरीर करने में हिम-शरीरका फल मिले बिना नहीं रहता, उसी तरह क्रयाय आदि अथवा अक्रयाय आदि जिस किसी परिणामसे भी आत्मा प्रवृति करती है, उसका फल भी मिलना योग्य ही है, और वह मिलता है। उस कियाका करता होनेसे आत्मा भोक्ता है।"

Fourth Pada (spiritual step or aphorism):—
Soul is the enjoyer (of one’s own doings):—
Whatever processment (or activity) is there is all fruitful, not futile; whatsoever is being done, its fruit has to be enjoyed, such
is the manifest experience. Just as fruit of poison on having swallowed poison, fruit of sugar on having eaten sugar, fruit of fire-touch on touching fire, fruit of snow-touch on touching snow, cannot but be helped, in the same way in whatsoever modes – passions etc. or non-passions etc.–the soul conditions itself, – there fruit* is also worth occurring & it does occur. Because the soul is the doer of the activity, it is the enjoyer of its fruits.

Fifth Pada (spiritual step) :– There is emancipation (salvation) :– There is removability of the Karmas—one’s own doings, – whose doership from unattributed actuality point of view was propounded, & whose enjo-
yableness because of one’s own doership was propounded; because there might be acuteness of self-evident passions etc. but by their non-study, by their noncontact, by their subsidence, their attenuation is visualised & they appear capable of being annihilated; they can be annihilated. Because this & that bondage processment is capable of being annihilated there is Pada (step) of emancipation, in the form of pure inborn soul-nature devoid of those bondages.

छठा पद :- ‘उस मोक्षका उपाय है’। यदि कृतिन ऐसा हो कि हमेशा कर्मका बंध ही बंध हुआ करे, तो उसकी निन्द्वति कभी भी नहीं हो सकती। परन्तु कर्मबंधसे विपरीत स्वभाववाले ज्ञान, दर्शन, समाधि, बैराग्य, भक्ति आदि साधन प्रत्यक्ष हैं; जिस साधनके बलसे कर्मबंध शिथिल होता है---उपशम होता है—क्षीण होता है; इसलिये वे ज्ञान, दर्शन, संयम आदि मोक्ष-पदके उपाय हैं।

Sixth Pada (spiritual step):-- There is path (or means) of emancipation (salvation):-- If perhaps it is like that only bondages are going on, then their reversal would not be possible at any time; but means such as knowledge, perception, samadhi (mediation etc.) – unattachment, devotion etc. which
are of nature countary to the karma (doings) bondage, - are evidently witnessed, by the prowess of which means bondage of karmas (one's own doings) becomes loosened, subsides, or gets annihilated. Therefore these knowledge, preception, right spiritual character etc. are means for the achievement of the emancipation (or salvation) pada (step).

श्री झानीपुरुषोद्वरा सम्यादर्शेनके मुख्य निवासभूत कहे हुए इन छह पदोंको यहाँ संभाषणमें कहा है। समीप-मुकिनामी जीवको स्वाभाविक विचारमें ये पद प्रामाणिक होने योग्य हैं; - परम निष्कर्षयुक्त जानने योग्य हैं, उसकी आलममें उनका सम्पूर्णरूपसे विष्कारसहित विचेक होना योग्य है। ये छह पद संवेदित हैं, ऐसा परम पुरुषने निरूपण किया है। इन छह पदोंका विचेक जीवको निजस्वरूप समझने लिये कहा है। अनादि स्वपन-दशाके कारण उत्पन्न हुए, जीवके अहंकार-सत्तमभावको दूर करने के लिये झानी-पुरुषोंने इन छह पदोंकी देशाना प्रकाशित की है। एक केवल अपना ही स्वरूप उस स्वपनदशासे रहित है, यदि जीव ऐसा विचार करे तो वह सहजसमृतमें जागृत होकर सम्यादर्श्येनको प्राप्त हो; सम्यादर्श्येनको प्राप्त होकर निजस्वभावरूप मोक्षको प्राप्त करे। उसे किसी विनाशी, अघुद्व और अन्यभावमें हर्ष्य, शोक और संयोग उत्पन्न न हो, उस विचारसे निज स्वरूपमें ही निरंतर शुद्धता, समूर्ध्यता, अविनाशीपना, अत्यत्त आनन्दपना
These such six padas (spiritual steps) propounded by the venerable enlightened personages as principal abode of right perception (Samyag Darshana), are stated here in brief. To any soul, whose emancipation (salvation) is nearby, these padas (spiritual steps) are likely to be proven on slightest thought, are likely to be felt as supreme reality, are likely to create in his soul their discrimination with all-sided details. These six padas (spiritual steps) are absolutely beyond doubt,—this is so propounded by the supreme personage. The discrimination
of these six padas (spiritual steps) is laid down in order that the soul might understand (realise) one's own self. The enlightened ones have preached these six padas (spiritual steps) in order to get dispelled the soul's egoism—possessionism, generated by beginningless dream-state (of ignorance). If the soul just conditions its mode that one's own self—form is just devoid of the dream-state (of ignorance), then getting awakened only on slightest effort it would attain right perception (or belief); having attained right perception, it would attain emancipation in the form of one's own inborn self. To him there would not arise any touch of joy or sorrow with regard to any vanishing, impure, alien mode other than one's own self. On that reflection purity, perfectness, imperishability, absolute joyfulness come into incessant experience within its own self. Assumption of oneness with all ante-inborn perverse modes is caused to own self merely by superimposition, from these there is absolutely separateness of one's own,—such distinct, manifest, absolutely manifest non-dependent realisation (or spiritual experience) occurs
to him. On unison with perishable or extraneous substances agreeableness or disagreeableness do not occur to him. His objective being fulfilled he becomes fully satiated, having known and felt (experienced) one’s own spiritual self-form, which is devoid of birth, agedness, death, disease & such other troubles (or obstructions), & which is abode of perfect glorification. All those persons who have achieved realisation of the soul through the medium of the supreme personage’s word, authoritative by the said six padas (spiritual steps), have attained one’s own self-form; have become devoid of all associations like internal anxieties, physical ailments & extraneous botherations; are becoming like that & will become just the same in future.

जिन सत्पुरुषोंने जन्म, जरा और मरणका नाश करने—
वाला, निज स्वरूपें सहज-आवस्थान होनेका उपदेश दिया है,
उन सत्पुरुषोंको अर्हत भक्तिसे नमस्कार है। उनकी निष्कारण
करणासे नित्य ग्रांति निरंतर स्वच्छ करनेसे मी आत्म-स्वभाव
प्रगटित होता है। ऐसे सब सत्पुरुष और उनके चरणार्थिद
सदा ही हृदयमें स्थापित रहो।
Salutations with utmost devotion to those saintly personages who have given the precept, capable of annihilating birth, agedness, death & capable of effortless enplacement in one’s (soul’s) own self; even in always incessantly praising their spontaneous selfless compassion the inborn soul nature gets manifested. May the lotus-feet of all such saintly personages be ever enshrined in heart!

That saintly personage,—on acceptance of whose words soul’s own self-form as
established by the six padas (spiritual steps) gets effortlessly manifested, by manifestation of which self-form the soul having attained perfect blissfulness becomes fearless for all times, – to define the merit of such saintly personage, exponent of those words, there is utter inability; because without desiring anything in return, merely through causeless (or selfless) compassionateness he has bestowed the supreme soul mode, whose return obligation cannot be brought about; in spite of that ‘this is my disciple or devotee, therefore he is mine’ – in this way one who has never looked with reference to other soul, to such saintly person salutations again & again with utmost devotion!

The saintly personages who have propounded devotion of saintly spiritual Master,
have prescribed that devotion merely for
the spiritual benification of the disciple, by
achievement of which devotion mental mode
would remain fixed in the internal workings
of the saintly Master’s soul, all other wanton
behaviour would be eradicated on unprece-
dented virtue getting visualised, soul-knowledge would be effortlessly produced;– know-
ing so, the devotion which has been pro-
pounded, to that devotion & to those
saintly personages salutations again & again
in all the three times!

If, perhaps, manifestly in the present
time there has not been springing up of
Keval Gnana – perfect knowledge (omniscience), but on giving thought to whose words it is known distinctly that Keval Gnana (omniscience) is there; in this way Keval Gnana (omniscience) is produced in thought-state, Keval Gnana (omniscience) is produced in desire-state, Keval Gnana (perfect knowledge) – the manifestor of all unimpeded bliss, to attain which soul became effortlessly capable through the instrument of whose spiritual contact, to that saintly person’s benevolence with supreme devotion let there be salutations! let there be salutations!
ATMA-SIDDHI

or

SELF-REALISATION

I

Introductory

Author's Life—Srimat Rajchandra, Poet, of a hundred simultaneous functionings of the mind was born in 1868 at Vavania. From early boyhood Rajchandra was brilliant and attracted attention by his prodigious memory, and poetic power.

At the age of 19, he came to Bombay and after four or five years became a jeweller. He was very successful and needless to add, perfectly scrupulous in a most unscrupulously money-making world.

But all the same his whole mind was constantly turned inwards to his soul. Hence the several books which he produced. For example:—

Atma-Siddhi was written in 1895–6 at Nadiad in Gujarat. After a short time but having lived a true and useful life, he passed away at the very young age of 32 in 1901.
II

Motive of the Book

The motive of the book is given in verse 3. Love is the most Universal religion. Sacrifice and self-forgetfulness are its features. Ready straight-forwardness is its never-failing sign. Compassion, Daya, Ahimsa are merely the religious paraphrase of this divinest power in the human breast. This is the fire which burnt Moses into a prophet; this, the thrill which surged up in the pure heart of Christ and welled forth from him as Faith, Hope, Love and Charity; this, the voice which sent Mahomed into founding Mahomedanism; this, the motive power which made Buddha bless the world with his wheel, and Mahavira make all Humanity for ever grateful for giving in the most lucid, scientific, unmisunderstandable doctrine of right belief, right knowledge and right conduct. The same spark scintillated in Rajchandra and impelled him to call to right faith and pure life, a nation and a world which wallowed, and beast-like almost gloried, in a doubtful, perverse, ignorant loose, wrong belief, and shameless, unrestrained, vowless, foolish un-souled, material,
muddy earthy lives. He exposed and condemned at once the smatterers of dry theology, and the pursuers of mere religious rites. One set knew the right and yet the wrong pursued; the other took the chaff for the grain or hugged a lifeless mummy as a living deity of purity and power. It is to save these mere ritualists and devotees of barren knowledge from themselves, and the world from their hell-wards-taking example and precept, that Compassion impelled Rajchandra to lay bare the almost entirely hidden path of Truth for the lonely seeker after Truth. In Atma-Siddhi, the Ideal self-pursuit, self-realisation, self-absorption, is emphasised. Its beauty is chiselled out of the rock of Deluded, Passionate, careless wrong belief. Wherever Rajchandra got it, he had a clear, lucid visible knowledge of the Truth about the pure Soul e. g. verse 98 is of classic cut and clearness.

The plan of the book:—The book consists of 142 verses, divided into 8 parts as follows:—

Part  | Verse
-----|------
I    | 1–8  It introduces the subject by laying down the necessity of self-knowledge, the scarcity of the way to it, and the causes which prevent its attainment.
Part  Verse  
II  9-13  The necessity of a true Teacher and his qualities. He must be obeyed.

III  14-22  Duties of a true Pupil. He must be a Soul-seeker. He must give up vanity, bias for the caste or creed, of his birth, if, and in so far as, it is not right.

IV  23-33  The characteristics of a vain, untrue pupil, who seeks to gratify his own vanity and whims.

V  34-41  Characteristics of a true pupil.

VI  42-118  42. Introduces the 6 Propositions.

43. Gives the 6 Propositions.
1. The Soul is.
2. The Soul is Eternal.
3. The Soul (in its embodied condition) is the doer of Karmas.
4. The Soul (in its embodied condition) is the enjoyer of the fruits of Karmas.
5. The Soul can gain Liberation.
6. There is means of Liberation.

44. Introduces the 6 Propositions severally.
45-48. Pupil doubts the existence of the Soul.
49-58. True Teacher removes the doubt.
59-61. Pupil doubts the Eternity of the Soul.
Part Verse

62–70. True Teacher removes the doubt.
71–73. Pupil doubts that the Soul does Karmas.
74–78. True Teacher removes the doubt.
79–81. Pupil doubts that the Soul enjoys the fruits of Karmas.
82–86. True Teacher removes the doubt.
87–88. Pupil doubts that there is Liberation.
89–91. True Teacher removes the doubt.
92–96. Pupil doubts that there is means of Liberation.
97–118. True Teacher removes the doubt.


VIII 128–142. Conclusion.
III

The Thesis in Brief

Self-realisation implies that there is a SELF which is unrealised and which can and ought to be realised. The SELF is the soul, the everlasting ego. Its being unrealised means that it is hampered and deluded by the Karmas which it does and the fruits of which it experiences. The doing is by choice; the experiencing is by compulsion. The realisation of the Soul is Liberation. It is possible there are means of it, and it is a duty to try to realise it. Thus we get the following 6 propositions:—

1. The Soul is.
2. The Soul is eternal.
3. The Soul is the doer of Actions.
4. The Soul enjoys the fruit of Karmas.
5. There is liberation.
6. There is means of liberation.

Now we proceed to consider the propositions one by one.
1. The Soul is

The first proposition is of the greatest importance; as it is also of the utmost metaphysical difficulty. It is obvious, because the Soul and none else is the knower and in any form of knowledge of the Soul, the soul itself is both the subject and object of conation and knowledge. Nor is there any figure or analogy known to us which is parallel enough to illustrate or elucidate it. One of the nearest is that of the eye which is the sole seer and which sees everything else and also itself. But there it ends; for, the soul sees itself by itself; but the eye sees itself through something else, e.g., a glass or another person's eye. However, if a man wants to know the truth and not merely to gratify his vanity by seeming to win in an intellectual contest, the old eternal path of self knowledge is still open to man, although it is very rare to see and very arduous to follow.

The most universal and elementary way of approaching the problem is to observe and recognise the obvious fact, that there are two distinct kinds of substances in the world. One kind are living and the other are non-living. The men and women, cows, horses, dogs, doves,
bees, butterflies, etc. etc. are living; bricks, chairs, tables, spoons, mats, walls, nails etc. etc. are non-living. There can be no doubt or question that the first, or the living class, is entirely different from the second, or the non-living class. In other words, there is possession of life by one; but not by the other. This fact of life is only one index of what we mean by soul, as will be seen later. Here we may as well see what we mean by living and non-living. By Life we mean Vitality. By a living substance, we mean that which has Vitality. There are 10 distinct kinds of Vitalities. They can only be found where there is a soul, and they can never be found in a non-soul. These are (1) The faculty or sense of (i) touch, (ii) taste, (iii) smell, (iv) sight and (v) hearing; (2) the power of (i) body, (ii) speech and (iii) mind; (3) the phenomenon of respiration; and (4) The continuity of Vitality, or the power of remaining vital for and up to a certain time. Thus there are four main and in all 10 kinds of Vitalities. All the four must be present in every living being, however low in the scale of being e. g., the tiniest, lowest amoeba has the sense of touch, the power of body by which it moves, the respiration and its life-period. As
we ascend the scale of beings, the vitalities grow till we reach the 5-sensed man with all the 5 senses; the 3 powers of body, speech and mind; respiration; and his age-period.

The slightest mental application and observation will show that these 10 vitalities are present in the Living, but absent in the Non-Living.

My first point is that Life is a form of Soul. Where we see life, we see soul. But life is not identical with soul. Life is only a mark of the soul. The soul has many more characteristics besides life. A few more I shall consider here.

The most casual observer will note that the Living have the faculty of Attention and not the non-living. The Living can attend to a thing, the non-living cannot. A dog can move his ears and blink his half-closed eyes to show that he is Attentive, whether there is a sound or not. Not so the brick or hay next to the dog. The brick or hay is dead, lifeless. The dog is living, has Attention. This Attention is merely a direction of consciousness, which is the most important and essential characteristic of the Soul. I purposely did not emphasise it first, as it can be
manifested and recognised only by means of the other phenomena, which are considered here.

This attention may precede Conation or Knowledge. Thus it is of 2 kinds. This Attention is another great feature of the Soul. A Soul-seeker will observe life and attention; and in the presence of these he will read the presence of the Soul.

The next great point in the Soul is knowledge. In most cases, our knowledge comes in to us by means of the 5 senses and the mind. These are the 6 vitalities as above. The product of their functioning is to stir the knowing faculty of Consciousness. This is knowledge. The Living has it, but not the non-living. Knowledge, as said above, is always preceded by knowledge-attention and that by Conation, including Conation-attention. Thus the phsy-chologist-metaphysician will follow the soul in the outward direction and follow consciousness into conation-attention, conation, knowledge-attention and knowledge.

For the present these 3 must suffice. He who wants to find the Soul, will find it behind the threefold observation of Vitality, Attention and Conation-knowledge.
Now let us take up some objections raised by Mr. Uttamchand M. Doshi who kindly compared my English translation with the Gujarati original of Srimat Rajchandra.

Doubt 1. One cannot have doubt of one’s own existence, yet the soul has doubt of its own existence. Therefore there is no soul.

The very wording implies the existence of the soul. But the spirit of the doubt is deeper. It may mean two things: (1) Doubt destroys or negatives the existence of the thing doubted. (2) The soul being the knower must never doubt its own knowing or its own existence.

(1) Doubt is subjective; the thing doubted is objective. This subjective feeling cannot affect the existence of the object doubted. As you are reading this book. You may doubt the existence of the book; your doubt may be perfectly sincere, even reasoned and ascertained, still the book will exist. The doubt is an error of judgement, but obviously it cannot affect the existence of the object doubted.

(2) Here a slight and very old fallacy is involved. The question forgets that doubting means thinking and thinking implies a thinker or knower. This doubt itself establishes a
doubter, thinker or knower and that is the soul. This was treated classically by Rene Descartes in his famous “Cogito, ergo sum” I think, therefore I am.

_Doubt 2._ What we call soul may really be a result of combination of matter of various kinds?

This is partly true. For the body, the senses, the speech, and the mind also are matter of various grades of fineness. But yet the phenomena of consciousness, attention, and knowledge are entirely immaterial. Matter cannot explain them. No one can ever achieve them by means of matter. Thus both positive and negative considerations remove this doubt easily.

**II. The Soul is Eternal.**

This is strictly true only of the Liberated soul, the Siddha. It is true of the embodied, mundane (Samsari) soul also in the sense that it is unkillable and remains the same throughout its journey to the end, if there is an end of the cycle of worldly existences for it.

Two considerations establish this. As you sow, so you reap. Every cause expends itself fully in its appropriate effect. Every act, every
word, every thought, which sets vibrating our body, speech or mind bears its proper consequence. Every Karma bears fruit. Now it is obvious to the most shallow thinker that all results which we see in anyone's life are not the fruits of his Karmas in this life; for we see some good men in troubles and some evil-doers prosperous. Therefore this seemingly contradictory condition must be due to Karmas in the past, i.e., in a previous incarnation. All sense of justice and proportion compels us to believe that the doer of the act and the experincer of the fruit of the act must be the same. That is, the soul has continued from a former into this incarnation, and similarly from body to body. In other words, the soul is the same, As there is no necessity for thinking of the disappearance of this soul at any time from any cause, we conclude that the soul is eternal.

Another consideration is slightly artistic, not so logically compelling conviction, but showing how the belief is supported by all that is refined, beautiful and ennobling in life. The nobleness of life is pure and high-aimed living, But the best of our ideals obviously cannot be realised in this life. It is inartistic to think that all the enthusiasm and endeavour
for these ideals is a wasteful whim, or fleeting fancy. the aesthetic sense suggests that we carry on our good motives and instincts from birth to birth, till going on from higher to still higher and higher point of view and action we achieve the highest ideal of the Soul.

Mr. Uttamchand’s doubt: If the soul is eternal it must remember its past incarnation.

(1) Memory is an aspect of knowledge, which is a peculiar attribute of the Soul. If all the knowledge is available to the soul, it can remember all its own and everyone else’s past as well as see into its own and all other’s future. But this knowledge is obscured by the Karmic matter of passion, sins, sorrows, frailties, and follies of the worldly soul. Our delusion-tossed, passion-saturated humanity vibrates day and night ceaselessly in a vicious whirl of ignorance and error. This, instead of removing or thinning the knowledge-obscuring veil, fixes it and thickens it still more.

(2) We forget most things of our babyhood, childhood, and of boyhood and youth and manhood also in old age. What wonder, if we forget matters of our past lives?

(3) From incarnation to incarnation the soul takes on with it only its sheath of Karmas
and its magnetic or electric double, called the Karmana and Taijasa bodies. Its other body it leaves behind to dissolution. Thus the knowledge relating to this other body of flesh may be submerged in a lower sub-consciousness of the soul. The knowledge of the Karmas of our past lives is seen in us in our particular instincts and attitudes for good or bad kinds of thoughts, feelings and actions in this life.

III. The Soul is the Doer of Actions

All living is a continuous series of actions by our body, speech or mind. Who does this action? Who is the responsible agent for these? The possible answer can take three forms: (1) Some one beyond us, (2) Ourselves i.e. the body, (3) Overselves i.e the Soul.

(1) Obviously all our deeds and misdeeds cannot be due to others, human or superhuman beings.

(2) The body alone cannot be the doer. Responsibility cannot be attached to it. The analogy of Criminal Law can be extended here. None is guilty, unless he has a guilty mind. Actus non facit reum nisi mens sit rea. Even a dog in the roadway knows when you
kick him out of sport and when out of vicious anger. Indeed, the point need not be laboured, as everyone feels that the body is merely an instrument to make manifest our conscious volition, which constitutes that part of our actions, where responsibility lies. Now this volition is a function of our inner intelligence, of our faculty of discrimination between right and wrong, good and bad, between what we ought and what we ought not to do. This intelligence, discrimination, or consciousness is the Soul.

Mr. Uttamchand's doubt 1. It is Soul's nature to do Karmas, otherwise why it did the first Karma? So it began doing the Karma, has continued to do so and shall go on for ever.

This is quite true of the soul embodied in the Karmic matter. This Karmic matter becomes the cause of vibrations in our body, speech and mind. This vibration awakens a sympathetic movement in similarly-tuned matter round us, attracts it to flow into us and reinforce the matter with which the soul is already bound. Thus the weaving of the worldly wonder of Karma goes on and the deluded vibrating soul is enmeshed in the net
of Samsara. Thus it is the nature of the embodied soul to do Karmas and to go on doing them for ever. Evidently this casts no doubt on the agency of Karmas by the soul.

Perhaps the doubt is like this, when it is the nature of the soul to do so, no responsibility can be attached to it. If so, the answer is: There are good and bad actions certainly. Everyone recognises that. Discrimination between them is a function of knowledge i.e. of the soul. It can know, distinguish, and choose, therefore it is responsible.

IV. The Soul Enjoys the Fruit of Karmas.

The credit or discredit of an act goes to the responsible agent. Therefore it follows logically that the soul experiences the effects of the acts which it does.

This is obvious also from the every-day experience of all. In misfortune even a materialist cries: 'What have I done to deserve this!

V. There is Liberation.

This follows from the very idea of an existing soul. For soul is found to be with matter or Karmas in our everyday life and observation. We have seen under I. THE
SOUL IS, that the soul is entirely different from matter. Our idea of pure soul shall be merely an idea, corresponding to no reality if there can be no pure soul, i.e., one entirely free from the dirt of Karmic matter. This shows that the soul can be pure. That is, there can be Liberation.

As a fact the whole controversy centres round the first proposition. As soon as it is clear, that there is a soul and these are its qualities, then the rest of the propositions follow easy enough.

**Doubt 1.** If the means of the Liberation is the undoing of Karmas, it is natural that the soul shall never be free from the Karmas.

This is true only of the soul not free from Karmas, i.e., of the soul embodied in Karmic matter. It is the nature of the soul in this mixed condition to do Karmas. Otherwise the pure soul does no Karmas. It is absorbed in its own eternal Qualities.

**Doubt 2.** That which has a beginning must have an end; and that which has no beginning, has no end. So Karmas from being attached to the soul from ever must remain with it for ever. And if Liberation has a beginning, it must have an end also.
The two universal propositions in the doubt are untenable, e.g., the growth of a moustache has a beginning, but no end necessarily. The Universe seemingly has no beginning, for no authentic date or time of its beginning can be given, and yet all systems of thought and religion predicate some sort of end for it. Anyhow neither Inductive nor Deductive Logic can stand surety for the truth of the two sweeping generalisations upon which the doubt is based.

Yet we can give a little more thought to their particular application here.

"The soul's Union with Karmas is without a beginning, therefore it has no end." According to Jaina sacred books, it is true of some souls, the unliberable or Abhavya souls. Such souls will remain embodied in Samsara for ever. They may and will reach up to the end of the Universe, will enjoy all but Omniscience and Omnipotence, but theirs is not to cross into the beyond-Universe into Nirvana. This doctrine causes difficulty to many students of Jainism, but really it is not devoid of some logical force. For the Samsara is eternal and must go on. Therefore some souls there must always be in it. Of these some must always
go up to Liberation. Others must for ever remain here below, reaching almost Godhood, but never quite attaining it.

"Liberation has a beginning and an end therefore also,"—Liberation means Perfection, i.e., Perfect knowledge and Perfect Power. The Liberated soul can be neither ignorant nor weak. Therefore once free it is always free from Karmas.

In fine, beginning and an end are not necessarily correlative. They do not imply and connote each other. There are things which have a beginning and no end, e.g., our moustache, a woman’s breast etc., have a beginning but no end. Death is no end, for the status quo ante is not restored. Things which have no beginning, but an end may be exemplified by the whiteness of milk. which has no beginning but may be destroyed by pouring a glass of milk in a ton of red colour.

_Doubt 3._ Liberation means giving up desires, but the desire of getting liberation also means non-Liberation. Therefore there can be no Liberation.

It is true Liberation means the cessation of all desires. Desire implies imperfection.
We wish to have only what we have not got. In Perfection the soul has everything, Omniscience, Omnipotence, Omnibeatitude. It requires nothing then. The desire of Liberation also is left behind sometime before Liberation is gained. The desire is up to the 10th Spiritual stage. After that in the 11th, 12th, 13th and 14th, there is no trace of this desire for Perfection also. And Liberation is at the end of the 14th stage. (For the 14 stages reference may be made to Jaina Books, specially Gommata Sara Jiva Kanda, and for a very brief account to Outlines of Jainism pp. 48–52).

VI. There are Means of Liberation

Souls can be free. Souls have been free as those of Lords Adinath, Neminath, Parsvanath and Mahavira, and of many others. The inner vision, the spiritual experience, the enthusiasm of benefiting humanity without any selfish motive of any kind, have been common to them. Love and service have been the eyes of these glorious Pilgrims; Passionlessness, the preparation; and Self-realisation, their common goal. The words always differed, as also the parentage and countries of these Enlightened Souls; but the goal and the path were the same.
Rituals differed, so did also the teachings in their language, arrangement, contents and view-points. But the mere ritualists as also the upholders of barren knowledge miss the truth. The ritual is merely the external garb. The word of the book is a half revelation of an unrevealable reality. The spirit of all Religions is the same. Sin flows into us through wrong belief, vowlessness, carelessness, passions and the activity of the body, speech and mind. The determination not to hurt any living being, not to lie, not to steal, not to be unchaste, not to be engrossed in worldly objects; to be careful as to our actions, speech and thought, to curb our passions, to sow and nourish the habits of forgiveness, humility, straightforwardness etc., to bear our troubles with fortitude; equanimity and even cheerfulness: this is the obvious mode of countering the inflow and bondage of sin.

Right Belief ripening into Right Knowledge, and, as given above, still further into Right Conduct is the sure and only and eternal means of Liberation.

Finally the means is the goal also. Liberation or self-realisation is attained only when
the holy Trinity of Right Belief, Right Knowledge and Right Conduct merges into the Eternal Unity of self-Absorption, by Right Belief ripening into Right Knowledge and conduct, by Right Knowledge becoming the basis of Right Belief and conduct, and by Right conduct becoming the bright gold guarantee of the genuineness and perfection of Right Belief and Right Knowledge.

There is nothing peculiar in the above Jaina doctrine. My Mahomadan brethren insist upon علم و عمل i.e., knowledge and conduct, as the signs of (یمان) true Faith or Belief. My Christian friends are famous for their emphasising Faith in Christ as the visible revelation of the Trinity, to which all Hope, Love and Charity lead. Religions and schools of Philosophy are the many maps and charts of the land of Love, Right, Beauty, Joy, and Truth. The path is the same. Maps are guides only. To reach the end of the journey the soul alone has to gird up its loins and march patiently along, with the trident of Right-Belief-Knowledge-Conduct in hand. When it reaches the goal, it finds itself. The king returns to his Kingdom and achieves the Infinite Quaternary of Infinite Conation, Infinite Knowledge, Infinite Power, and Infinite Bliss. This is Self-realisation.
ATMA-SIDDHI
(Self-Realisation)

श्री आत्म-सिद्धि

1

Soul-Knowledge is Necessary for Happiness.

जे स्वरूप समज्या विना, पाम्यो दुःख अनंत ।
समजाव्यं ते पद नहु, श्री सदृशरूप भगवंत ॥ १ ॥
यत्स्वरूपमविश्वाय शासं दुःखममन्तकम् ।
तत्त्वं भापितं येन तस्मै सदृशरूपे नमः ॥ २ ॥

I bow to the feet of the Holy True Teacher, the Adored (Jina), who explained the real nature of the Soul without understanding which, I suffered infinite misery.

Commentary.—It is evident to all thinking minds, that the whole Universe falls into the two Categories: Living and non-living. The argument here and hereafter is addressed to all, even to those, who do not believe in the soul, because Life and Lifelessness are recognised by all. The most advanced science is peering with persistent and anxiously devoted vision, into the mystery and genesis of life. Even the doubt of Descartes led him to argue: I doubt, that is, I think, therefore I exist: Cogito, ergo sum. Thus the existence, not
only of life, but even of the Ego, the living Soul, may be said to be universally acceptable. Indeed, with just a little care and attention, it can be easily verified by anyone, anywhere. It is this great principle, Life or the Soul, which in all ages has claimed and enchanted the deepest and the sublimest feeling, thought and action of mankind. The great Philosopher has summed up the fact in the aphorism *Gnothe seauton*: Know Thyself.

This is a far-reaching precept. It embraces the Self and Non-self, Soul and the Non-soul, the living and the Non-living. Its horizon is wide and eternal as the Universe. Omniscience is its scope. Its subject-matter includes all the substances with all their infinity of qualities and conditions, of attributes and modifications. Knowledge is Power. Knowledge is diagnosis and cure also. It is the only perennial cure and never-failing remedy to the infinite ills of life. All mankind is writhing in the chaos of pain and misery. Wealth, power, beauty, art, religion, caste, creed, politics all fail to fill the heart of men and women. All fail to drive away the ever present and universal misery of Living beings. All the great prophets, reformers
and teachers rose in the world simply to deal with this problem of evil and pain. Knowledge by laying bare before us, the very heart of things, the essential nature of substances as they are and persist through changes of qualities and modifications, explains to us the cause and character of this misery. Knowledge at the same time shows us the remedy. So, it is both a guide and a cure. There have been souls, who had this perfect knowledge of the Living and the non-Living. Their lives show us the path which leads us out of the turmoil of worldly sufferings into the path of self-culture, self-realisation, and self-absorption.

2

Self-Knowledge is Rare.

तत्त्वमाः च कालमां, मोक्षमां बहु लोप ।
विचारवा आत्मारथिनि, भाव्यो अत्र अगोष्ठ्य ॥ २ ॥

तत्त्वमाः कलौ प्रायो मोक्षमार्गस्य लुकता ।
सोइतीजातो भाव्यते स्पष्ट्मात्मार्थिनाः विचारणे ॥ २ ॥

In the present time, the path of liberation, has mostly disappeared. For the contemplation of seekers after the Soul (i.e., aspirants for self-relation), I have spoken of it here expressly
(i.e., without any secret or mystery) in the form of a dialogue between the True Teacher and the Pupil.

Commentary.—In the Universe, there are infinite Worlds. Whatever may be true of the others, but on our known Earth in the present time perfect liberation from pain and worldly entanglements is unobtainable by men and women. Yet the path is there and must be known. Steady and patient tracing of it, however slow, brings us surely nearer and nearer to the goal of God-hood, self-culture and self-realisation.

3

Mere Ritual and Knowledge are both Inadequate and Illusory.

कोई क्रियाजड था रहा, शुष्क ज्ञानमां कोइ ।
माने मारम मोक्षनो, करणा उपजे जोइ ॥ ३ ॥

केविचु द्रियाजडा जाताः केविचु ज्ञानजडा जन्ताः ।
मन्वते मोक्षमां त द्वाणुतकम्पते मनः ॥ ३ ॥

I feel compassion that some are stuck up in (mere) lifeless ritual (forms only), others in barren knowledge, believing (it) to be the path of liberation.
Commentary.—All religions have a speculative aspect giving their Theology and philosophy, and a practical aspect giving their Ethics and ritual. The learned theologians being absorbed in metaphysics and theology of their religion, think that they are on the path of liberation.

The priests and philistines of religion emphasise and scrupulously enforce the commandments of Ethics and Ritual; and think that this ensures progress on the path of freedom. But they are both deluded. Mere knowledge of all the theologies and other ologies of the world can never purify or liberate the soul. Nor can any amount of worship, offerings, devotion, charity merely as such do so. The true path to freedom is marked by the growth of compassion Loving sympathy with the needs of our fellow-beings is essential. Verily, Ruth holds the inmost heart of Truth. A limitless and spontaneous instinctive outflow of love, in the troubles and for the service of our fellow-beings is the essential condition and test of all spiritual progress.
4

External Ritual is Insufficient.

बाह्यक्रियामध् राजता, अंतमेव न कां जः।
झानमाग्निनेषुध्वतः, तेह क्रियाजज्ज आङ्गि। ॥ ४ ॥
बाह्यक्रियासत्मासत्त्वा निवेकविकल्पा नरः।
झानमाग्निनिषेधनन्तस्तेन स क्रियाजज्जा मतः। ॥ ५ ॥

Engrossed in external ritual, with no inner discrimination, nullifying (by ignoring the full value of) the path of wisdom, sush indeed are stock-and-stones-retualists (merely).

SELF-KNOWLEDGE IS NECESSARY.

5

Barren knowledge is only lipdeep.

बंध, मोक्ष्कं च कल्पना, माहे वाणीमांहि।
बैरे मोहावेशमां, शुक्क्नानी ते आङ्गि। ॥ ५ ॥

‘कल्पिती बन्ध-मोक्षोऽस्तः,’ शति वाग्य यस्य केवलम्।
चरति मोहनपूर्णै तेस्व झानजज्ञा जना:। ॥ ५ ॥

"Bondage and liberation are illusory," so they speak in words, but their life is full of delusion, such indeed are the men of barren knowledge.

Commentary.-From the absolute and purest point of view of reality, the soul in its eternal
enjoyment of infinite Conation, knowledge, power and bliss, is the only truth, and from this viewpoint bondage and liberation from the bondage of Karmas may be said to be an illusion, as our Vedantist brethren hold. But we are all in the world, and are all embodied compounds of soul and sin. So long as we are in this imperfect condition, our enthuising that bondage and liberation are mere ideas, is dangerous verbiage, and our own lives, full of delusion and attachment to passions, etc., etc., belie our big bombast.

6

Knowledge and Rites are both Necessary for Liberation.

वैराग्यादि सफल तो, जो सह आतमज्ञान ।
तेनजं आतमज्ञाननी, प्राक्त्तिणां निदान || ॥

वैराग्यादितः तद्राजम्यद्य यथात्मज्ञानयोगयुक्ते ।
तथैव हेतुस्तत्तेव विवेकशान्यात्मये || ॥ ॥

Non-attachment (renunciation, compassion) etc. are fruitful only when accompanied by soul-knowledge. And otherwise they are the means of attaining self-knowledge only.

Commentary :-If the external rites are followed by a soul-knower, he reaches liberation. Others gain soul-knowledge by
these practices of renunciation of the world, retiring into forests, preaching the religion of non-injury etc., etc.

7

Apparent adoption of rites is futile.

त्याग, विराग न चित्रमां, धाय न तेने ज्ञान ।
अर्थे त्याग विरागमां, तो भूले निज्मान ॥ ७ ॥
वस्तु चिंते न त्यागादि न हि स ज्ञानवान भवेत् ।
ये तु त्यागादिनिजतं विस्मयति तेन ॥ ७ ॥

To him (who has) no renunciation, non-attachment (etc.) in his heart, (there, can) never come self-knowledge. (If he) stops at (merely external) renunciation, non-attachment (etc., etc., he) forgets his self-ideal.

Commentary.—Unless the man’s heart is filled with spontaneous abandonment of sense-pleasures and their long and infinite progeny, the innumerable entanglements in the pursuit of worldly success and pleasures, he cannot obtain self-knowledge by mere external pursuit of pious life. Here the first half verse relates to true and inner renunciation etc. These are essential to liberation. The last half relates to false or merely external renunciation, which is not enough. To be satisfied with this only is foolish and means forgetfulness or the real object of gaining soul-knowledge.
True Seeker After Soul

Wherever and whatever is fit (worthy of adoption) he understands it and he also practices it. Such is the person who seeks (or pursues) the soul.

Commentary:—The wise seeker after soul adopts and practices renunciation, non-attachment etc., etc., wherever it is fit to be practised. That is, he lays the right degree and kind of emphasis on the external modes of acquiring self-knowledge and on the self-knowledge itself.

Srimat Rajchandra lays stress upon the futility of mere external rites and also of mere barren knowledge (see verse 3 above).

True Teacher is Essential

Srimat Rajchandra lays stress upon the futility of mere external rites and also of mere barren knowledge (see verse 3 above).
(He who) giving up his individual theories (whims, delusion, etc.) serves the feet of the true Teacher, finds his ideal and attains self-realisation.

10

Qualities of the True Teacher

These are the admirable qualities of the True Teacher: knowledge of the soul; equanimous feeling (at the contradictory pairs of the world, *i.e.*, pain or pleasure, censure or praise, loss or gain etc., etc.); worldly life due only to the operation (of past Karmas *i.e.*, not due to any present attachment to or any hatred of good or bad surroundings or circumstances); unique speech (*i.e.*, speech distinguished by sweetness, truth, inner conviction, beauty and authority); knowledge of the highest scriptures (*i.e.* all the schools of philosophy).
11
Living True Teacher is Better

प्रत्यक्षसद्गुरु सम नहीं, परोक्ष जिनउपकार।
एवो लक्ष थया विना, उगे न आत्मविचार।॥ ११ ॥

प्रत्यज्ञसद्गुरुत्त्वम् परोज्जोपकुर्तिनं दि।
अक्ष्रूपाचारशं तुल्यं नोदृष्टवेदेद्रात्मचारणम्॥ ११ ॥

There is none like the visible (living) true teacher, and like the utility of the Victor (Tirthamkara who is) invisible. Without attending to this, self-contemplation does not arise.

Commentary:—A living teacher however low compared with the Arhant, is necessary to guide the seeker after truth. Also the word of the Omniscient has its sanctity and efficacy as a guiding, curing and illuminating Precept.

12

सद्गुर्ना उपदेश वण, समजाय न जिनरूप।
समज्या वण उपकार शो? समज्ये जिनस्वरूप॥ १२ ॥

विना सद्गुरुवाचं हि श्यायते न जिनात्मता।
शाने तु छलमा सैवास्याने उपकारः कथम?॥ १२ ॥

Without the teaching of the True Teacher, the character of the Victor (Jina) is not understood. How can any good (be done to a soul)
without such understanding? With (such) understanding (alone, it is possible to comprehend and attain the full and true) character of Victor.

13

The word of the Teacher who is not in our midst

आत्मादि अस्तित्वना, जेह निरूपक शास्त्र ।
प्रत्यक्ष सदृश्य-योग नहीं, त्यां आधार सुपानः॥ १३ ॥

यत्र प्रत्यक्षतः नास्ति सदृश्यतपादीया ।
सत्यात्रे शास्त्रं शास्त्रं तत्रात्मादिनिरूपकम्॥ १३ ॥

The scriptures which deal with (or establish) the existence of the soul etc. (i.e. the non-soul including matter, time, space, motion and rest) are the prop of the deserving (i.e. liberable, bhavya souls, where there is) no nearness of visible true teachers.

14

अथवा सदृश्यं कथां, जे अवगाहन काज ।
ते ते नित्य विचारवान, करी मतान्तर त्याज॥ १४ ॥

सदृश्यश्रृणाःथवा प्रोक्तं यदू यदात्माहिताय तत् ।
नित्यं विचारयत्चतुरस्त्यक्तव पञ्च-मतान्तरम्॥ १४ ॥
Or, if the true teacher has ordered the reading of such scriptures, then the pupil should always contemplate such, after giving up the disputation and distinctions of the different schools of thought.

15

Self-conceit should be given up

रोके जीव स्वाम्य तो, पामे आत्मय भोक्त ||
पाम्या एम अनंत छे, भाज्युं जिन निदेश || १५ अ

सन्धीत जीवं स्वातन्त्र्यं प्राणुपायुयान्धिकमिव तु
प्रवमन्तां सांपाता उक्ममेतजिनेवरें छे || १५ अ

(If) the soul restrains its own whimsical, (delusion-born) self-guidance, it certainly attains liberation. In the past, liberation has been attained thus by infinite souls:—this is said by the faultless conqueror.

16

प्रत्यक्ष सहुगुरुयोगथी, स्वाम्य ते रूकाय ||
अन्य उपाय कर्या थकी, प्राये बमणो थाय || १६ अ

प्रत्यक्षसहुगुरुयोगात स्वातन्त्र्यं रर्प्यते तक्त ।
अन्येष्ठु साधनोपायेः प्रायो द्विगुणमेव स्थान || १६ अ

By the nearness of a visible true teacher, the whimsical self-guidance is restrained. By adopting other means, it on the contrary (increases) becomes two-fold.
17

Right Belief

स्वचंद, मत आप्रवह तजी, व्यते सद्गुरुलक्ष ।
समकित तेने भालिळयु, कारण गणी प्रत्यक्ष ॥ १७ ॥

वर्तनं सद्गुरुलक्ष्ये लक्ष्यस्त्यमात्मन: ।
मताप्रहं च, सम्भवसमुक्तं प्रत्यक्षकारणात् ॥ १७॥

After giving up whimsical self-guidance and obstinate holding of one's own views, the soul follows, the guidance of the True Teacher. Knowing this to be the visible cause (of liberation, the Jina, conqueror) has called it true or Right Belief.

18

Passions are Enemies

मानादिक श्रव महा, निजबंदे न मराय ।
जातं सद्गुरु शरणमं, अल्प प्रयासे जाय ॥ १८ ॥

स्वातं ज्ञ्यात हि हत्यन्ते महामानादिशार्थः ।
सद्गुरोऽऽ शरणे प्रासे नाशिस्तेष्या खुसाधनः ॥ १८॥

The mighty foes, pride etc. (i.e. the passions of anger, pride, deceit and greed, attachment and hatred of the non-self) are not destroyed by whimsical self-guidance. By going under the protection of the True Teacher, they go away with slight effort.
19

The Greatness of Reverence

He who, by the preaching of the True Teacher, attained perfect knowledge, did reverence to the Teacher, although He became the adored omniscient, and the Teacher did not attain Godhood.

Commentary:—Compare Jesus taking his baptism from John the Baptist, and doing reverence to him. Compare also Rama and Krishna and other divine incarnations reverencing their Gurus, who were always less than God.

20

Commentary:—Compare Jesus taking his baptism from John the Baptist, and doing reverence to him. Compare also Rama and Krishna and other divine incarnations reverencing their Gurus, who were always less than God.
The holy non-attached (conqueror) has described thus the path of Reverence. The root cause of this path, only some fortunate souls understand.

21

An Untrue Teacher

असद्गुरु ए विनयनो, लाम लघे जो कांह ।
महामोहनीयकर्मी, बुढ़े स्वजल मांहि ॥ २१ ॥

यद्यसद्गुरुहेतुष्य किष्किल्लामथ लमेत तु ।
महामोहवशान्मजेदू भवाम्भोधों भर्मकरे ॥ २१ ॥

The untrue Teacher appropriating this reverence for his good is bound by (the fetters of) an intense deluding Karma, and falls into the water or ocean, of Mundane existence.

Commentary:—Such practice involves the passions of deceit and vanity, pride. The proud teacher misleads the pupil. Therefore it is doubly harmful. It injures the teacher and the pupil both. The passions are the most dangerous forms of delusion.

22

A Bigot

होय शुभशु जीवः ते, समजे एहं विचार ।
होय मतार्थीं जीव ते, अवलो वे निर्भार ॥ २२ ॥
The soul seeking Liberation, understands this (path of Reverence and faith). The bigotted soul seeking its own whims (and their delusion) certainly makes a perverse use of it.

23

Characteristics of a Bigot.

He who is a bigot (or fanatic), has no inclination to soul (knowledge). Of such bigots, here I describe the characteristics impartially.

24

A Bigot worships plausible True Teachers.
He takes for a True Teacher one who has the external of renunciation, but has no knowledge (of the self), or has deluded affection in the teacher of his own birth-religion.

25

A Bigot confounds Truth with mere glories of Tirthankars, Founders of religion.

जे जिनदेह्रमाणने, समवसरणादि सिद्धि ।
वर्णन समजे जिननुं, रोकि रहे निज बुद्धि ॥ २५ ॥

जिनस्य कृद्दि बेहादिमां च जिनवर्णनम् ।
मनुष्य, स्वीयबुद्धि च स्त्रावरसिनिविदाते ॥ २५ ॥

He understands the Jina (conqueror) to be the description of the size etc., of the body of the Jina (conqueror), or the Hall of the Audience (Samavasarana) etc. and confines his intelligence (to these external manifestations of the real Self-realisation of the conqueror.)

26

A Bigot is Perverse.

प्रत्यक्ष सदृश्योगमा, वर्ते दृष्टि विसृष्ट ।
असदृश्यने दृढ़ करे, निजमानार्थ गुरू ॥ २६ ॥
Even in the presence of the visible True Teacher, he takes a perverse view; and follows the untrue teacher with determination chiefly to gratify his own vanity.

27

A Bigot takes merely Scriptures for Truth.

He takes the teachings as to celestial etc., (hellish) conditions of existence for scriptural knowledge, of the soul; or takes the forms of his own religion (or caste) as the cause of liberation.

28

A Bigot takes Vows, but is yet attached to the World.
He does not understand the true character of the path (of renunciation and vows, but takes on himself the pride of vows, or does not adopt the path) of soul i.e. the highest ideal (for fear of) losing his worldly (position or pride).

29

A Bigot has the Pride of Knowledge.

Or adopts the real (metaphysical) point of view up to the extent of mere lip-adoption; negatives the true (mode of) life (as given by a true Teacher, in true books etc.) and is without (i.e. neglects the true and sufficient) means (of liberation).

30

His Companions also Suffer.
(Such a soul) does not gain the stage of knowledge, nor the stage of (practising) any means (of liberation e.g. vows, true renunciation etc.) Those who find the company of such, they also flounder in the ocean of mundane existence.

31

**Bigots are Unliberable.**

ए पण जीव मतार्थमा, निजमानादि काज।
पामे नहीं परमार्थने, अनवधिकारिमा ज॥ ३१॥

मतार्थी जीव पणापि स्वीयमानाविचिहिनता।
प्रामुयाल्प परं तत्त्वमन्दिकारिकोटिग:॥ ३१॥

These souls are bigoted, and are for their own vanity etc. These cannot attain the highest Ideal. They are among the Unliberable, those who have no right to liberation.

32

**A Bigot is Unfortunate.**

नहीं कषय उपशांतता, नहीं अंतवेशाय।
सरलपृष्ठ न मध्यस्थता, ए मतार्थिदुर्भार्गय॥ ३२॥

कषयोपशमो नैव नाल्तविरकिन्तु तथा।
सरलत्वं न माध्यस्थत्वं तदु दीर्घर्थं मतार्थिनः॥ ३२॥

There is no suppression of passions, nor internal non-attachment, nor opneness and frankness (in his inner being), such a bigot is
unfortunate. (For he can have no right belief) and consequently no self-knowledge and liberation.

33

Qualities of Aspirants to Self-Realisation.

Thus I have described the qualities of bigots for the purpose of removing bigotry (from thinkers). Now I describe the qualities of a soul-seeker, (aspirant to self-realisation) for the purpose of (the attainment of the ideal) bliss of the soul.

34

True Saints.

आत्मज्ञान त्यां गुञ्णित, ते साचा गुरु होय ।
ब्राह्मण कुलगुरु कल्याना, आत्मार्थी नहि जोय ॥ ३४ ॥

आत्मज्ञानं भवेदू क्यं तत्स्वव गुरुता ऋतच।
कुलगुरोऽसा कल्याना हन्यं पवमात्मार्थिमान् ना ॥ ३४ ॥
(True asceticism or) saint-hood is there where, there is Soul-Knowledge. They (saints) are true Teacher. Else (it is) delusion (to revere) the teachers of one’s own family (merely as such). The persons (who are) soul-seekers know this.

35

The Living Teacher is a Blessing.

(The soul-seeker) reckons the attainment of a (living) visible True Teacher as a great blessing, and acts on his precept, with the united activity of the three vibrations (energies of mind, speech and body).

36

The Ideal Path is Eternal.
One (and the same) is the path of the highest Ideal in the three ages (Past, Present and Future). That life (alone) by which the Highest Ideal is obtained, is worthy.

37

True Teacher should be Sought.

एम विचारी अंतरे, शोधे सदृशयोग ।
काम एक आत्मार्थिः, बीजो नहीं मन रोग || ३७ ॥

अन्तरव्य समालोच्य शोधवेत्स सदृशयोगस्य ।
कार्यमात्मार्थमेकं तदू नापरा मानसी रुजा || ३७ ॥

Thinking thus in the mind, the proximity of a True Teacher should be acquired (or sought). The mind should have no disease (craving) other than the desire of soul-search (or soul-ideal) only.

Commentary.—In the 10th spiritual stage, the saint has no passion except the slight desire of attaining liberation.

38

Soul-Ideal.

कषायनी उपशांतता, मात्र मोक्षसंकिर्ण ।
भवे खेद, प्राणीदया, त्यां आत्मार्थ्यनिवास || ३८ ॥
Where there is suppression of passions, the only desire of liberation, the only sorrow the sorrow of continuous rebirths, compassion for all beings, there is the abode of Soul-Ideal.

39

Soul Ideal is Necessary.

So long as there is not this condition, the soul does not gain proper opportunity (of Yoga or true inner vibration), does not attain the path of liberation, nor is the inner disease (of the soul) removed.

40

Right Thinking Comes with Soul-Ideal.
Where this condition is attained, the wise
teaching of the True Teacher is palatable.
From this wise teaching there arises bliss-
giving right thinking.

41  
Self-Knowledge Follows Right-Thinking.

व्यां प्रगटे सुविचारणा, व्यां प्रगटे निजज्ञान।
जे ज्ञाने क्षय मोह थाई, पामे पद निर्वण। ॥ ४१ ॥

सहिष्चारो भवेदू यज्ञ तथास्तत्त्वप्रकाशनम्।
तेन मोहं तथं नीत्वा प्राप्तुप्रविधृतिपदम्। ॥ ४१ ॥

There, where right thinking is manifested
there, self-knowledge is manifested. By this
knowledge delusion being destroyed the man
attains the status of liberation.

42

Right-Thinking is given here in Six Parts.

उपजे ते सुविचारणा, भोक्षमार्ग समजाय।
गुरु-शिष्यसंवादस्य, भाषुं पढ़ि प्राहि। ॥ ४२ ॥

उद्भवेत, सहिष्चारो ये: सुखानं सुकिष्ठसंच च।
तानि कवले पदलि पत्र संघावे गुरु-शिष्ययो। ॥ ४२ ॥

By the rise of which right thinking the
path to liberation is understood—that I tell
you in six parts in the form of a dialogue
between the Teacher and the Pupil.
43

The Argument of the book.

'आत्मा छे,' 'ते नित्य छे' 'छे कर्ता निजकर्म'।
'छे मोक्का,' वली 'मोक्ष छे' मोक्ष उपाय सुधर्मे॥४३॥

जीवोस्तिस स च नित्योस्तिति कर्तारस्तिति विज्ञातिवायः।
भोकास्तिस च पुनस्तिकित्युपायः सुदर्शनम्॥४३॥

(1) The soul is. (2) It is eternal. (3) It is the doer of its own actions. (4) It is the enjoyer (of the fruits of these actions). (5) There is Liberation, and (6) There is the means of Liberation, True Religion.

Commentary.—This verse gives the entire argument of the book. In its way, it gives the entire fundamental position of Jainism. Thus in the first century B. C. Sri Kunda Kundacharya in his Panchastikaya Gatha 129, wrote :—

जागरिद्वमिधि सम्यं हच्चादि सुक्षमं विभेदि दुःखादि।
कृत्यादि हिन्दनीचं वा पुंजादि जिवो फलं ते सिं।॥ १२९॥

The soul knows and sees all, desires happiness; is afraid of pain, does good or bad actions, and enjoys the fruits of them.

Then about one millennium later, Sri Nemi Chandra Siddanta Chakravarti in his Dravya Samgraha Gatha 2 said :—
It lives, has conscious attentiveness, is immaterial, doer, co-extensive with its body, enjoyer, fixed in mundane existence, liberated, and with a natural upward vertical motion (in its pure state.)

Srimat Rajchandra carried on the great tradition right to the end of the 19th century. I have italicised five points in Sri Nemi Chandra’s verse which cover the six points of Srimat Rajchandra.

Sri Nemicandra’s Srimat Rajchandra’s.

1. It lives includes 1. Existence of the soul, 2. Its Eternity.
2. Is doer, 3. Its being the doer, and
4. In mundane existence in which alone it needs and follows the way to liberation, i.e., right conduct.
Six Systems of Philosophy.

These six parts given briefly, are really the six schools of Philosophy, also. The wise men have described (these six points) for explaining the highest ideal.

Commentary.—Sri Brahma Deva’s commentary to Dravya Samgraha Gatha 2 quoted above tells us that the nine points in it are given to refute the errors of the different schools of Philosophy then current. Here it is enough to note that the existence of the soul is dealt with in Vedant and Vaishashika; its Eternity in Buddhism and Nyaya; its agency and enjoyment in Sankhya etc; its liberation and means of liberation in all systems.
1. The Soul.

45

The Pupil Doubts the Existence of the Soul.

It can not be seen. It has no form; there is no other similar way of experiencing it. Therefore there is no Soul.

46

Either the Soul is body itself or it is only the senses and vitalities. Therefore it is wrong to take it as separate (from the body), the senses, vitalities, and respiration, for there is no sign of its being so separate.

Commentary.—See my “The living and the non-living substances”, in the Jaina Gazette, Vol. XV. No. 4 for October 1919.
47

वही जो आत्मा होय तो, जनाय ते नहीं केम ?
जनाय जो ते होय तो; घट पट आदि जेम ॥४७॥
यदि स्वादू मेदवान्त जीवोज्ज्ञानीत कथं न हि ?
यदवस्ति सकलं तत् तु भायते कच-काचवत् ॥४७॥

And if there is the Soul, why is it not knowable? If it is knowable, it is as pot, clothes, etc. are.

48

माते छे नहीं आत्मा, मिथ्या मोक्षउपाय ।
ए अंतर्भकात्यानो, समजावो सदुपाय ॥४८॥

अरेश्वो नैव आत्मान्यस्ति ततो मुक्तिस्था भुता ।
पनामाभ्यंत्ती रेवामुक्तीलय प्रसो ! प्रसो ! ॥४८॥

Therefore, the soul is not; the means of liberation, is illusion. Tell me the effective means of explaining away this doubt in my mind.

49

The True Teacher’s Reply.

भास्यो देहाव्यासथी, आत्मा देह समान ।
पण ते बने भिन्न छे, प्रगटङ्गश्रय मान ॥४९॥

प्रह्यासादू भासिता देह-देहिनोः समता, न सा ।
तयोर्भीतः सुभित्वत्वाल्लखः परफँटेसः ॥४९॥
From the false identification (of the Soul) with the body, the soul appeared (to thee) like the body. But (really) the two are separate, (for their) real characteristics are (evidently distinct).

50

भास्यो देहाध्यायास्थी, आत्मा देहस्मान ।
पण ते बने मिन्न छे, जेम असि ने म्यान || ५० ||
श्रद्धासाद्वाभिता देह-देहनोऽसमता, न सा।
तत्वोद्वः सुमिश्रवृद्धिकोशायते धृतम् || ५० ||

From the gross bondage (of the Soul) by the body, the Soul appeared (to thee) like the body. But (really) the two are separate, as the sword and its sheath.

51

जे द्रष्टा हे दृष्टिनो, जे जाणे हे रूप ।
अवाध्य अनुभव जे रहे, ते हे जीवस्वरूप || ५१ ||
दृष्टेद्वृद्धिस्त यो वेति, रूपं सर्वप्रकारणम ।
भाल्यवाध्यासंभूतियां सादस्ति जीवस्वरूपिका || ५१ ||

That which is the seer of the sight, and the knower of form (and of similar immediate or mediate experiences, in that) whatever remains of (direct) indisputable experience, that is the sign of the soul.
Commentary.—With reference to the doubt raised, in verse 45, the eye sees, but the real seer is the soul behind the eye, and the mind knows the form etc., but behind that is the soul (the real knower again.) These experiences by the senses and the mind depend on outside objects and also upon the intelligence or the attentive consciousness inside. But whatever is independent of all these and remains the innermost and most direct experience, *i.e.*, the feeling of itself by the Soul, is the Soul.

52

छे इंद्रिय प्रत्येकने, निजनिज विषयंतु ज्ञान ।
पांच इंद्रिना विषयंतु, पण आत्माने भान ॥ ५२ ॥
स्वस्वविषयं लंबानं प्रतीतिन्द्रयं विमाति भोः ! ।
परं तु तेषां सवेर्षां जागति मानमात्मनि ॥ ५२ ॥

Each several sense has its own subject-matter of knowledge. But the soul has knowledge of the subject-matter of all the five senses.

53

देह न जाणे तेहने, जाणे न इंद्रि प्राण ।
आत्मानी सत्तावर्ते, तेह प्रवर्ते जाण ॥ ५३ ॥

न तदु जानाति देहोऽयं नेव प्राणो न चेन्द्रियम् ।
सत्त्वा देहिनो देहे तत्स्रुषसि निवोध रे ! ॥ ५३ ॥
The body does not know it, nor do the senses and the vitalities know it. Know these to (have their being) or to function with the power of the Soul (itself).

*Commentary.*—Compare Jaina Philosophy and the process of the sensitive knowledge.

See my article on *Jaina Psychology* in the Jaina Svetambara Conference Herald for 1917.

54

सर्वं अवस्थाने विषे, न्यायः सदा जणाय।
प्रगटरूपेचैतन्यमय, ए ऐणाण सदाय॥५४॥

योज्वस्थानु समस्तान्त्र स्यायते भेदभाक सदा।
""""चैतन्यमयः सः स्वात्म नान्यत्तत्त्वः""""॥५४॥

Through all states (the Soul is) always known as separate. It manifests itself as full of consciousness, and this is its permanent characteristic.

55

घट, पट आदि ज्ञान तुं, तेथी तेने मान।
ज्ञानारे ते मान नहीं, कहिचे केंद्र ज्ञान॥५५॥

घटादिकार्ते ज्ञानालि प्रतस्तमस्तनिसे शिशृः।
तें न ज्ञानालि ज्ञातारं तत्र ज्ञानं श्रृंहि कीष्टिहम॥५५॥
Thou knowest the pots, clothes etc., and therefore thou believest in their existence. But, thou dost not believe in the knower of them. What can one say of such knowledge?

Commentary.—Here Srimat Rajchandra touches the line of argument of Rene Descartes in establishing the existence of the soul in his famous Cogito, ergo, sum; which is forever a classic and most irrefutable mode of proving the knower, the Ego, the Soul.

56

परम बुद्धि क्रुद देहमां, स्थूल देह मति अल्प।
देह होय जो आतमा, घटे न आम विकल्प।। ५६ ि॥

क्रुदं देहे घना वुद्धिष्ठाना स्थूलविम्बशे।
स्वादू देहो यदि आत्मैव नैवं तु घटनां स्वेत।॥ ५६ ि॥

(We see) Supreme enlightenment in a slight body and small intelligence in a big heavy body. If the body is the soul, then this difference cannot arise.

57

जड चेतनों मित्र छें, केवल प्रगट स्वभाव।
एकपूर्ण पामे नहीं, त्रियों काल द्रव्यभाव।॥ ५७ ि॥

केवलं मित्र प्राप्तिः स्वभावे जड–जीवयोः।
कटापि न तयोरैवं दैत्यं कालिष्के तयोः॥ ५७ ि॥
The nature of lifeless and conscious (or living Soul) is obviously entirely different. They never become one. In all the three ages (they remain as) two (different substances.)

58

आत्मानी शंका करे, आत्मा पोते आप।
शंकाने करनार ते, अचरज एह अमाप॥५८॥

आत्मानं श्राद्धते आत्मा स्वयम्रशानं तो ध्रुवम्।
यं श्राद्धते स वे आत्मा स्वेनाःहो! स्वीयश्रुङ्गम्॥५८॥

The Soul itself doubts the Soul. It is the doubter of itself. It is a matter of surprise beyond measure.

II.—THE SOUL IS ETERNAL.

The Pupil’s Doubt.

59

आत्माना अस्तित्वना, आपे कबा प्रकार।
संभव तेनो थाय के, अंतर कर्ये विचार॥५९॥

शिष्ये भगवता प्रोक्ता आत्मास्तित्वस्य युक्तयः।
तत: संभवनं तस्य बायतेर्न्ततविचारशाद॥५९॥

According to your saying as the existence of the Soul by contemplating upon it in the mind, it is possible (that “the Soul is”).
60

वीजी शंका थाय त्यां, आत्मा नहीं अविनाश ।
देहयोगधी उपजे, देहवियोगे नाश || 60 ||

tथारिपि तत्र शक्तिसत्मा मन्त्रः, नात्विन्त्वात्रः ।
देहसंयोगजन्मासिते देहनाशात् तु नाथभाक्तः || 60 ||

Now arises the second doubt, that the Soul is not indestructible. It is born with the union of the body; (and) it is destroyed with the separation from the body.

61

अथवा वस्तु वश्यिक्षे, श्रणे श्रणे परलय ।
ए अनुभवशी पण नहीं, आत्मा नित्य जणाय || 61 ||

अथवा वश्यिक्षे वस्तु परिशाली प्रतित्त्वाम ।
तद्वृत्तिभवास्यतवाधारसत्मा नित्याविन्दुख्यते || 61 ||

Or, the substance is transient, (as it is seen) changing every instant. From this experience also, the soul is not known to be eternal.

62

The True Teacher’s Reply.

देह मात्र संयोगः से, वल्ली जड, हुपी, द्रहय ।
चेतनां उत्पति रुय, कोना अनुभव वहय ॥ 62 ॥
The body is merely a concourse of atoms, lifeless, with form (i.e., material) visible. (Then) upon whose experience (or observation) do the generation and destruction of consciousness depend?

Commentary.—How and who knows that consciousness is generated or destroyed by the body? i.e., it is this knower who is the soul.

Upon whom the experience or the observation of the rise and the destruction (of the body) depends? Without maintaining the separation of that (soul from the body) there can be no knowledge by any means (whatesoever).

Commentary.—Suppose that the soul is born and dies with the body. Then who knows that the body is dead or the soul is being born out of it?
To me it seems that self-consciousness is emphasised here. We are conscious of all outside matters. But in addition to this we know that we are so conscious. It is this feeling of our knowing something about others and ourselves which proves the existence of ourselves. The body must obviously be separate from this, for the body never knows the soul, it is the soul which knows the body. In other words, the body is only the known, never the knower; but the soul is always the knower and sometimes by reflecting upon itself, the known also.

64

जे संयोगो देखिये, ते ते अनुभवद्य।
उपजे नहीं संयोगथिः, आत्मा नित्य प्रत्यक्ष ॥ ६४ ॥

हृदयन्ते ये तु संयोगा भायन्ते ते सदात्मना ।
नात्मा संयोगजन्योतः किन्त्वात्मा शाभवतः स्फुटम्।॥६४॥

Whatever unions (and resultants of unions) are observed, they are visible to the experiencer, the (soul). (The soul in the body is) not (observed) to arise from the Union (of the elements of the body) therefore, evidently the soul (is) eternal.
Consciousness arises from matter, or matter from consciousness. Such experience has never been possible to any one.

That, the rise of which is not from any kind of union; its destruction also cannot be from any cause. It is therefore always eternal.
In snakes etc. passions (like) anger etc. are more or less observed. This is due to the (tendencies acquired by their) actions and lives in the past incarnation. Thus also the eternity of Soul (is proved).

68

आत्मा द्रव्ये नित्य छे, पयांवे पल्टाय।
बालादि वय त्रष्णुं, ज्ञान एकने थाय॥ ६८॥

आत्माःस्तित्वत्र द्रव्यतो नित्यं पयायः परिश्रामभाक।
बालादिवसोऽभावं यथभादेकस्य जायते॥ ६८॥

As a substance the soul is eternal, its modifications change. Through boyhood, youth, old age etc. the man has the knowledge of being the same one person.

Commentary.—Here the nature of substance is given. A substance is a collection of Attributes and Modifications. It exists and remains the same throughout all its modifications, which change.

69

अथवा ज्ञान क्षणिकं, जे जाणी बदना।
बदनारो ते क्षणिक नहीं, कर अजुभव निर्यार॥ ६९॥

क्रियजन्य वस्तुविविधी श्रावं च क्रियां वदेद्वहो।
स कव्यां क्रियां नाशस्तित तद्नुभवानिधित्वम्॥ ६९॥
Or if the speaker knows that knowledge is of transient objects, such speaker is not transient, (for the sayer must be continuous, i.e., the same to predicate transitoriness of the preceding instant). Ascertain (this) by experience (or observation).

70

क्यारे कोई वस्तुनो, केवल होय न नाश।
चेतन पासे नाश तो, केमां भले तपास॥७०॥

कद्रापि कस्यचिद्वाश्रो वस्तुनो नैव केवलम्।
चेतना नर्थति चेत्र तु किंशुः स्वाद् गच्छय॥७०॥

Never any substance is entirely destroyed, (i.e., it can be traced through its several conditions, e.g., gold in a bangle through a ring or a chain or a necklace); if consciousness is destroyed, find in what it is transmuted.

III.—THE SOUL IS THE DOER OF KARMAS

The Pupil’s doubt.

71

कर्ता जीव न कर्मनो, कर्मेज कर्ता कर्म।
अथवा सहज स्वभाव काँ, कर्म जीवनो धर्म॥७१॥

आत्मा नो कर्मशः कर्ता कर्महङ्कारस्तिः कर्म वै।
वा सहजः स्वभावः स्वातः कर्मशः जीवधर्मता॥७१॥
The soul is not the doer of Karmas. Karmas do Karmas, or else the doing of Karmas is the nature of soul (i.e., the soul can never be rid of Karmas, and there is no Liberation).

72

आत्मा सदा असंग ने, करे प्रकृति बंध।
अथवा इश्वर प्रेरणा, तेथी जीव अवंच॥ ७२॥
स्वादसंगः सदा जीवो बन्धो वा प्राकृतो भवेत्।
वेस्वरप्रेरणा तत्र ततो जीवो न बन्धकः॥ ७२॥

The soul being always separate (from Karmas), matter binds (Karmas to it); or God instigates (it to bind Karmas) and therefore the soul is unbound (for the bondage is not his but due to the desire of God).

73

मारे मोक्ष-उपायनो, कोइ न हेतु जणाय।
कर्मसंपुर्ण कर्मचर्यं, का नहीं, का नहीं जाय॥ ७३॥
ततः केनापि हेतुना मोक्षार्थं न गम्यते।
जीवेन कर्मविधातुद्वें नास्त्यस्तित चेत्त नश्यताम॥ ७३॥

Thus it seems there is no reason for the means of Liberation. How and why the responsibility of Karmas does not disappear (then)?
The True Teacher’s Reply.

74

होय न चेतन प्रेरणा, कौष ग्रहे ती कर्म?
जडस्वभाव नहीं प्रेरणा, जुओ विचारी धर्म || ७४ ||
चेतनप्रेरणा न स्यादादृश्यात् कर्म कः खलु?
प्रेरणा जड़जा नास्तित वस्तुमेत्य विचारेतान || ७४ ||

If consciousness is not active, who cognises Karmas? Conscious activity is not the nature of matter. See and think of the nature (of things as they are).

75

जो चेतन करतुं नथी, थतां नथी तो कर्म।
तेथी सहज स्वभाव नहीं, तेम ज नहीं जीवधर्म || ७५ ||
यदि जीवकिष्ठा न स्यादृश सम्ब्रह्मो नैव कर्मण: ||
प्रतो न सहजो भावो नैव च जीवधर्मेता || ७५ ||

If consciousness does not do them, the Karmas would not be. So it is not the natural characteristic of (Karmas to do Karmas); nor is it the nature of the Soul.

Commentary.—The question of Karmas is not very difficult, if we remember the dual character of our personality. The existence of the Soul has been established above. The
Soul in its pure form of Omniscient consciousness, which is obviously higher than Individual, Social Patriotic, Humanitarian and even Cosmic Consciousness, is not visible. The Jaina saints—Arhats, or the adored ones were Omnisciently conscious, and visible also. But they are not on our sinful earth now. Thus the soul exists, but we do not see it in its pure or even all but pure form. We see it in combination with matter, with Karmas. Sri Kunda Kundacharya teaches us:—

जीवोत्पत्ति………क्रम संजुल्लो।
(See Panchastikaya Gatha, 27.)

Jiva is combined with Karmas (matter). It is this soul mixed with Karmas from eternity, that does the Karmas and enjoys their fruits. Otherwise the pure Soul is pure consciousness, Bliss, Power; the doer of its own infinite self-modification and the enjoyer of its own infinite self-bliss. (See Dravya Samgraha Gathas 6, 7, 8.)

The ignorant doubt of the pupil really touches the higher Truth of the absolute character of the pure Soul (Siddha), where it does no Karmas. But in its embodied, mundane condition it is the soul only who does the Karmas, is responsible for them,
and experiences the good or bad results of them. Thus, the pure soul alone does no Karmas, it does them only if combined with Karmic matter in its embodied, mundane condition. Nor does matter do Karmas, except in so far as it becomes the essential means or necessary auxiliary cause (Nimitta Karana) of Karmas being done by the soul.

Another consideration confirms the above. The first process in Karmas is Asrava, their inflow towards the soul. This is done in one of three possible ways; the vibratory activity of mind, speech or body. As Umasvami teaches us in Tattvartha Sutra chapter VI, Aphorisms 1 and 2:—

काय चार भवं कर्म योगं ॥ १ ॥ स च चारायः ॥ २ ॥

Vibratory activity of body, speech and mind is Yoga. It is Asrava or inflow of Karma.

Now all body, speech and mind is pure matter and nothing else, i.e., apart from the conscious soul which is embodied in it.

Things enjoyable by the senses, the five senses themselves, the bodies, the mind, the karmas and the other material objects, all this know as matter (pudgala).
Thus also in the embodied state, it is matter which is the essential means or necessary auxiliary cause of Karmas being done by soul.

76

केवल होत असंग जो, भासत तने न केम?
असंग हे परमाथर्थी, पण निजभाने तेम || ७६ ||

यदि स्वात् केवलोदसज्जः कथं भयेत न त्वाय?
तत्त्वज्ञानम् पवासितं कितु तत्त्वज्ञावधने || ७६ ||

If (the soul) is entirely unaccompanied (by matter), why is it not seen by you? As the highest Ideal it is unaccompanied, but then it knows (realises) its own self.

See Commentary to verse 75.

77

कर्ता ईश्वर को नहीं, ईश्वर शुद्ध स्वभाव।
अथवा प्रेमके ते गण्येश, ईश्वर दोषप्रभाव। || ७७ ||

नेत्तरं क्रोधं कर्तारक्स्तं स वै शुद्धस्वभावभाव।
यदि वा प्रेमके तत्र मते दोषप्रसङ्गतः || ७७ ||

No God is the doer, (or creator); God is the pure self-nature (of the soul). Otherwise if thou takest him to be the responsible doer, it will involve God in defect.
Commentary.—Doing implies desire. A desire can only relate to something or fact, which is not, but ought to be; therefore it implies imperfection. And God cannot be imperfect. Therefore he cannot be the doer of our Karmas.

78

चेतन जो निजभावां, कर्त्ता आपस्वाभाव।
वर्ते नहीं निजभावां, कर्त्ता कर्मशाभाव॥७८॥

यद्वातृत्तमा वर्तेते सौवे स्वभावे तत्कर्षत्तदा॥
यद्वात्तमा वर्तेतसौवे स्वभावेतत्कर्षत्तदा॥७८॥

If consciousness (or soul) is in (a condition of) self-knowledge, it does its own nature (i.e., it brings about only its self-modification i.e., does no Karmas); but if it is not in self-knowledge, then it does (or effects) the changes in Karmas.

IV.—THE SOUL ENJOYS THE FRUITS OF KARMAS.
The Pupil’s doubt.

79

जीव कर्मकर्ताः कहौं, पण भोक्ता नहीं सोय।
शुं समजे जड़ कर्म के, फलपरिणामी होय॥७९॥

स्वात्तमा कर्मणं कर्त्ता किन्तु भोक्ता न युज्यते।
कि जानति जड़ कर्म चेन तदृ फलत्रू सहेतू॥७९॥
Let the soul be the doer of Karmas, but it cannot be the enjoyer; for how can lifeless Karmas know (that) they should inflict the fruits (of its Karmas upon their doer, the soul).

80

फलदाता ईश्वर गण्ये, मोक्षापणं सधाय।
एम कहे ईश्वरतणं, ईश्वरपणं ज जाय॥ ८० ॥
भवेदीश्वरः फलदस्तद्रातंत्र्या भोगभागु भवेत्।
ऋष्ट्रेश्वरं न युज्येत ईश्वरे फलदे मते॥ ८० ॥

If you take God to be the fruit-giver, then the soul being the enjoyer can be established. But if it is said of God, then his Godhood goes away.

81

ईश्वर सिद्ध थया विना, जगत्नियम नहीं होय।
पछी शुभाशुभ कर्मानं, भोगस्थान नहीं कौय॥ ८१ ॥
ऋष्ट्रेश्वरे नैव युज्यते जगत् स्थितिः।
शुभारशुभविपाकानं तत् स्थानं न विधते॥ ८१ ॥

Without establishing (the existence of God,) there remains no ruler for the Universe. Then there is no room for the fruition of good or bad actions (Karmas).
The True Teacher’s Reply.

82

Subjective Karmas are the activity (of the soul) itself. Therefore, (they take) the form of conscious vibratory activity of the soul itself which fills, animates and makes living our body and speech. They have the reflected or projected power of the soul, and take in (or are bound by) the dust (or molecules) of lifeless (Karmic matter).

Commentary.—There are two stages in soul’s union with Karmic matter. Asrava, inflow; and Bandha, Bondage. Each of these is again subjective, (Bhava), or objective, (Dravya). Subjective is the conscious attentiveness (Chetana and Upayoga) of the soul itself which leads to yoga or vibratory activity of body, speech and mind. Objective is the Karmic matter itself which flows into and binds the soul.
Take a concrete example, the passion of anger. The soul's consciousness being attentive is the *sine qua non* of any further process. This being present, the object or cause of anger excites the body, speech or mind, one or two or all three, of the man. This excitement takes the form of vibratory activity of the very fine material molecules of our physical body, speech or mind. This is subjective inflow, Bhava Asrava.

There is infinite harmony in the Universe. Like attracts like in a sure and universal and most marvellous manner. Every atom is tuned to its brother—a similar atom. The vibrating molecules of body, speech or mind set up a similar vibration in the appropriate Karmic matter with which the Universe is filled. This newly awakened Karmic matter is set in motion towards the soul. This is Objective Inflow, Dravya Asrava.

The original vibration of body, speech or mind may stop. Then there is no further bondage. This is technically called Iryapatha or Transitory Bondage. But in most cases there is lasting bondage.

The vibrations of body, speech or mind, which continue when the bondage is taking
place are called subjective Bondage, Bhava Bandha. They are determined by the intense or mild degree of the passion, and also by its kind e.g., Anger, in this instance.

The actual particles of Karmic matter which go and unite with the Karmic body in which the soul is actually sheathed, constitute objective bondage, or Dravya Bandha.

83

मेह, सुधा समजे नहीं, जीव खाय फल थाय।
एस शुभाशुभ कर्मुन्तु, मोक्षापणु जनाय। ॥ ८३ ॥

विषं सुधा न वितोषपि खादक: फलाण्णुयात्।
एवमेव शुभाशुभकर्मणु जीवमोक्षितता। ॥ ८३ ॥

Poison and nectar do not know (their effects), by the living (being who) eats (them) the fruit thereof is experienced. So with regard to good or bad Karmas, understand the enjoyment (to be in the soul.)

84

एक रांक ने एक रुप, ए आदि जे मेद।
कारणविना न कायं ते, ए ज शुभाशुभ बेद। ॥ ८४ ॥

एको रक्तः प्रजापोषणः इत्यादिभेद्वर्णसे।
कार्य नासकारांश्वासाय बेदभेदं शुभाशुभम्। ॥ ८४ ॥
One is a pauper, and one a prince, and similar other differences (in the conditions of living beings are seen). These are the (true) learning of good or bad (Karmas as they show and constitute the effects of actions; for) without cause there is no effect.

85

फलदाता इश्वरतणी, एमां नर्थी जहर।
कर्म स्वभावे परिणमे, थाय भोगथी दूर॥ ८५॥

ईश्वरः फल्वस्तवाःसवश्यको व हि कर्मविष।
परिवर्तेत् स्वभावात् तदू मोगाद् दूरं विनश्यति॥ ८५॥

It is not necessary to consider God as fruit-giver. Karmas fructify by their own nature and they fall exhausted as soon as (their effects are) enjoyed.

86

ते ते भोग्य विशेषनां, स्थानक द्रव्य स्वभाव।
महन वात छे शिष्य आ, कही संश्चेपे सान।॥ ८६॥

तंतुर्भोग्यविशेषाम् स्थानं द्रव्यस्वभावता।
वावर्तें महना शिष्य। संश्चेपे स्वयोदिता॥ ८६॥

(And) the many differences which are (seen) in the enjoyment of (Karmas i.e., the lives and circumstances and states and con-
dition of pain and pleasure, prosperity and poverty of different persons are due to the self-nature of the substances of (different kinds and qualities of) different degrees. This doctrine is deep, O pupil. Here I have said it quite in brief.

V.—THERE IS LIBERATION.

The Pupil's Doubt.

87

कर्ता, मोक्षा जीव हो, पण तेनो नहीं मोक्ष।
वीष्यों काल अनंत पण, वर्षमान हे दौष || ८७ ||
कर्ता मोक्षस्तु जीवोपि तस्य मोक्षो न विद्यते।
पूर्विकात: कालस्तथा सत्यत्तं तु दौषभाक्ष: || ८८ ||

The soul may be the doer and enjoyer (of Karmas), but there is no liberation for him. Infinite time has passed and yet the defect (of being unliberated) still continues.

88

शुभ करे फल भोगवे, देवादि गतिमान।
अशुभ करे नरकादि फल, कर्मरहित न क्याय। || ८८ ||
शुभकर्मकरो जीवो देवादिपदविभ्यं ब्रजेत।
अशुभकर्मकर्मजीव: अवस्त्रं न क्षीर्वाण्यकर्ममकं। || ८८ ||
It does good actions and enjoys their fruit in the condition of Gods etc. It does bad actions and bears their fruit in the condition of hellish beings etc. Nowhere is it without Karmas.

The True Teacher's Reply.

89

जेम शुभाश्यम कर्मपद, जाया सफल प्रमाण।
तेम निद्र्विस्फलता, मारे मोक्ष सुजाण।॥८९॥

यथा शुभाश्यम कर्म जीवध्यापर्तः फल।
फलविभिर्वीष्णुप्रस्य तदध्यापरतस्तथा।॥ ८९॥

As you have found the good and bad actions to be fruitful in their way, so non-action or cessation of both good and bad actions also (is) fruitful; O knowing one, so there is Liberation.

90

वित्यो काल अनंत ते, कर्म शुभाश्यम भाव।
तेह शुभाश्यम छेदता, उपजे मोक्षस्वभाव।॥९०॥

सदसत्कर्मयो भाषाद्वस्ति: समयो गतं।
लंप्येत तदुच्छेदे जीवे मुक्तिस्वभावता।॥ ९०॥
From an infinite period of time, the thought-activity (bhava) of soul has been that of good or bad Karmas. By breaking through this good or bad, there arises Liberation which is the self-nature (of the soul).

The entire separation from the union of body etc., (i.e., Karmic matter of all kinds) is, the status of Siddha (Accomplished, of) Liberation, of pure (soulhood,) of infinite enjoyment of its own bliss.

VI.—THERE IS MEANS OF LIBERATION.

The Pupil’s Doubt.

92

होय कदापि मोक्षपद, नहीं अविरोध उपाय।
कर्मों काल अन्ततः, शारी चेष्टाः जाय।।९२।।

मोक्षस्थानं कदापि स्याभासविरोध्य्यापि तत्।
अन्ततकाल: कर्मचयतः कर्यं भवेत्।।९२।।
Even if there be liberation, there is no consistent means by which the Karmas’ company of infinite duration may be got rid of.

93

अथवा मत दर्शन घणां, कहे उपाय अनेक ।
तेमां मत साचो कयो ? बने न एह विचेक ॥ ९३ ॥

बा मतानि सुभिरानि नैकोपायप्रदर्शीनि ।
मतं सत्यं नु किं तत्र शास्त्रे न बिभेकता ॥ ९३ ॥

Again, there are many religions and Schools of philosophy which give many means (of Liberation). Which of the religions is true? This discrimination cannot be attained.

94

कह जातिमा मोक्ष हे, कया वेषमां मोक्ष ।
एनो निर्वचय ना बने, घणा मेद ए दोष ॥ ९४ ॥

कस्यं आती भवेत्मोलो वेषे कर्मिनः निवृत्तः ।
निशेषेने मेतत्त्वो शरूं वधुरेवो हि दृष्टिम् ॥ ९४ ॥

There is no certainty as to the caste in which there is Liberation, garb in which there is Liberation. There are many such differences of Faith. This (is also) a defect (in the certainty of attainment of Liberation).
95

तेथी एम जणाय छे, मले न मोक्ष-उपाय।
जीवादि जाण्या तणो, शो उपकारज थाय।॥ ९५॥
तत एवं हि संलिङ्गो मोक्षोपायो न विद्यते।
जीवादिशान संप्रातौ कोषाको भवेश्वरः॥॥ ९५॥

From all this it is known that there is no means of Liberation. Then knowing the soul etc., what is the use of it?

96

पांचे उत्तरथी थरुं, समाधान सरोङ।
समजु मोक्ष-उपाय तो, उदय उदय सद्भाय।॥ ९६॥
प्रश्नान्तोत्तरे लघुः समाधि: तकलोऽत्तरी।
यदि तत्साधन बिर्यां शिवं श्रेयो भवेच्छवम्॥ ९६॥

With the 5 replies (to my 5 doubts) above, I am satisfied on all points, if I can understand the means of Liberation, verily my good fortune will arise.

The True Teacher’s Reply.

97

पांचे उत्तरनी थई, आत्मा विषे प्रतीत।
थापे मोक्षोपायनी, सहज प्रतीत ए रीत।॥ ९७॥
By the 5 replies, there has arisen faith in the soul, in means of Liberation (you) will have belief easily in this way.

The thought-activity of the soul by which Karmas inflow and bind it i.e., the subjective inflow and subjective bondage are its ignorance (Delusion); the thought-activity of Liberation is its abiding in its own self. Ignorance is like darkness. (This) being destroyed, knowledge shines fourth.
Those which are the causes of the bondage, are the path of bondage. The state of breaking through those causes, is the path of Liberation, is the end of the mundane or embodied condition (of the soul.)

100

राग, देश, अज्ञान ए, मुख्य कर्मनी ग्रंथ।
थाय निद्रव्य जेहथी, ते ज मोक्षनो पंथ॥ १००॥

रागो देशस्तथात्तथानं कर्माणां प्रतिरहस्यः।
यह्मात् तत्तिनिवृत्तः स्वाम्मोऽहमारेः स प्रव भोः॥ १००॥

Attachment, Hatred, Ignorance, these are the principal knots of Karmas. That is the path of Liberation, which is the cessation of these.

101

आत्मा सत् चैतन्यमयः, सर्वभासर्द्वैत।
जेथी केनौ पासिये, मोक्षपंथ ते रीत॥ १०१॥

संकेतनामयो जीवः सर्वभासविवर्जितः।
प्राप्यते स यतः गुणोऽहमामारेः स प्रव भोः॥ १०१॥

The Soul is Truth or consciousness itself, is free from all faults. That way by which it can be attained in its fulness and purity, is the means of Liberation.
Karmas are of infinite kinds. Among them the chief are eight. Among these (eight) the chief is the Deluding. I give the way to destroy that (Mohaniya, or deluding Karma).

Commentary.—For the 8 Karmas and their 148 sub-classes, see Outlines of Jainism, (1916), pp. 26 to 36. Also Jaina Gem Dictionary (1918) Appendix A.

The Deluding Karma is of two kinds, named (Right Belief Deluding, and Right) Conduct (Deluding. The former) is destroyed
by enlightenment (and the latter) by non-attachment (which are) the infallible means of (destroying) that (deluding Karma).

Commentary.—Right Belief is gained by enlightenment, i.e., by ascertaining the truth about the real nature of things by means of knowledge, observation, experience, thinking and feeling. Right conduct is gained by non-attachment, which is a preliminary essential of vows, carefulness, restraint, duties, contemplation, fortitude and actual internal and external right living.

104

कर्मबन्ध क्रोधादियथी, हणे भ्रमादिक तेह।
प्रत्यक्ष अनुमत्र सर्वं, एमां शो संदेह॥१०४॥

क्रोधादियोगतं कर्मबन्धं शान्त्यादित्रातः।
श्रवणंभूतं सर्वेषां तत्र का संशयानुता?॥१०४॥

Karma-bondage is due to (the passions) anger etc. These are destroyed by forgiveness etc. It is evident to all by experience; what doubt (can there be) in this?

Commentary.—In the Life of Christ by A. W. Gough M.A., His four great qualities are emphasised. They are Forgiveness,
Humility, Straight forwardness, and Charity. These are the antidotes to the poison of the four great passions, against which Jainism constantly warns its true votaries, viz. Anger, Pride, Deceit, and Greed.

105

छोड़ी मत दर्शन तणो, आग्रह तेम विकल्प ।
कब्रो मार्ग आ साधनो, जनम तेहना अन्य ॥१०५॥

मतद्वयागहं त्यक्तवा विकल्पात्मकर्षणं तथा ।
ग्राहायेतोत्क्रिमादृहृं तेषां हि जननाल्पता ॥ १०५॥

One who gives up whimsical self-guidance and blind pursuit of one’s religion and school of thought, and follows the path described above, his incarnations, will be few (i.e., he will attain Liberation soon).

106

पद्यदनम पद् प्रश्रृ में, पूछया करी विचार ।
ते पदनी सत्तुगता, मोक्षमागी निर्धार ॥१०६॥

पद्यक्रस्य पद् प्रश्रृ: पृष्ठ: संचित्वा रे! तत् तयाः
तः पद्यदनां समूहवे मुक्तिवासं सुनिष्ठितम ॥ १०६॥

You have questioned me, having pondered over the 6 doctrines by your 6 questions. Those doctrines in their entirety are certainly the path to Liberation.
107

There is no distinction of caste or garb (for him) who is in the said path. Whoever follows it gains Liberation. There is no distinction (or doubt) in this.

108

Those who have the suppression of the passions, merely the desire for Liberation, sorrow for continuous rebirths, compassion (for living beings) in the mind, are called the Seekers after soul (or aspirants to soul-realisation).

109
If such soul-seekers (aspirants to soul-realisation) get wise (guidance) of a True teacher, they acquire Right Belief, and lead a life of internal purification.

110

He who giving up bias for (one's particular) school of thought and religion, follows the precept of the True Teacher, gets pure Right Belief. In it there is neither distinction nor party (or partisanship).

111
(He) lives in the nature of one’s own self, believes in the experience (of one’s own realisation), is continuously attentive to one’s own inner nature,—(such are the marks of one who has the) highest Right Belief.

112

वर्षमान समकित थई, टाले मिथ्याभास।
उद्य थाय चारित्रनो, वीरागपद वास। ॥ ११२ ॥
भूतवा बड़िश्चु राम्यकाल मिथ्याभासं प्रदालयेत।
चारित्र्योद्योगस्तत्र वीरागपदस्थितिः। ॥ ११२ ॥

This Right Belief increasing, removes false belief. Then rises right conduct, and the soul abides in or attains the dignity or status of non-attachment.

113

केवल निजस्वभावं अखंड वच्चे ज्ञान।
कहिये केवलज्ञान ते, देह छत्रं निर्वाण। ॥ ११३ ॥

केवलं स्वच्छेद्वादस्य स्थिता यत्र स्वाम्मति:।
सोच्यते केवलज्ञानं देहें सत्यपि निर्वृत्तिः। ॥ ११३ ॥

Living in the perfect knowledge of the full nature of one’s self, this is called Perfect Knowledge. (This is attained in human body and
though) the body is retained, there is Liberation (as in the case of Arhats, the Adored ones in the 13th and 14th spiritual stages).

114

कोटि वर्षें घम पण, जागत थां तमाय।
तेम विमान अनादिनो, ज्ञान थां दूर थाय। ॥ ११४॥

स्वयंवर्ष स्वयं निद्रे प्रेते समाप्यते।
विमानो अनादिनो दूरे नश्येद् ज्ञाने तथा सति। ॥ ११४॥

A dream may be of a million years, yet it disappears in one instant of waking. So the (fallacies, follies and) fancies of an eternity vanish as soon as (self or true) knowledge is attained.

115

छौंटे देहाध्यास तो, नहीं कर्म तु कर।
नहीं भोका तु तेहनो, ए ज धैर्मनो मर॥ ११५॥

देहाध्यासो यदि नश्येद्व त्वं करत न हि कर्मशाम्।
न हि भोका च तेषां त्वं धर्मस्यंतदू गूढ़ भतम। ॥ ११५॥

When the false identification of the soul with the body ceases, thou dost no Karma, nor dost thou enjoy (the fruit) thereof. This is the secret of True Religion.
And in this dharma (religion or duty), there is liberation; thou art Liberation Thyself; thou art infinite conation and (infinite) knowledge. Thy nature is undisturbable (Power and Bliss).

**Commentary.**—The soul in its pure state, among other infinite qualities, is possessed of the infinite quaternary of Infinite Conation, Infinite Knowledge, Infinite Power, and Infinite Bliss.

Thou art Pure, Enlightened, Full of (ever-waking) consciousness, Self-Brilliant, the Goal of Bliss Thyself. What more to say? Think over it and realise (the Truth of this saying).
118

The doubtless ascertainment (of Truth) in all knowers (successful seekers after Truth) arrives at this point and stops then. Having said this, (the True Teacher) assumed silence in easy self-absorption.

The Pupil’s Benefit from Knowledge.

119

By the teaching of the True Teacher (to the pupil) came new light. He gained self-knowledge in his own self. His ignorance disappeared.

120

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To him his own nature appeared to be pure and consciousness itself, undiminishable, immortal, indestructible and of a nature (entirely independent of) and separate from the body.

121

(He came to see that he is) the doer and enjoyer of Karmas, (only) where there is delusion, (and deluded identification of the soul with the body). (As soon as his) life flowed in his own nature, (he) at once became non-doer (and non-enjoyer also).

122
In other words, whatever may be his self-modifications, in the form of pure consciousness, (he is) the doer (and) enjoyer of them, without any change in himself.

123

Om kasho niyajadanta, te pama te patha
Samaajyoha sankepamaa, sakala marga nigrnath || 123 ||

Ukho maato nisha shuddhi: sa marge labhmate yata: ||
Santunepashodit: shiya! nigrnatha: sakala: path: || 123 ||

Liberation is taught to be the pure (nature of the soul) itself. That by which it is gained, is the way (to Liberation. The True Teacher) has explained in brief the perfect path of the Liberated Ones.

124

Ahho! Ahho! Shree sadguru, krushnasaingh upara
Aa pamaar par prastu karyaah! Ahho! Ahho! Upkara || 124 ||

Krupapaknakrupar! gurudeva! Ahho! Ahho! Ahho! ||
Krushiupdvatro dhanadhopaakarastwah! Ahho! || 124 ||

O! O! The Holy True Teacher! The unfathomable ocean of Truth (or Compassion) O Lord! you have done the greatest good to this poor pupil.
125

What should I offer at the feet of the Lord? Everything is less than the soul. That (Soul or Soul-Knowledge) the Lord has given me (thus it being impossible for me to offer anything, I) live under (the protection and guidance of the Holy Teacher's) feet.

126

All this body etc., (of mine) from to-day, I employ in the service of the Lord. Servant! a servant I am; a very humble servant of that Lord.

127
By explaining the six doctrines you have shown me the separateness of the self (from the body), like the sword in its sheath. This boon is immeasurable.

**Conclusion.**

128

The six systems of philosophy are included in these six doctrines. By detailed (analytical) thinking, no doubt can remain (as to the truth of this.)

**Commentary.**—The Om Tat Sat of Vedanta is included in the all-comprehensive nature of Omniscience. The Aviveka of Samkhya, the wandering of the Purusa in the toils of Prakriti is included in the delusion (Moha) of the soul entangled in mundane life. The logic of Nyaya is included in the Absolute, Real, and Practical points of view, by which
alone true self-knowledge can be attained. The materialism of Vaisesika is in the reality of the matter of the body, speech and mind, the vibrations in which are the primary and essential causes of the ever-going forging of the fetters of the soul in Samsara. Even the Uttara Mimansa finds an echo in the advocacy of rites and proper conduct, of course always provided that it is preceded by right knowledge. For asceticism or religious practices are futile or childish, if right knowledge does not accompany them. Jainism calls them puerile austerities, *bala tapa* of *Atmanusasana*, verse 15.

129

आत्मश्वान्तिसम रोग नहीं, सद्गुरु वैय सुजाण।
गुरुआङ्गासम पध्य नहीं, औषध विचार ध्यान॥१२९॥

ः आत्मश्वान्तिसमो रोगो नास्ति भिषण्गः गुरुपमः।
गुरुपांग्याससम पध्यं ध्यानंतुल्यं न चोष्ठम्॥१२९॥

There is no disease (so bad) as soul-delusion; (no) skilled doctor (like) True Teacher; (no) prescription (like) the commands of the Teacher; (and no) medicine (like) contemplation (of and) concentration (upon the true nature of the soul).
If you desire to attain the Highest Ideal, then have the highest (truth as the) aim of life. In the name of the condition of life (circumstances etc.) do not destroy the aim of the soul(-knowledge).

Having heard the word (according to the pure) Real (or absolute point of view that the soul is pure and quite free from the limitation, impurities and sinfulness of the body) do not give up the means (of attaining it). Keeping the real point in view, the means (i.e., pure conduct, rites etc.) should be pursued.
132

नय निश्चय एकांतत्वी, आमां नथी कहेल।
एकांते व्यवहार नहीं, बनने साथ रहेल। ॥ १३२॥

निश्चयो व्यवहारो वा नाजेकान्तेन दशिित।
यश स्थाने यथायोग्यं तथा तदृ युगलं म्हेवत्। ॥ १३२॥

In this (book) the account is not given from the one-sided view of real stand point, nor from the one-sided view of practical stand point. The two go together (and must be applied in their appropriate places).

133

गच्छ मतनी जे कल्पना, ते नहीं सदृव्यवहार।
मान नहीं निजसंपू्ं, ते निश्चय नहीं सार। ॥ १३३॥

सदृव्यवहारहीनाञ्जितं कल्पना मत-गच्छयोः।
निजमानादृ क्ते तात। निश्चयो न हि सुन्दर। ॥ १३३॥

All bias and distinctions which relate to sect or creed, these are not right practice. So also where there is no knowledge of the true nature of the self, there is no true Real stand point.

134

आगल ज्ञानी थई गया, वर्त्मानमां होय।
थारे काल मविष्यमा, मार्गेमेद नहीं कोय। ॥ १३४॥
There have been (self)-knowers in the past, are in the present, shall be in the future. There is no difference in the way (by which they attained self-enlightenment).

135

All souls are like Siddha (perfect or Liberated souls). He who understands this becomes (Siddha). Of this (the essential or necessary) auxiliary cause (is the obedience to the) precepts of the True Teacher, (or contemplation of) the state of Jinahood, (the conquest of the passions and non-self).

136
Putting forward the real principal cause, those who forsake the auxiliary cause, do not get Siddhahood (perfection) and remain fixed in fallacy (error).

137

Those poor people who preach knowledge by the mouth when delusion has not left their inside, show only hostility to the real knowers of self (by claiming to be what they are not in reality).

138

Compassion, Peace, Equanimity, Forgiveness, Truth, Renunciation, Non-attachment are (found) in the heart of Liberable (aspirants of self-realisation), (and) they (are) always awake (there, i.e., active in the heart).
Commentary.—“The True language of religion is the language of Love” so said Sabatier. Compassion, peace service, etc. are merely the symbols of this Divine Passionless Passion.

139

मोहभाव क्षय होय ज्यां, अथवा होय प्रशांत।
ते कहिये ज्ञानीदशा, बाकी कहिये आंत॥ १३९॥

When Delusion thought-activity is destroyed (or is suppressed) or has subsided, it is called the condition of the knower (of the Self). All the rest is illusion (Fancy, Error).

140

सकल जगत् ते एठवद्, अथवा स्वभसमान।
ते कहिये ज्ञानीदशा, बाकी वाचान्यान॥ १४०॥

The whole world is like rejected food, or like a dream. (Knowing) this is called the condition of the knower (of the Self). All the rest is lip-knowledge merely.
Commentary.—Food once rejected is not taken again, so the wise Believer rejects all the worldly things as undesirable. Therefore he must not take them up again.

141

स्थानक पांच विचारीनें, छठे वचें जेह।
पामे स्थानक पांचां, एमां नहीं संदेह॥ १४१॥

स्थानपञ्चमालोक्य पषुकेय य: प्रवर्तते।
प्रामुयाहु पषुकम स्थानं नास्थ शाकुकसङ्गि रे!॥ १४१॥

He who having thought over the (first) five doctrines follows the sixth, gains the fifth doctrine (liberation). There is no doubt in this.

142

देह छठां जेनी दशा, वचें देहातीत।
ते स्वानीनां चरणां, हो बंदन अफागित॥ १४२॥

देहातीता दशा यस्य देहे सत्यि वर्तते।
तज्ज्ञानिचरणेऽप्रेस्तु बन्दनाःगविता विधा॥ १४२॥

At the feet of that self-knower who has the embodied condition, (but yet) lives (a life) beyond (all attachment for) the body, there are innumerable obeisances from me.

Dedicated to the Feet of the Holy True Teacher.