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-The TFIC Team.

THE JAIN PATH
OR
The Path of the Conqueror

By
Shri Kund Kund Acharya

Translated by
MATHEW MCKAY
Brighton England

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THANKS

L. Banarsi Dass ji has born the full cost of this publication, for which he deserves thanks.

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LIFE SKETCH OF Late Shrimati Parwati Deviji

—:0:—

Parwati Devi was born in Mainpuri (U. P.) on Mah Shukla 2 Samwat 1926. She was the daughter of Shriman L. Moti Lal ji and she was married to Shriman L. Mishri Lal ji, son of Shriman L. Dhani-Ram ji Jain Chaudhari of Magrauni (Gwalior State). In her day to day life, she always followed the religious directions like her parents.

With other members of her family, she came from Magrauni to Agra (Raja-ki-Mandi) on Mah Shukla 5 Samwat 1976. Her son Shri Banarsi Dass ji started iron business in Agra. With his maternal brother Shri Babu Lall ji, he made a great progress in it. The firm is famous by the name M/S Banarsi Dass Babu Lall Raja-Mandi, Agra.

In Agra too, she gave every cooperation in the religious functions. She died on Falgun Krishna 8 Samwat 2006.

Shri Banarsi Dass ji also is religious minded like his mother and always remains ready to serve his religion physically, mentally and financially.

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Late Shrimati Parwati Deviji

THE JAIN PATH OR THE PATH OF THE CONQUEROR.

INTRODUCTION.

The contents of this book are based on the teachings of the Jaina Saint, Shri Kunda Kunda Acharya, Teacher Philosopher, who lived in the Light of the Truth, and out of a heart of compassion, has given his writings to the world.

Shri Kunda Kunda lived in the first century B. C.

"Samayasara"—Self Absorption or Self Realisation, is a treasury indeed and is a marvellous treatise on the Real and Practical Aspects of the Soul. In this monumental work he translates the language of Reality into the language of practice, which alone can be grasped by non-Aryan students. In this little work I attempt to express my thoughts on the "Samayasara".

I do so with great thankfulness to Shri Kunda Kunda, and to the gifted translator, our risen Brother J. L. Jaini. This little work is merely intended as an introduction to the larger and more abstruse teachings by that Brother, who has done much to bring the teachings of Shri Kunda Kunda to the notice of modern students. These Brothers, being beyond the mortal, speak to those who are ready to tread the Path of Liberation.

I would also like to express my thanks to Mrs. Agnes Cheyne, Mr. Ajit Prasada, the Editor of "Jaina Gazette", and Mr. Kamta Prasad Jain, of the Mahavira Publications, Aliganj, for many kindnesses and encouragement in my studies and writings on the Jaina Teachings.

As a Jaina Layman, with restricted vows I am, by this little work of love. endeavouring to place this introduction to the Truth in the possession of all. They alone must decide the issue of their Souls' welfare.

This I do know, that should they but take the time to read and study this little work, and endeavour to place the precepts contained therein into their every day life they will find the key to their problems of life, and furthermore, if adopted as a worldwide measure, will alter the whole of the chaotic state of the world to day.

MATTHEW Mc KAY.

Brighton. Sussex.

SAMAYASARA (1st PORTION)

By Shri Kunda Kunda Acharya First Century, B. C.

1. Having bowed to all the Perfect souls who have attained a condition of existence indestructible, purified, unparalleled, I shall speak of this "gift of the soul", oh listeners, as spoken by the knowers of all scriptural knowledge.

2. Know the soul which is concentrated in right belief knowledge, and conduct, to be Self absorption. And know that which stands in the condition determined by the operation of Karmic matter to be non-self-absorption.

3. Absorbed in oneness, the soul is every where admirable in the Universe. The predication of bondage as being one with it, is censurable.

4. The discourse relating to sense enjoyments and Karmic bondage is heard and understood, and experienced by all the mundane souls. But realisation of absolute oneness with its own nature, free from attachment, is not easy of attainment.

5. I describe that absolute oneness of the soul on the strength of my own self realisation. What I describe should be accepted after verification by your own experience. If I err, it should not be considered a deception.

6. But that knowing substance, (pure soul) does not become of perfect vows, or of any higher spiritual stage, nor of Imperfect vows, or of any lower spiritual stage. Thus say the pure, from the standpoint of pure soul. And indeed that which is known is even the same (as knower, i.e., itself), in self absorption.

7. From the practical (point of view) (right) conduct, belief, and knowledge are predicated of the knowing soul. But (from the non-differential point of view there is) neither knowledge nor conduct nor belief. The knower (is) pure (knower itself).

8. But as a non-Aryan (is) never capable of understanding without a non-Aryan tongue, so without practical standpoint, an exposition of reality is impossible.

9 The saints, (who are) the expounders of the Universe, call him a knower of Scripture, who in reality, from knowledge of the scriptures, knows this very soul (to be) absolutely pure.

10. The Conquerors call him a knower of scriptural knowledge who has all scriptural knowledge; because the soul (is) knowledge, therefore (it is also) the knower of scriptural knowledge (Shruta Kevali).

11. Meditation must verily be performed in (right) belief, knowledge and conduct. But they all three (are) the soul: therefore perform meditation in the (pure) soul itself.

12 The saint, who (is) always attentive to this soul meditation, follows (true) right conduct. He attains liberation from all troubles in a short time.

13. The practical standpoint does not yield the real meaning. But the pure (or real) standpoint has been said to give the real meaning. The soul dependent on the real standpoint verily is a right believer.

14. The real standpoint expounds pure substance. It should be meditated upon by the seers of real substance. But the practical standpoint is said (to be of use for) those who (are) fixed in the lower thought activity.

15. The ascertainment, from the real standpoint, of soul, non-soul, merit and demerit, inflow, bondage, stoppage, and shedding of the Karmas and liberation is right belief.

16. Know that (person to be one of) real standpoint who sees the soul unbound and untouched (by Karmic and physical matter, like a leaf by water) not other than itself, (in all its mundane existences, like gold in its various forms, as ring, bracelet, necklace etc.) steadfast in itself (even as the sea at rest) inseparable (from its attributes, as a diamond from its brilliance, etc.) and not united with impure thought (which are non-self as water is not united with heat or solidity, both of which are non-water).

17. (He), who sees (i.e. believes, understands and experiences) the soul, unbound and untouched (by Karmic and physical matter), not other than itself (in all its mundane existences) inseparable (from its attributes) knows the whole of the Conqueror (Jina), in the body of the scriptures.

18. Verily the soul is in my (right) knowledge. In my (right) belief, and in my (right) conduct, the soul is. In my renunciation in the (thought) activity which produces stoppage (of inflow of Karmic matter into the soul and in my) self concentration, (there is) soul.

19. (Right) belief, knowledge and conduct should always be pursued by a saint (from the practical view-point). Know all these three, again, (to be) the soul itself from the real standpoint.

20. As any man whosoever.

21. Knowing a king, believes (him as such), and then, being desirous of wealth, serves the king by all efforts; so in reality the (pure) soul (as) king should be known similarly,

should be believed, and then that same indeed should be realised by one desirous of liberation.

22. I am in Karmic matter (and thought activity produced by it) and in physical matter; or I (am) the Karmic and quasi-Karmic matter. So long as this understanding (goes on), indeed (the soul) till then is of perverse knowledge.

23. In (one's pure) soul or in non-soul, in whichever (of the two, the soul) is observed for the time being, in that same, liberation or bondage results (respectively) so (it) is briefly described by the Conquerors.

24. Whatever thought activity the soul produces, the same (soul) is the doer of that thought activity, from the real standpoint. From the practical standpoint (it is) the doer of material Karmas.

25. Other foreign substance, living, non-living, or mixed is I, I am it. I am of them ; and they are mine.

26. It was mine formerly, I was its in the past time. It will be mine again ; I also will be its.

27. Thus the wrong believer indulges in such perverse thought activity of soul. But a right believer, knowing the real standpoint, does not so indulge.

28. The soul whose intellect is deluded by wrong knowledge, and (which is) with many kinds of thought activity, says of the matter substance (whether it is) bound or not bound (with the soul): this is mine.

29. That the soul always possesses the characteristic of conscious attentiveness, is seen in the knowledge of the all-knowing. Now can the soul be the matter, which thou say'st is thine ?

30. If that soul becomes matter substance, the other (i.e. matter) will gain soulness. Then (you) can say that this matter substance is mine.

31. If soul (is) the body, lauding of Tirthamkaras and also of Acharya (head of saints) is wrong : therefore the soul is only the body.

32. The practical standpoint tells (that) soul and body are certainly one, but from the real standpoint soul and body (are) not one substance at any time whatsoever.

33. By lauding this material body (which is) separate from the soul, a saint understands that the perfect deity is lauded (and) adored by him.

34. That (lauding) is not from the real standpoint. The qualities of the body are not found really in the perfect soul. He who lauds the attributes of the perfect soul really lauds the perfect soul.

35. As admiring the city can never become admiration of the king (so by) lauding the qualities of the body the attributes of the perfect soul are never lauded.

36. He, who having conquered the senses, realises the soul (as) full of its own inherent knowledge, him they, who (are) saints (and) knowers of the real standpoint really call a conqueror of the senses.

37. The saints, the knowers of reality, call him a conqueror of delusion, who, having conquered delusion, realises the soul (as) full of its own inherent knowledge.

38. And when destruction of delusion takes place in a saint, the conqueror of delusion, then verily he is called delusionless by the knowers of reality.

39. As self knowledge renounces all (impure) thought

activities knowing them to be other than itself, self knowledge must be recognised as renunciation in reality.

40. As any man whatsoever knowing another's thing to be such gives (it) up, so the (right) knower renounces all non-self thought activities knowing them to be non-self.

41. Delusion has no concern with me. I am only the attentive one. The knowers of pure soul call me as having no concern with delusion.

42. The mediums of motion are not mine. I am only the attentive one. The knowers of the pure soul call me as having no concern with (substances, such as) mediums of motion.

43. I (am) one (i.e. myself) really pure, full of perfect perception and knowledge, always immaterial.

Another (i.e., the non self) is never mine in any way, even to the extent of an atom.

CHAPTER II.

SOUL AND NON-SOUL

44. Some ignorant persons, who do not know (what) soul (is), and yet declare other (than the soul to be the soul) describe soul as (if it were identical with) attachment (in worldly objects), and as Karma.

45. Others consider the intense or mild action of the feelings of attachment as soul, and others (consider) quasi-Karmas as soul.

46. Others (consider) the operation of Karma as soul, (and others consider that) soul is that which is (the result of) the intense and mild qualities of the fruition of Karmas.

47. Others believe the soul to be both the soul and Karmas combined together, and some believe the soul to be

the result of the combination of Karmas.

48. Thus, in many ways, (persons) of perverse intellect call the soul other than itself; (such persons) are therefore classed by the knowers of Reality as (those who) describe the non-soul as the soul.

49 (It is) said by the *Perfect Conqueror* that all these conditions are produced by the operation of material Karmas. How can they be called souls ?

50. The Conquerors say (that) all the eight kinds of Karmas are material. What is named pain, is the (resulting) fruit of their maturity.

51. All these thought activities, (are) souls. This has been described by the Conquerors as a statement from the practical standpoint.

52. From the practical standpoint the remark is made of (his) military forces; "the king has gone out" (although not) the king only (but also his military forces are) gone out with him.

53. And similarly from the scriptural standpoint this has been said in the scripture that this non-soul thought activity attachment, etc ; (is) the soul. From the real standpoint the soul itself is alone.

54. Know the soul (to be) without taste, without colour, without smell, invisible, without sound, with consciousness as its attribute, cognisable by no (external) sign and without any material shape.

55. In the soul there is no colour, neither smell nor taste and neither touch nor materiality, nor body, nor (physical) figuration, nor (physical) constitution.

56. In the soul there is no attachment nor hatred, nor is

there (any) delusion, nor Pratyaya (i.e. the causes of bondage, wrong belief etc) neither Karmic matter, and there is no quasi-Karmic matter.

57. In the soul, there is no Varga (i.e. a group of a particular attribute in an atom), nor Vargana (i.e. a group of Vargas), nor Spardhaka (i.e. a group of Varganas), whatsoever, neither any degree of attachment or impure thought activity, nor any degree of fruition.

58. In the soul there is no place whatever for the soul's vibratory activity (which causes inflow of Karmic matter) nor any place for bondage. And there is no place of operation (of Karmas) nor any place of soul-quest whatsoever.

59. And in the soul (there is) no place of the duration of bondage, nor any place of passioned agitation. And also no place of mild passionateness, nor any place of attainment of restraint.

60. And also (there) are no soul classes, nor spiritual stages in the soul. Because, certainly all these conditions are caused by material substance (namely, Karmic and physical matter).

61. Although from the practical standpoint these are (found) in the soul from colour up to stages of spirituality, yet from the real standpoint (there are) no (such) conditions whatever.

62. And the connection with those (conditions) should be known (to be) the same as (that of) milk (with) water. But all these are not in the soul, because it is really full of the attribute of conscious attentiveness (i.e. perfect perception and knowledge).

63. Common people, seeing some one looted in the way, say "the way is looted" but no way whatsoever is (really) looted.

64. Similarly, seeing the Karmic matter and colour of physical matter in the soul, (it) has been said by the Conquerors from the practical standpoint: "this colour (is) of the soul".

65. Similarly taste, smell, touch, bodily figure etc. which have all been previously described (have been described) from the practical standpoint : thus do the seers of reality preach.

66. In particular incarnations of mundane souls colour, etc. are found. But in (the souls) liberated from cycle of existence there are no colour, etc. whatsoever.

67. And also if thou holdest certainly all these conditions (to be) in the soul, really, then in reality there does not remain (any) difference whatsoever between the soul and the non-soul.

68. If (thou believest) colour, etc. to be (inseparably connected) with mundane souls then mundane souls will acquire materiality.

69. O thou, of perverse intellect thus from thy mode of talk the material substance would become soul. And then matter, having attained Liberation, will acquire soulness.

70. One and two, three and four, and five sensed souls, gross and developable (Paryapta) and their opposites (fine and undevelopable Sukshma and Aparyapta). (These are) natures (prakriti) of body-making Karma.

71. These classes of souls (14 Jiva Samasa) are formed by their own material modifications, influenced by their auxiliary causes. How can they be called souls in reality ?

72. In the scripture the souls are said to be developable and undevelopable, fine and gross, because the soul's name is given to the body from the practical standpoint.

73. And these spiritual stages which are said (to be) due to the operation of deluding Karmas, how can they be souls ? They are always said to be devoid of (pure) consciousness.

CHAPTER III THE ETHIC OF ACTION

74. And so long as he does not know the special difference between the two (i.e. the pure) soul and the thought inflow (in the form of anger, etc.) ; till then he is ignorant. (Such a) soul indulges in anger, etc. (as being one with them).

75. In the soul indulging in anger, etc., the accumulation (the soaking) of Karma takes place. Thus has the bondage of the soul been described by the Self-seeing.

76. But when by this soul is realised the special difference between the (pure) soul and the (thought activity causing) inflow, then (there is) no bondage in that (soul).

77. (When the soul) has known the impurity of inflowing thoughts and (their) contrariety (to the soul) and (their being) causes of mundane misery, then the soul turns back from them.

78. I (am) certainly the one, pure, unattached to non-self, full of perfect perception and knowledge ; fixed in that (pure soul) and absorbed in that, I shall lead all these (anger, etc.) to destruction.

79. Knowing these (anger, etc.) which are bound to the soul, as transitory, impermanent, helpless, and painful (now) and pain producing (in the future), (a right believer) turns back from them.

80. And the soul does not (primarily) cause modification

of Karmic matter and similarly modification of quasi-Karmic matter. He who realises this is the knower.

81. The soul has been called the doer of meritorious and (demeritorious) thought activities (from practical standpoint); but it (is really) not the doer (of them) by any means whatsoever. He who knows (this) is the (right) knower.

82. And the knower (Himself) certainly knowing material Karmas of many kinds neither modifies, nor assimilates, nor is transformed into the form of non-self substance.

83. And certainly the knower, knowing his own thought activity of many kinds, neither modifies, nor assimilates, nor is transformed into the non-self substance.

84. And certainly the knower, knowing infinite (kinds) of fruition of material Karmas, neither modifies, nor assimilates, nor is transformed into the non-substance.

85. Similarly matter substance also is shaped into its own modifications (it) neither assimilates, nor is transferred into the forms of any other substance.

86. Material molecules are transformed into Karmas (of 8 kinds) by reason of the (mundane) soul's thought activity similarly the (mundane) soul is also transformed (into its impure thought activity) by reason of (operation of) Karmic matter.

87. The soul never produces the attributes of Karmic matter, similarly the Karmas (never produce) the attributes of the soul and the modifications of these two, know each one to be the auxiliary of the other.

38. For this reason, really the soul is the doer (of its modifications) by its own thought activity. And is not the doer of all the modifications caused by Karmic matter ?

89. Thus from the real standpoint the soul really causes or is the doer of (its own modifications). Again know (that) the soul also enjoys its own self.

90 And the (mundane) soul from the practical standpoint does (or produces) many kinds of material Karmas and it also enjoys (the material fruits of) material Karmas of many kinds.

91. If the soul causes this Karmic matter, and enjoys the same (from the real standpoint also) there results the doctrine that one primary cause can produce contradictory primary effects. (Such) is right teaching of the Conqueror.

92. Because thus (they) hold both soul and matter-natures (to be caused by the same) ; therefore the followers of the double doctrine are wrong believers.

93. As the soul produces its own (impure) thought activity by the auxiliary cause of material Karmas, similarly it enjoys its own (impure) thought activity by the help of material Karmas.

94. Again, wrong belief (is) of two kinds (of the nature of) soul, (and the nature of) non-soul. Similarly wrong knowledge, vowlessness, (soul,) vibratory activity, delusion, anger etc ; these conditions (are each of two kinds).

95. Karmic matter (as) wrong belief, souls vibratory activity, vowlessness, wrong knowledge (is) the non-soul. But conscious attentiveness (to) wrong knowledge, vowlessness, wrong belief (is) the soul.

96. Of the attentive (soul) with delusion, (there are) three thought activities (from) beginning-less time. (They) should be known (to be) wrong belief, wrong knowledge, and wrong conduct.

97. Conscious attentiveness, (really) pure and without

Karmic dirt, (assumes) three aspects in connection with these (three, wrong belief, knowledge, and conduct) and there attentiveness (is said to be) the doer (or causer) of such thought activity as it then produces.

98. Whatever thought activity the soul causes, he becomes doer of that thought activity, owing to that (thought activity) Karmic matter is itself modified into (8 kinds of) Karmas.
99. The soul full of wrong knowledge takes the non-self (for) the self, and also taking the self (for) the non-self, becomes the doer of Karmas (i. e. becomes subject to the bondage of Karmic matter).

100. The soul, full of right knowledge not taking non-self as self, and also not taking self as non-self, becomes the non-doer of Karmas.

101. This attentive soul with three kinds (of wrong belief, wrong knowledge and wrong conduct etc.) developes this false notion. "I am anger" (then) he becomes the doer of that attentiveness (i.e.) of that (false) thought activity of the soul.

102. This attentive soul with three kinds (of wrong belief wrong knowledge and wrong conduct etc.) developes this false notion: "I am medium of motion" and then he becomes the doer of that attentiveness (i.e.) of that (false) thought activity of the soul.

103. Thus the man of perverse intellect mistakes other substances for one's self, and also mistakes the self for the non-self owing to his perverse thoughts.

104. That soul is described by the Knowers of Reality as the doer (of its false notions) on account of this (i.e.) wrong belief etc. He who realises this, renounces all wrong notions of becoming their doer.

105. It is from the practical standpoint that the soul produces pitcher, cloth, chariot, (and other) things, senses, and Karmas and quasi-Karmas of various kinds in this world.

106. And if that (soul) produces the non-self substances in reality, (then) it becomes one with them. Because (it is) not one with them, therefore the soul is not the doer of them.

107. The soul does not make the pitcher, nor cloth, nor the other things; soul's vibratory activity (of mind) (of body) (of speech) and conscious attention are the producers (of them) and that soul is the doer of that Vibration and Attention.

108. The soul does not cause the knowledge obscuring and other (Karmas) which are conditions of Material Karmas. He who knows this is the knower.

109. Whatever thought activity, good or bad, the soul causes certainly that (soul) (is) the doer of that (thought activity). That (thought activity) of that (soul) is the (thought) Karma. And that Soul (is) the enjoyer of that (thought activity).

110. Whatever attribute (is) in whatever substance that (attribute) certainly is not changed into another (attribute of another) substance. That (attribute) not changing into another how can it cause to modify that other substance?

111. That soul does not cause nature of substance or attribute in material Karmas; not causing these two in that (matter) how can he be the doer of that Karma?

112. But seeing the modification of Karmic bondage by the (auxilliary) cause of (mundane) soul's thought activity, it is said, from the practical point of view, that Karmas have been caused by the soul.

113. The war conducted by the warriors is waged by the king; so says the world. Similarly (it is said that) knowledge-obscuring Karmas etc, are caused by the soul from the practical standpoint.

114. The soul produces, causes, binds causes, binds causes to modify, and assimilate Karmic matter. This, speaking from the practical standpoint, is correct.

115. As the King from the practical standpoint, is said to be the producer of "Vices and Virtues." (in the subjects) so the soul, from the practical standpoint, is said to be the producer of the modifications of matter (i.e. merits and demerits).

116. Generally four causes have been said to be the maker of Karmic bondage. And they should be known to be wrong belief, vowlessness, passions, and soul's vibratory activity.

117. And against these (four) thirteen divisions have been described from delusion up to the end of the (spiritual stage of) vibrating perfect soul.

118. From the real standpoint these (are) unconscious (i.e. non-soul), because (they are) produced by the operation of material Karmas. Though they use the Karmas, the soul (is) never the enjoyer of them (from the real standpoint).

119. Because these spiritual stages, (the real) causes (of bondage), bind Karmas, therefore the soul (is) not the doer (of them really), but the spiritual stages cause the Karmas.

120. As the conscious attentiveness of the soul (is) not other than itself; if anger also be, not other than the soul,

then there would result the oneness of soul and the non-soul.

121. Thus in this world whatever is soul, that itself in reality (will become) the non-soul. This impossibility (would result) by identifying (with soul) the causes of physical and Karmic-bondage).

122. And if (you consider that) anger is one thing (and) the conscious (soul) full of attention (is really) (quite) another (thing); then, like anger the (other) causes (of bondage) the Karmic and quasi-Karmic (matter) also (should be taken to be) other than the soul.

123. If Karmic matter is not itself bound in the soul, is not itself transformed into Karmic modifications (of 8 kinds) then that (Karmic matter) would become (a substance) incapable of modification.

124. And (in case of) molecules of Karmic matter not transforming themselves with Karmic forms (of kinds) there would result the non-existence of the cycle of mundane existencies or the philosophy of Shankya (would be established).

125. (If) soul causes Karmic matter (to transform) with Karmic forms (of 8 kinds), how then can the conscious (soul) cause transformation in them, when they, by themselves, are incapable of modification ?

126. If this then soul neither itself is bound by Karmas, nor itself is transformed (modified) into anger etc. (impure, conscious thought activities) then it (soul) becomes incapable of modification.

127. If the soul were not to modify itself into anger etc, (thought activity) there would result the non-existence of the

mundane cycle of existence or the *Sankha' doctrine would be established.

128. (If) the Karmic matter of anger causes modification of soul into anger (thought-activity), then how does the Karmic matter cause the soul to be transformed into anger, when the soul is incapable of modification?

129. That the soul itself is transformed into anger thought-activity, (if) this is thy wisdom, then it will be wrong that the Karmic matter of anger causes the modification of the soul into anger.

130. Being affected by anger (Karma) the soul itself (becomes) anger ; being affected by pride it becomes pride ; indulging in deceit (it becomes deceit) and in greed, it becomes greed. ..

131. The knowers of reality call him the possessionless ascetic, who giving up all worldly possessions, realises the pure soul, full of conscious attentiveness.

132. The knowers of reality call him a saint, a conqueror of delusion, who has got rid of deluded thought-activity and who realises the soul possessed of its perfect inherent knowledge.

133. The knowers of reality call him as detached from the company of meritorious deeds, who after having given up meritorious thought-activities realises the pure soul full of conscious attentiveness.

134. Whatever thought-activity the soul causes, it becomes the doer of that thought-activity. That (thought activity is) full of (right) knowledge in a soul with (right) knowledge (and is) full of wrong knowledge in one with perverse knowledge.

135. The thought-activity of the perverse soul (is) full

*Inactivity of Soul. . .

of wrong knowledge by that it binds Karmas; while in the soul with right knowledge (it) is full of right knowledge and therefore it does not bind Karmas.

135. As thought-activity of right knowledge only proceeds from a substance with right knowledge, therefore in a right-knower all the thought-activities are of right-knowledge.

137. As from a substance with wrong knowledge, thought-activity of wrong knowledge only is produced; therefore in a perverse soul (all) the thought-activities (are) of wrong knowledge.

138-139. As from a golden material, ear rings and similar things are made, and from iron only bracelets of iron are produced. Similarly in the perverse soul, many kinds of thought-activities full of wrong knowledge are produced and in the soul with (right) knowledge all the thought-activities are full of (right) knowledge.

140-141-142. In souls, the belief in wrong principles (i.e.) principles as they are 'not (is due) to operation of wrong-belief—(deluding Karma); and wrongness in souls (is due) to the operation of right-conduct deluding Karma. And in souls, the wrong knowledge of the principles (is due) to operation of knowledge-obscuring Karma; and the passion-tossed thought-activity of the soul is due to the operation of passion (Karma). And the impulse of activity of the soul, which is good and persuadable, or bad and abandonable, should be known to be due to rise of soul-vibrations (caused by operation of body-sub-class of body-making Karma).

143. Owing to the (auxiliary) cause of thought-activity that which is in the form of Karmic molecules is modified into eight kinds of knowledge-obscuring and other Karmas.

144. Certainly, when matter in the form of Karmic molecules binds the soul, then only the soul becomes the cause of its modified thought-activity.

145. And if attachment and other thought-activities are produced in the soul (by its working) along with the Karmic matter (i.e., by both soul and matter being primary causes); then soul and Karmic matter both would become attachment.

146. If attachment etc. is produced in the soul by itself, then without the operation of Karmas being auxiliary causes, thought-activity (of impure kind will be produced) in a (pure) soul.

147. If the modification into Karmas (of eight kinds) is (produced) by itself in Karmic matter; then there would be modification into (8) Karmas without the (impure) thought activity of the soul being the cause.

148. In the soul, the Karmas are bound or are attached; this is said from the practical standpoint. But from the pure (real) standpoint, the Karmas are neither bound nor attached to the soul.

149. The Karmas are bound (or) not bound to the soul; know this certainly from the different point of view. But whatever is said after putting aside the points of view, that is the pure soul itself.

150. Whatever is said from the two stand-points (real and practical) is merely what the self absorbed soul knows as such. Being detached from the different standpoints, the soul adopts no particular stand-point whatever.

151. That which is said to be above the different stand-point (and which) alone deserves the name of this right belief and knowledge is the Samayasara (the pure Soul, the Essential Soul or the soul in its essence,.

CHAPTER IV

MERIT AND DEMERIT (PUNYA—PAPA)

152. Know bad Karmas (to be) demerit and good Karmas (to be) merit. How can that be meritorious which causes (the Soul) to wander in the cycle of existences.

153. A gold fetter binds a person as much as an iron one. Similarly good or bad deeds performed, whether good or bad (both) bind the soul (with Karmas).

154. And therefore do not have either attachment or association with (both of these) evil disposed (karmas). (because) certainly by association and attachment with these evil disposed (karmas) independence shall be destroyed.

155-156 As any one who-so-ever knowing a man (to be) of bad character gives up association and attachment with him, similarly, from the real standpoint knowing the nature of Karmas (good or bad), to be harmful, those absorbed in their own nature refrain and prohibit (others), from association, (with such karmas).

157. The attached (soul) binds karmas; The detached soul liberates itself (from them), such (is) the preaching of the conqueror. Therefore do not indulge in Karmas.

158. The highest substance, the pure soul, is certainly the all-knowing wise saint. Absorbed in such self-contemplation saints attain liberation.

159. He, who performs austerities and observes vows, without being absorbed (in his) highest soul (is) altogether (engaged in) childish austerities and childish vows (taken without right belief. So say the all-knowing.

160. Observing the vows and resolutions, and performing the subsidiary vows and austerities, they are unknowing

because they are away from (realization of) the highest soul purity.

161. Those who are beyond (realization of) the highest soul, owing to wrong knowledge, long for meritorious deeds, which (are) the causes of mundane wanderings. They do not know the Path of Liberation.

162. Belief in soul etc. (9 categories) (is) right belief the knowledge of them is right knowledge. The giving up of attachment, etc., is right conduct. This certainly is the way to liberation.

163. The learned do not indulge in the practical (path) giving up the real substance (i.e., the pure soul).

Because (only) in the saints who depend upon the highest substance (i. e., pure soul), the destruction of karmas takes place.

164-165-166. As the white character of cloth is lost by being covered with a coating of dirt, so should the right belief (characteristic of the soul) be known (to be) obscured by dirt of wrong belief. As the white character of cloth is lost by being covered with a coating of dirt, so should right knowledge be known (as) obscured by the dirt of wrong knowledge. As the white character of cloth is lost by being covered with a coating of dirt, so should certainly right conduct be known as obscured by passions.

167. That (really) all knowing, all seeing, obscured by the dust of its own Karmas, wandering in the cycle of existence does not know all things in all their aspects.

168-169-170. Right-belief—obscuring (Karma is) wrong belief. It is said by the Conquerors. By the operation of that (karma) the soul (is) wrong-believer. Such should be known. The obscuring of right knowledge is said by the

Conquerors to be wrong knowledge. By its operation the soul becomes of perverse knowledge. (It) should be known. That which obscures right conduct is said to be passion by the Conquerors. By the operation of that the soul becomes of wrong conduct. It should be known.

CHAPTER V.

INFLOW OF KARMAS.

171. In the soul, wrong belief, vowlessness, passion and vibratory activity, living, and non-living, and (their) very many varieties (are) not any other's but its own thought-activities.

172. They are the causes (of inflow) of Karmic matter of the knowledge obsurcing and other kinds of karmas. The soul is also the cause of such thought-activities as love and hatred.

173. But there is no inflow (or) bondage in a right believing soul. There is the checking of inflow (in it). Such (right believer) being unbound by them (the new Karmas) merely knows the existence of the previously bound Karmas.

174. Thought-activity, such as love, hatred, proceeding from the soul becomes the binder of Karmas (with it i.e. becomes the auxiliary cause of bondage).

But (the soul) free from love etc. (is) free from bondage (and is) the Knower (only).

175. As the ripe fruit, which has fallen down, cannot be attached as fruit, again to (the old) stalk; so in the soul, karmic matter which has fallen off (after fruition) can never again (be bound, and) matured to operation.

176. And in that knowing soul, the formerly bound Karmas (are ineffectual) like clod of earth, although all of them are bound with its karmic body.

177. As those which are of four kinds (wrong belief, vowlessness, passions and vibratory activity) bind the soul every moment with many kinds of Karmas with the help of the soul's attributes of perception and knowledge (love and hatred), therefore the knowing soul (attentive to itself) is certainly incapable of being bound by Karmas.

178. And because the attribute of knowledge when in a low stage (below the 11th) is again modified into something else, (love, hatred etc.) it is, in that view said to be the binder (of Karmas).

179. When right belief, knowledge (and) conduct manifest themselves in a low degree, then the knower is bound by many kinds of karmic matter.

180. All the previously bound, Karmas (which) exist in a right believer, only bind such karmas as are appropriate to his attentiveness.

181. They are incapable of assimilation, like an immature woman to a man. (The soul, binds them as capable of assimilation, like a young woman to a man.

182. Having been unripe for fruition, when they (the Karmas) become ripe for fruition, they bind the 7 or 8 kinds of knowledge-obscuring and other forms of Karmas.

183. By these reasons indeed, a right believer is not the binder of karmas. In the absence of thought inflow the karmas are not said to be the binders.

184. Love, hatred, and delusion, (thought) inflow, is not found in the right believer. Therefore in the absence of thought inflow, Karmas do not become the cause (of new bondage).

185. The four-fold cause (of bondage) becomes the cause of eight kinds of karmic bondage. And love, etc., also, (are the causes) of their (bondage). In their absence (Karmas) are not bound.

186-187. As the food taken by a man is modified in many ways, in the form of flesh, nerves, blood, etc., by reason of the digestive heat (of the human system), so in the knower also, those Karmas which are bound from before, bind many kinds of Karmas. Such souls (which are thus bound) are benefit of the (pure) view point.

CHAPTER VI.

CHECKING OF KARMAS (SAMVARA).

188. (Pure) conscious attentiveness (is) in the pure soul. In anger, etc., there is (pure) soul whatsoever. And indeed really anger (is) in anger itself. Certainly there is no anger in the (pure) soul.

189. In 8 kinds of Karmas, and also in quasi-karmic matter there is no (pure) soul. And in the pure soul there are no Karmas and also no quasi-karmic matter.

190. And when this kind of uperverted knowledge rises in the soul, then the attentive pure soul entertains no (impure) thought-activity whatsoever.

191. As gold heated in the fire does not give up its golden nature; so the Knower, (though) agitated by the operation of Karmas does not give up its nature of knowing.

192. Thus the Knower realises itself. (But) the perverse soul obscured by the darkness of ignorance, (and) not realising the nature of the soul, takes attachment itself for

193. And realising the pure soul, the soul, becomes the pure soul itself. But realising the impure soul (it), becomes impure soul itself.

194-195. The Knower, having checked the soul by itself, from both the vibratory activities of merit and demerit and being absorbed in (pure) perception and knowledge, by giving up desire for other (substances apart from the soul), and having renounced all attachment (to worldly possessions) contemplates upon the (pure) soul by the soul, and never (contemplates upon) Karmas and quasi-karmas, (he) meditates upon its oneness.

196. Contemplating upon the pure soul, full of (right) perception and knowledge, and not attentive to the non-self, such (soul) liberated from Karmas, very soon realizes the soul itself.

197. As by hearing a lecture one comes to know what he has not seen, (one) knows an unseen form as if by visualisation, so is the soul described and understood as if (it was) seen and known.

198. At the present time what saint (is there who) knowing the (reality of) substances can say "this is its form" as if he had an ocular vision of what can only be known by inferential knowledge.

199-200-201. The causes of (attachment etc.) are said by the all-Seeing to be the manifest operation of (Karmas). They are (wrong) belief, wrong knowledge, vowlessness, and the soul's vibratory activity. By the non-existence of these causes certainly results the checking of thought-inflow in a knowing soul. In the absence of thought-inflow, results the checking (of the inflow, of Karmic matter also, and by the non-existence of Karmic-inflow is caused the checking of Quasi-

Karmic matter, also. And by the checking of Quasi-Karmic matter there results the checking of the cycle of transmigration.

CHAPTER VII

THE SHEDDING OF KARMAS (NIRJARA).

202 All the enjoyment, through the senses, of things inanimate and animate, which is had by the right believer, is for the shedding of karmas.

203. In enjoying a substance there certainly is produced pleasure or pain. (The right believer) feels such pleasure (or) pain as the resultant (of Karma). Thus the shedding (of Karmic matter) takes place.

204. As learned men (in anti-toxic science) do not meet death when they have poison; so the knower takes the operation of Karmic matter, but is not bound (by new Karmas).

205. As the taking wine (as medicine) without a desire for it, does not intoxicate a man, so the Knower also, by enjoying things without desire for them, is not bound (by Karmas).

206. One even when enjoying does not enjoy; and (another) even when not enjoying is the enjoyer. One occupied in a drama does not become the dramatic character.

207. Anger (is) Karmic matter; the nature of it is this (thought-anger) This is not my nature; I am really the Knower only by nature.

208. How is it that this mature fruition of the operation of Karmas of many kinds is not thy (nature)? (Because) it is produced by foreign substances. Not even the unconscious body-is (thine).

209. Thus the right believer realises the pure soul as that whose nature is knowledge, and knowing the real principle, (he) renounces the fruition of Karmas, and (their) operation.

210. Many kinds of fruition and operation of Karmas have been detailed by the Conquerors; they are not my own nature. I am only the Knower by nature.

211. However if even an atom of attachment etc. is found in a person, he does not realise the pure soul, although he may carry all the scriptures in his memory.

212. How can one, who does not know the self, and does not know the non-self, become a right believer, without knowing the soul and the non-soul.

213. (The thought activity) which feels and that which is felt, are both destroyed moment after moment. He who knows this is a knower. He does not crave either of them at any time.

214. For the Knower (there) arises no attachment to mundane and physical pleasures, and leading to bondage, or enjoyment.

215. If possessions (external and internal) are of my nature, then I shall, indeed, acquire the nature of non-soul. Because I am certainly the knower, therefore possessions (external and internal, are not of my nature.

216. Leaving all impermanent thoughts and objects, adopt this thy permanent nature, realizable by itself and certain.

217. What wise man, fully realising the soul itself (to be) the possession of the soul, will hold that non-self is myself ?

218. Bored or broken, taken away or destroyed, going this way or that; the possessions (external and internal) are never mine.

219. Have love always in this (soul's nature); be always contented therein. By this be satisfied. Then will the highest bliss be (thine).

220. Sensitive, Scriptural, Visual, Mental, and Perfect (knowledge) each is only the one status. That (is) the highest thing. Having gained that Liberation is attained.

221. And being devoid of the attribute of knowledge, many souls do not attain this status of (self-absorption). Therefore adopt this high status, if you want Liberation from Karmas.

222. Desireless is said to be possessionless. So the Knower does not even desire merit-bringing (conscious attentiveness) Therefore, not adopting merit-bringing (activity) he remains the Knower only.

223. Desireless is said to be possessionless. So the Knower does not desire de-meritorious (attention). Therefore not adopting demerit-bring activity he remains the knower only.

224. In the same way it should be known (that he is indifferent to) the substance, medium of motion, to the substance, medium of rest, to space, Anga and Purva scriptures, to possessions, and to celestial, human, sub-human and hellish conditions.

225. Desireless is said to be possessionless. Therefore the Knower does not desire food. And therefore not attached to food, he remains the knower only.

226. Desireless is said to be possessionless. So the knower does not desire drink. And therefore not attached to drink, he remains the knower (only).

227. The knower has no desire for all these similar thought activities of many kinds. Really (he is) of the nature

of knowledge, and independent of all whatsoever.

228. And in that Knower there ever is renunciatory attitude to the enjoyment produced by the operation (of Karmas). He entertains no desire for future and present (enjoyments).

229. The knower who has renounced attachment to all objects even when situated in the midst of all Karmas is not soiled by the dirt of Karma, like gold in the midst of the mire.

230. But the ignorant, enamoured of all things, fallen in the midst of Karmas, is soiled by the dirt of Karma, like iron in the midst of the mire.

231. The root of opuntia (Naga Phani) the water of she elephant, ochre and lead, mixed and heated (in furnace) by draught from bellows becomes gold.

232. The Karmic matter is dirt. And attachment etc., impure thought activities (are) the alloy. Right belief, knowledge, and conduct, know these to be the most purifying herbs.

233. Concentration is fire. The pursuits of austerities is said to be bellows. The soul is iron. They (the bellows) should be blown by eminent yogis.

234-235. The couch-fish may take in animate, inanimate and mixed objects, but the white colour of its shell can never become black. So, in the Knower also, his knowledge can never be transformed into attachment, though he may enjoy animate, inanimate, and objects of various kinds.

236-237-238. When that very couch-fish giving up its white character becomes of black colour, then it gives up its whiteness. So also the Knower, when he gives up his nature of (right) knowledge, and modifies (itself) into wrong knowledge, then he becomes of the nature of wrong knowledge.

239-240-241-242. As a man in this world serves a king for his livelihood and the king gives him many kinds of things which give pleasure similarly the soul (as) man serves Karmic matter or his pleasure ; the Karma king gives pleasure bringing objects (to him). Again when that very man does not serve the king for his livelihood, then the king does not give him many kinds of pleasure bringing objects of enjoyment.

In the same manner, the right believer does not serve Karmic matter for enjoying the sense-pleasures. Then that Karmic matter does not give (him) many kinds of pleasure giving objects.

243. Because the right believing souls are undoubting (and) thereby fearless. And as they are free from fear of seven kinds, undisturbable.

244. A right believer should be known to be that soul which destroys all the four basis (of bondage, viz:—wrong belief, vowlessness, passions, and vibratory activity of the soul) which cause Karmas (i. e. bondage of Karmic matter), delusion and disturbances.

245. That right believer should be known to be desireless soul, having no desire whatever in the fruition of Karmas, and also in all the systems of religion.

246. That right believing soul should be known to be free from disgust, who has not disgust, in the nature of all (objects).

247. The soul which is not ignorant of all the modifications of karmas that right-believer should certainly be known (to be) unullible.

248. He, who is impured with devotion to Siddhas or perfect souls, and preserves himself against all impure

thought natures, that right-believer should be known (to be) the self-preserver.

249. He who fixes his own soul when deviating in the wrong path of Liberation that right believer should be known (to be) with the power of steadfastness.

250. He who has love for these three (belief, knowledge and conduct) right causes of the path of Liberation, that right believer should be known (to be) with feelings of love.

251. The soul who, mounted on the chariot of knowledge, destroys the manoeuvres of the chariot like mind, that right believer should be known as the propagator of the knowledge of the Conquerors.

CHAPTER VIII

BONDAGE (BANDHA)

252, 253, 254, 255, 256. When a man besmeared with oil performs exercises with weapons in a very dusty place ; and when he cuts and breaks palm, Tamala, plantain, bamboo and Ashoka trees, and destroys living and non-living things. To him (thus) causing destruction by means of many kinds of instruments. Think correctly, what is the reason of that man being besmeared with dust. Consider what reason there is for his being covered with dust, when he has been making such onslaughts by various weapons. It is the presence of oil which makes him coated with dust. Know, that this is certainly not caused by the (other) movements of his body, similarly, a wrong believer engaged in many kinds of activities, and having attachment etc. in his conscious attention, is smeared by the dust of Karmas.

257, 258, 259, 260, 261. On the other hand, if the same man after entirely removing the oil, performs exercise with various implements in a very dusty place and cuts and breaks palm, Tamala, plantain, bamboo and Aśhoka trees and destroys things living and non-living, consider what is the real reason for his not being coated with dust, while causing onslaughts by the various kinds of instruments, It is the presence of oil on that man, which causes the coating with dust, not the (other) movements of his body. Know this as a certainty. Similarly, the right believer engaged in many kinds of activity not having attachment etc., in his conscious attention, is never bound by the dust of Karmas.

262. He, who thinks that 'I kill' or 'I am-killed' by other beings, is foolish and ignorant. The knower is opposed to such thoughts.

263. By the destruction of age-Karma, death of living beings, is said by the Conquerors, to take place. Thou dost not destroy the age-Karma, how then, is their death caused by thee ?

264. By the destruction of age-Karma the death of the living beings is said, by the Conqueror (to take place). They do not destroy thy age-Karma. How (then is) thy death caused by them.

265. He who thinks that I give life to, or receive life from other beings ; is foolish and ignorant. The knower is opposed to such thoughts.

266. When, by the (auxiliary) cause of Karma all living beings become miserable or happy, and thou dost not produce the Karma, How then, are they caused to be miserable or happy by thee ?

267. When by the (auxiliary) cause of Karma all living beings become miserable or happy and thou art given that

Karma (by others) how then art thou made happy by them ?

268. When all living beings are miserable (or) happy by the operation of Karma ; and thou art not given the Karmas, how (then) art thou made miserable by them ?

269. Whoever dies and whoever is miserable, becomes so, all by the operation of Karmas. Therefore, is not (the idea that) thou art killed or art made miserable (by others) really false ?

270. If one does not die and is not miserable that also (is) certainly due to the operation of Karmas). Therefore is not (the thought) that he is not done to death by thee or me.

271. This thought of thine that I cause beings to be miserable (or) happy is foolish thinking. It makes good and bad Karmas bind thee.

272. The impure thinking that I cause living beings (to be) miserable or happy, becomes the cause of the bondage of merit and demerit.

273. Thy impure thinking that I kill or I give life to living beings, becomes the cause of the bondage of demerit and merit.

274. Bondage is caused by impure thought activity, whether you will or do not kill living beings. From the real point of view this is the epitome of the bondage of souls.

275. Similarly, whenever there is impure thinking as regards falsehood, appropriation of what is not given, unchastity or worldly belongings, demeritorious Karmas are thereby bound.

276. Similarly, by thoughts directed to abstinence from stealing, falsehood, unchastity and possessions meritorious Karmas are bound.

277. Again, it is with reference to some object that thought activity relating to a thing is caused in the souls. The bondage is not due to soul, but the thought activity.

278. I cause souls (to be) miserable (or) happy, I bind them or I release them. This thinking of thine has no meaning. Indeed it is certainly false.

279. If the souls are bound by Karmas owing to (their own) thought-activity being the auxiliary cause, and those fixed in the path of Liberation are Liberated, what then, is thy action ?

280-281-282-283. If you think that by your body you cause misery to living beings, you are entirely wrong ; because living beings are miserable on account of their own Karmas. If you think that by your speech you cause injury to living beings, you are wrong. Living beings are miserable on account of their own Karmas. If you think that by your mind you cause misery to living beings, you are wrong. Living beings are miserable on account of their Karmas. If you think that by weapons (etc) I cause misery to living beings you are wrong. Living beings are miserable on account of their own Karmas.

284. By body, by speech or by mind I cause living beings to be happy. This also is wrong ; because living beings are happy by (their own) Karmas.

285. The soul by its thought-activity identifies itself with sub-human, hellish, celestial and human (conditions of existence) and also with many kinds of merit and demerit.

286. Similarly the soul by its thought activity identifies itself with Dharma, and Adharma (Substances) soul and non-soul, and non-universe and the universe.

287. The saints who do not entertain these and such other impure thoughts are not besmeared by bad and good Karmas.

288. So long as there is an identification of the self with the non-self, or feeding of joy or sorrow, and so long as the realization of the nature of the soul does not shine out in the heart, the soul does actions productive of good and bad Karmas.

289. Intellect, Determination, Thought-activity, Understanding, Discrimination, Thinking, Emotion and Feelings—all these have only ONE meaning.

290. Thus know that the practical standpoint is contradicted by the Real standpoint. Saints absorbed in the Real standpoint attain Liberation.

291. Vows, Carefulness, Restraints, Equanimity, and Austerities are described by the conquerors (from the practical standpoint). The soul, incapable of Liberation, remains ignorant and a wrong believer, even when following these.

292. A soul, incapable of Liberation, having no belief in Liberation, even after study, derives no good from the lesson, because of want of faith in right knowledge.

293. He believes, trusts, desires, and also follows meritorious deeds for the sake of enjoyment, but certainly not for the destruction of Karmas.

294. It shall be known that the knowledge of Acharanga etc; the belief in Jiva etc, and protection of six kinds of living beings is called (right) conduct from the practical standpoint.

295. From the Real standpoint the soul is my knowledge, the soul my belief and conduct. The soul is renunciation, the soul (is) stoppage (of inflow of Karmas), and concentration.

296. Adhah-Karma, etc., are the demerits of matter-substance. How can the self-absorbed Saint be responsible for them, which are always the attributes of the non-self.

297. Adhah Karma, etc, are the demerits of matter-substance. How can one approve of things done by another, the attributes of the non-self.

298. How can this material thing, whether Adhah Karma or Uddeshika Karma be of my doing, as it is said to be always devoid of consciousness.

299. How can this material thing, whether Adhah-Karma or Uddeshika be of my doing, as it is said to be always devoid of consciousness.

300-301. As the quartz crystal gem being pure, does not modify itself into red or other colour; but by red or other colour substance, etc., it looks coloured. Similarly the Pure Knower does not modify itself into love etc., But by love and other defects it appears affected.

302. The Knower never causes love, hatred, delusion or passionate thoughts by himself in himself. Therefore he is not the doer of those thoughts.

303. One identifying himself with such thoughts as proceed from love, hatred, passion-producing Karmas, is bound up again by Karmas, like attachment, etc.

304. If one thinks that the thoughts which proceed from love, hatred, passion-producing Karmas "are mine", the thinker binds Karmas, like attachment etc.

305. Non repentance is of two kinds. Non-renunciation also of two kinds should be known. In this way, by such preachings the knower is said, not to be the doer.

306. Non-repentance is of two kinds :—EXTERNAL and INTERNAL. Non-renunciation is also of two kind :—EXTERNAL and INTERNAL. Such being the preaching of the scriptures the knower is said to be not the doer.

307. So long as the soul does not follow **EXTERNAL** or **INTERNAL** non-renunciation, till then it is the doer. This should be known.

CHAPTER IX.

LIBERATION MOKSHA.

308. As a person, bound in shackles for a long time knows their harshness, mildness and (their) duration. If he does not break them, he is not released from Karmic bondage, and even after a long time that person does not obtain Liberation.

309-310. Similarly, even knowing the quantity, the nature, the duration, and intensity of Karmic bondage, the soul is not liberated. If it becomes pure, it liberates itself from all Karmas.

311. As one bound by Shackles does not get freedom, by merely thinking of the bondage, so the soul also does not attain Liberation by merely thinking of the (Karmic) bondage.

312. As one bound in shackles attains freedom after having broken the bondage, similarly the soul attains Liberation by breaking the bondage (of Karmas).

313. As one bound in shackles attains freedom by cutting the bondage, similarly the soul attains Liberation by cutting the bondage.

314. As one bound in shackles attains freedom by throwing aside the bondage, so the soul attains liberation by throwing aside the bondage.

315. And having known of bondages (the nature of) and of his own true nature, he who does not indulge in bondages, achieves Liberation from Karmas.

316. Thus the soul and bondage disunite, each having his own real essential nature, *and they fall apart, being chiselled by the chisel of self-discrimination.

317. When the soul and bondage disunite each having attained its own real essential nature, the bondage should be given up, and the pure soul should be realised.

318. How is the soul realised ? The soul is realised by self-discrimination as by self-discrimination (they, i. e. soul and bondage) are separated. so by the same self-discrimination, (the soul) should be realised.

319. The soul which should be realised by self-discrimination is certainly "I" from the Real standpoint. Whatever thoughts remain over they should be known to be other than "mine".

320-321-322. What wiseman, knowing all thoughts to result from operation of non-self (i. e. Karmas) and realising the Pure Soul, can utter the words "This is mine".

323. He who commits theft and other sins becomes afraid lest he be arrested by anyone, as a thief ; when moving among the people.

324. He who commits no offence goes about fearelessly among the people. The fear of being arrested never arises in him in any circumstances whatsoever.

325. Similarly, the soul, which is guilty, fears that it may be shackled, but one which is not guilty has no fear of being shackled.

326. Attainment, Self-Devotion, Accomplishment, Achievement and Devotion are synonymous. The soul, which is devoid of Self-Devotion, is certainly guilty.

327. Repentance (of sins) pursuit (of virtue), abandonment (of love etc.) fixing of the mind, withdrawal of the

*Severed by the weapon of self-discrimination.

mind, self-censure, confession of faults, purity by expiation. This is the Eight faced Pitcher of Poison.

*(These are regarded as a Hindrance to one who is bent solely on the realization of the Self).

CHAPTER X

LIBERATION—PURE ABSOLUTE KNOWLEDGE.

328. Know that which is produced by the attributes (of a substance) to be no other than the substance. It is only a condition of gold which (is exhibited) by bangles, etc. nothing else.

329. Whatever modifications of the soul and of the non-soul are described in the scriptures, know them (as) soul and non-soul, and nothing else.

330. Because the soul is not produced by anything whatever, therefore, it is not an effect ; it does not produce anything whatever, therefore, it is not the cause either.

331. Except that a doer (is called so) with reference to a deed done ; and a deed, with reference to a doer, no other conclusion is ascertainable.

332. But the soul on account of the operation of past Karmas is born and dies. And Karmas also are produced (and) destroyed by action of soul.

333. The bondage of the two, of the soul and the Karmas, is produced by the soul and Karma, each being auxiliary cause of the other. Thus is produced the 'Samsara' worldly wandering.

334. So long as this conscious soul does not give up the effect of Karmas, till then it remains ignorant, wrong believer and devoid of right conduct.

335. When the soul gives up (attachment to) the infinite forms of the fruition of Karmas, then the knowing and believing Ascetic becomes liberated.

336. The ignorant engrossed in the various forms (of operative Karmas) certainly enjoys the fruit of Karmas; while the Knower (merely) knows the fruition of Karmas, but is not affected by the operative Karmas.

337. Again the faultless soul remains fearless. Realising the "I" it is ever engrossed in Self-Devotion.

338. The soul incapable of Liberation, even after having read the scriptures, does not give up Karmas. Serpents may take sugar and milk, but they do not become poisonless thereby.

339. Fixed in non-attachment, the Knower knows the fruition of Karmas, sweet, bitter and of many kinds. He is, therefore, described as non-affected.

340. The Knower neither performs nor feels the Karmas of many kinds, but knows the fruition of Karmas, their bondage, merits, and demerits.

341. The eye itself is neither the cause nor the perceiver. Knowledge also knows Bondage, Liberation, Operation, and the Shedding of Karmas.

CHAPTER XI

SAMAYASARA.

342-343-344. In the opinion of some people Vishnu creates celestial, hellish, sub-human and human beings; if in the (opinion of) Shramanas (Jaina ascetics) also, the soul produces the six kinds of bodies, (earth, air, fire, water, vegetable, and mobile), then there seems to be no distinction between those people and the Shramanas. For the people, Vishnu creates, and for the Shramanas the soul creates. Thus there seems no Liberation whatsoever for any of

the two, the Shramanas and the people, ever creating in this world men and celestials.

345-346-347-348. The Knowers of the principles say, from the practical point of view the non self substance is mine. But they know, that from the Real standpoint even an atom in this world is not mine. As a man says "the village, country, town, kingdom is mine"; but they are not his really and the soul says so in delusion. Similarly the knower who thinking that the non-self is his, makes it his own, undoubtedly becomes a wrong-believer. Therefore thus knowing (that the non-self) is not mine, the belief of both these (the people and the Jain ascetics) that the soul creates the non-self substance should be known to be of those of wrong belief.

349. It is from the point of view of some modifications and not from others that the soul is destroyed. Therefore there is no Ekanta (one sided view) that one soul acts and not another.

350. It is from the view point of some modifications and not from others, that the soul is destroyed. Therefore the same soul enjoys (the fruit of Karmas) or another (enjoys) there is no Ekanta (one sided-view), that one soul feels and not another.

351. Know that person to be of perverse belief and not of the Arhat (faith), who thinks that the self-same person who performs an action must have the effect of that action.

352. One performs, and another suffers or enjoys (the effect of that action). He who believes thus should be known as a wrong-believer and not of the Arhat (faith).

353. If the right-belief-deluding Karma makes a soul a wrong believer, then the unconscious Karmic matter, according to thee, will certainly become the doer.

354. If right-belief-deluding Karma or right-belief-clouded with slight-wrong-belief (Karma) makes the soul a slightly faulty-right-believer, then the unconscious Karmic matter, according to thee, will certainly become the doer.

355. Or (if) this soul causes wrong belief in material substance, then the material substance (will become) a wrong believer, and not the soul.

356. Or if the soul and Prakriti (Karmic matter) cause matter substance to be wrong belief, then being produced by the two, both of them will bear the fruit of it.

357. Neither Prakriti (matter) nor soul causes the material-substance to be wrong belief. Is it not certainly wrong that material substance is wrong belief ?

358-359-360-361. And (if) by Karmas, (the soul) is made ignorant ; and also (is made) the Knower by Karmas, (and) it is caused to sleep by the Karmas, and also it is awakened by the Karmas. By the Karmas (the soul) is made happy, and similarly by the Karmas (it) is made miserable. And by the Karmas only, (it) is made miserable. And by the Karmas only, (it) is made to wander in the upper, lower, and also in the middle universe, and also by the Karmas is caused all good or bad whatever. The Karma does, the Karma gives, and takes away anything whatever, then all souls will become actionless.

362-363. If the ancient scriptural teachings of the Acharyas be that male Karma desires woman, and the woman Karma desires man, then no soul whatsoever will become unchaste

according to thy teaching, because as has been said (above) material Karma by itself desires material Karma.

364. The Prakriti of Karma destroys another, and is destroyed by another. It is in this sense that Parghata Nama (Karma) is described.

365. Then no soul whatsoever is the killer, according to thy teaching, because the material Karma itself, as said above, destroys the material Karma.

366. Thus if any Jain ascetics propounded, like this, the Sankhya teaching, (then) according to them, the material Karma only is active, and all the souls non-active.

367. Or if thou holdest "my soul causes itself" thy saying this also is perverse thinking.

368. In the scriptures, the soul is said to be eternal and having innumerable spatial units and that soul is never capable of causing itself to be less or more.

369. Know the souls own nature, from (the point of view of) expansion, to be co-extensive with the universe. How does thou say that this substance is more or less than that?

370. The knowing substance exists with its knowing nature. In this view, the soul never causes (creates) the soul from itself.

371. There is no belief, knowledge, or conduct whatsoever in unconscious objects of senses. Therefore what does the conscious soul destroy in those sense objects?

372. There is no belief, knowledge or conduct whatsoever in the unconscious matter of Karmas therefore what does the conscious soul, destroy in those Karmas?

373. There is no belief, knowledge (or) conduct what-

soever in the unconscious body ; therefore what does the conscious soul destroy in those bodies ?

374. And destruction is enjoined of wrong belief, (wrong) knowledge and (wrong) conduct ; but the destruction of any kind of the above said material things is never enjoined.

375. Whatever attributes are peculiar to the soul, they certainly are not found in the non-soul substances. Therefore in the right believer, there is no attraction for the sense-objects.

376. Love, hatred, delusion are certainly the soul's own thought-activities (from the impure real point of view). For this reason, really there is no attachment etc ; in sound and other sense-objects.

377. By one substance the destruction (or creation) of the attributes of quite another substance is never caused.

Therefore indeed all substances are produced by their own peculiar nature.

378. And as the artisan performs a job, but does not become identified with it ; similarly soul also does the Karmas, but does not become identified with them.

379. And as the artisan works with his organs of action, hand, etc, but does not become identified with them, so the soul does the Karmas (with) mind, body and speech but does not become identified with them.

380. As the artisan holds the instruments, but does not become identified with them ; so the soul also adopts the means, but does not become identified with them.

381. As the artisan enjoys the proceeds of his job, but does not become identified with them, so the soul enjoys the fruit of its Karmas, but never becomes identified with them.

382. Thus then should the doctrine of the practical standpoint be shortly defined. Listen to the description of the real standpoint, which deals with the thought-activity (of the Soul itself).

383. As an artisan makes a resolution and becomes one with it, so also the Soul performs Karma and becomes one with it.

384. And as the artisan making the resolution is constantly bothered with it, and becomes one with that botheration, so the Soul involved in impure thought-activity is miserable.

385. As chalk is not the wall, and as chalk remains itself, so also the knower does not become the thing known, but the Knower remains the Knower.

386. As chalk is not the wall, but remains itself, so also the Perceiver does not become the thing perceived, but the Perceiver remains the Perceiver.

387. And as chalk remains itself ; so also the self-controlled Soul, does not become the thing renounced but the Self-Controlled Soul remains the Self-Controlled Soul.

388. As the chalk itself remains itself ; so also belief does not become the thing believed, but Belief remains Belief.

389. Thus from the Real standpoint are described Knowledge, Belief, and Conduct. And listen to the discourse of the practical standpoint, in brief.

390. As chalk by its own whiteness whitens the wall ; so also the Knower, by its own nature, knows the other substances.

391. As chalk, by its own nature, whitens the wall, so also the Soul, by its own nature, perceives the non-self objects.

392. As the chalk, by its own nature whitens the wall, so also the self-absorbed soul, by its own nature, renounces the non-self objects.

393. As chalk by its own nature whitens the wall, so also the Right-believer, by his own nature, believes the other substances.

394. Thus then the reality of the practical standpoint with regard to knowledge, belief, and conduct is described. Similarly the other conditions should be known.

395. And he, who releases himself from the Karmas, good or bad, of many kinds and degrees which have been done in the past, that Soul itself is Pure Repentance—Real Repentance.

396. By whatever thought-activity those Karmas, good or bad, may be bound in the future ; the Soul which releases itself from that (thought-activity,) is the Real Renunciation.

397. Whatever good or bad operation of Karmas of many kinds and degrees takes place in the present time, the Soul which releases that operation, as a defect, is Real Confession.

398. The Soul which always does this renunciation and always repents, and always confesses is the Real Right Conduct.

399. Material (vocal) molecules are modified into many kinds of words of praise or blame. Hearing them (one) is angry or pleased, thinking "I am described (by them)."

400. Material substance has been modified into words. If its attribute is different from the soul, then thou art not described at all. Why then art thou angry, O ! unenlightened.

401. Bad or good words tell thee "Hear me". And also that word does not come to be sensed (by thee). The word is the subject matter of the ear.

402. Bad or good form does not tell thee "See me". The form is the subject matter of the eye.

403. Bad or good smell does not tell thee "Smell me". That also does not come to be sensed (by thee). Smell is the subject matter of the nose.

404. Bad or good taste does not tell thee "Taste me". That also does not come to be sensed (by thee). Taste is the subject matter of the tongue.

405. Bad or good touch does not tell "Touch me", That also does not come to be sensed by thee. Touch is the subject matter of the body.

406. Bad or good quality does not tell thee "Know me". That also does not come to be known by thee. The quality is merely the matter of intellect.

407. Bad or good object does not tell thee "Know me". That also does not come to be known by thee. Substance is merely the subject matter of the intellect.

408. Even thus knowing the objects, the ignorant unknowing soul, not restraining the mind from non-self, and not realising in itself self-knowledge, and happiness, does not attain equanimity.

409. Feeling the fruition of Karma, whoever makes that fruition of Karma its own, that one again binds that Karma of eight kinds, the source of misery.

410. Feeling the fruition of Karmas is caused by him, that one again binds that (Karma) of eight kinds, the source of misery.

411. Feeling the fruition of Karmas, whichever soul becomes happy or miserable that soul again binds that (karma) of eight kinds, the source of misery.

412. The scripture is not knowledge, because the scripture does not know anything. Knowledge is one thing, the scripture another. The Conquerors say so.

413. Word is not knowledge, because the word does not know anything. Knowledge is one thing, word another. So say the Conquerors.

414. Form is not knowledge, form knowing nothing. Knowledge and form are different. Thus say the Conquerors.

415. Colour is not knowledge and knows not anything. The Conquerors say so.

416. Smell is not knowledge, and can not know anything. Say the Conquerors.

417. Neither is taste knowledge, as taste is unconscious. Thus say the Conquerors.

418. Touch is not knowledge. Knowledge is one thing; touch another. Thus the Conquerors teach.

419. Karma is not knowledge, as Karma knoweth nothing. Thus say the Conquerors.

420. The embodied substance, the medium of motion is not knowledge. The Conquerors say so.

421. The embodied substance, medium of rest, which does not know anything, is not knowledge. Thus the Conquerors affirm.

422. Time-substance is not knowledge, and knows not anything, say the Conquerors.

423. Space is not knowledge, as it knoweth not anything, the Conquerors maintain.

424. Impure thought-activity, is always unconscious, and is not knowledge, say the Conquerors.

425. As it always knows, so the soul is certainly the Knower, the Enlightened. It should be known that knowledge is not separate from the Knower

426. Knowledge itself is the Right Believer, the Self Restraint, the Scriptures, consisting of Angas and Purvas, Merit, Demerit, and Initiation to Ascetism. The wise men know this.

427. Soul is immaterial. It can never be Aharaka, taker of material molecules. Ahara is really matter.

428. There is no such capacity, whatever, natural or acquired in the Soul, that it can grasp or give up the other substance.

429. Therefore, the pure conscious Soul neither grasps anything, no gives up anything of the Soul and the non-Soul substances.

430. The ignorant persons say that the adoption of the external marks of ascetics, or of house-holders of many kinds, is the only way to Liberation.

431. The mark merely is never the way to Liberation, because the Arhats (Adorables) who have given up attachment to the body, and ignored the mark, have realized Right Belief and Knowledge, and Conduct.

432. The marks of the householder and of the ascetic are never the path to Liberation ; Right Belief, Knowledge and Conduct (combined) are the path to Liberation. The Conquerors say so.

434. Fix the Soul in the path of Liberation. Realize and concentrate upon it. And therein always abide. Do not roam about in other substances.

435. Samayasara is not known by those who have attachment for the various kinds of marks of ascetics or of householders.

436. Though the practical standpoint describes the external marks as the path to Liberation, yet the Real standpoint does not accept any kind of mark as the path to Liberation.

437. That conscious one will attain the highest bliss, who having read this Samayasara Prabhritam and understood its meaning and spirit will be fixed in the pure Real Substance.

Thus Ends The "SAMAYASARA".

COMMENTARY

CHAPTER I

1. Shri Kunda Kunda salutes the perfect Souls. This previous "Gift of the Soul" of which the Acharya speaks is within all beings—only awaiting rediscovery. All Jaina Teachers of all ages have been as pure chalices for the revelation of the Perfected Soul.

2. The Soul can be known by Itself, in Itself and as Itself. This Supreme Status can be reached by Right Faith, Right Knowledge, and Right Conduct. The Supreme Status is beyond Karmic Influences.

3. In the Oneness of the Soul is expressed its freedom from all Karmic Inflow. Bondage can in no wise be referable to the Liberated Soul.

4. Attainment of Liberation is difficult. Many indeed will understand the snares of Karmic Bondage, and be content to remain in that bondage. The conqueror knows of this bondage and acts to be freed from its power.

5. The Acharya having, in his own Soul, experienced Liberation, speaks with the full authority of the Conqueror. He invites all who will to adopt this course, and find the proof in themselves.

6. The pure soul is beyond all vows, and Stages of progress. From the Real Standpoint the Soul is Pure, and is known as such in self-absorption.

7. From the practical viewpoint we refer to the Soul as Bound, Liberated etc. Understand that Pure Soul is beyond all these mere references.

8. It is just as necessary to make use of the Practical View point to point out the Path to Reality, as it is for one visiting a foreign country to have an interpreter. When one has grasped the Reality of the Soul there is no further use, in his case, for the Practical viewpoint. In a similar way one learning the language of the country he visits, has no need of an Interpreter.

9. The Highest Knowledge is the Knowledge of the Pure Soul. The knower discovers this by reading the Scriptures, by the Vowless Path, the Cayman's Path and the Path of the Saint.

10. The Soul is the Knower of all Knowledge, and is Knowledge itself.

11. Right Meditation can only be known by Right Belief, Right Knowledge, and Right Conduct. These constituting the soul, the Acharya bids the aspirant to perform Meditation in the Pure Soul.

12. Soul Meditation is the Goal of the aspirant. By this method he is lifted beyond the cares of the mundane life.

13. The Practical is a means of leading to the Real. It is only by Knowledge of the Real that the aspirant can become a Right Believer.

14. Purity of Soul is to be meditated upon by those who perceive the Real. The practical is as a vessel leading the aspirant to the Real.

15. The seeing of the Real raises the aspirant from all the practical viewpoints, and is brought about by Right Belief.

16. The Seer perceives the Purity of Soul, never sullied by any Karmic matter, always its Pure Self in all the vicissitudes of the the body's experiences, moved by the will of its owner.

17. He who knows the Soul to be Pure knows the secret of the Doctrine as presented in the Scriptures.

18. The Knowledge of the soul lies in Right Belief, Right Knowledge, and Right Conduct, Renunciation of all Karmic Inflow, and in adopting Soul-Contemplation.

19. Again the Acharya stresses the importance of Right Belief, Right Knowledge, and Right conduct, in the practical viewpoint as a means to Soul Realisation.

20-21. As the highest in the land, the King is counted for favours, so the Soul, the Highest Reality must be counted. It alone is capable of presenting to the aspirant, His purified Soul—His Real Self.

22. The Pure Soul is beyond all Karmic matter. etc.

23. In realising the Pure Soul one is freed from bondage. In non-realisation the bondage remains.

24. The soul, by producing thought-activity is the doer of that same thought-activity, This is from the Real standpoint. When the thought activity results in bodily actions, the Soul, from the practical aspect, is said to be the doer of material Karmas.

25-26. From the Real Stand-point Soul can never be mixed with or contaminated by matter. The soul is Eternal,

27. The Acharya warns the aspirant that contrary belief is perverse, and knows that the Right Believer cannot err in this respect—of discrimination.

28. It is wrong to believe that matter-substance, whether bound or unbound with the soul, belongs to the Soul.

29. Conscious—attentiveness is the property of Soul and cannot therefore be in matter or of matter.

30. Soul is ever Soul. Matter is eternally matter.

31. The body of the Tirthamkar is never landed as such. The Purity of Soul within the body is duly recognised and revered by the Aspirant.

32. The Soul and the body are one from the practical view. From the Real viewpoint, the soul and body are never one in substance, though acting as one.

33. The Perfect Deity in the body is laded by the Saint. He reveres the Ideal.

34. The Soul is apart from the body-substance. The attributes of the Perfected Soul are worthy of reverence.

35. Qualities of the body are not landed by the Saint, who only sees Reality in the Perfected Soul.

36. The Sense-Conqueror realising the Soul as All Knowledge, is said by the Knowers of the Real Viewpoint, to be Jina (Conqueror.)

37. The Conqueror, having mastered delusion of the senses, and knowing the Soul as Pure knowledge, is truly designated a Conqueror of the senses, by the Saints.

38. The Conqueror of Delusion, by the Knowers of Reality, is termed Delusionless.

39. Self-Knowledge rejects all impure thought-activities, as imperfect, and not of its Pure Self. The lower thought-activities must be renounced. Then Pure Self is revealed.

40. One does not, when in Right Belief, acquire another person's property, likewise the Knower renounces the lower thought-activities, realising they are not the properties of the Soul.

41. The Soul is Delusionless. The Knowers fully realise this paoperty of the Soul.

42. Body—medium of motion—is never the Soul. Knowers have no interests with the body.

43. The Pure Soul is one, and quite apart from the body, It being all that the body is not, nor can ever be.

CHAPTER II

COMMENTARY

44. The ignorant, declaring the soul to be other than the soul, associate it with wordly objects.

45. Others regard the action of feelings of attachment as soul, while others consider the apparent Karmas as soul. This is delusion.

46. Others regard operations of Karmas as soul, others again think the soul results from qualities of the fruits of Karmas, these being utterly deluded.

47. The deluded belief that is soul is combined with Karmas, is held by others.

48. In these ways the Non-Knower regard the Soul as other than itself. Such are, in the opinion of the True Teacher, in grave error and wrong belief.

49. The knower maintains that all these conditions are products of material Karmas, and can never be termed Souls.

50. Pain is the resulting fruit of the eight kinds of Karmas, and is in no wise to be regarded as the soul. Merit and demerit are binding.

51. Regarded from the practical view-point, these thought-activities have been described as souls,

52. In like manner it may be said that the King has gone out, when in reality only his army has gone forth.

53. Thus from the scriptural stand-point that non-soul thought-activity and attachments are called soul, it is quite evident from the Real aspect that the soul is eternally itself.

54. Consciousness, which is only attributable to the soul, is above all external sign, quality, or shape.

55. The soul is devoid of all materiality, having neither sense or form.

56. The soul is beyond attachment, hatred or delusion. Neither can the causes of bondage, wrong belief ever be associated with it, in its Purity.

57. The soul is simple and therefore beyond the atom and the molecule. No degree of attachment, or impure thought activity, or any fruition thereof, can be predicated of the soul.

58. The soul, being without form can never be a receptacle for the tiratory-activity, which is the cause of Karmic inflow, Karmic operation can not be contained therein, neither a place for soul-seeking.

59. In the Soul can never be a duration in time of bondage-the soul being eternal.

60. No soul-classes nor spiritual-stages abide in the soul. The Acharya points out that these conditions are brought about by Karmic and physical matter.

61. Regarded from the Practical Standpoint these qualities are said to be found in the soul, it must be understood that from the Real Aspect there are no such conditions whatever.

62. The Acharya maintains that the Soul is in its own essence Perfect Perception and Perfect Knowledge, and beyond all material adulteration.

63. It may be said that when a person is looted in a certain road "The road is looted" when in reality it—the road is never looted.

64. It has likewise been said by the Conquerors when they referred to the Karmic matter and colour of physical matter in the men. "This colour is of the soul", when speaking from a practical view. "A bright soul" "A happy soul" are often spoken, from the practical viewpoint with reference to "the man".

65. Similar reference can be made to taste, touch, bodily figure etc., from the practical point of view i. e. "a sweet little soul etc." Thus the Knowers convey by partial viewpoint, the pointees to Reality.

66. As has been said above colour etc can, from the practical viewpoint be predicated of mundane souls. Liberated Souls are free from cycles of existence and colour etc, can never be predicated them,

67. The aspirant would be entirely in error if he thought all these conditions to be really inherent in the soul, and who would hold thereby the gross error non-differentiation between the soul and non-soul.

68. Mundane souls would be wrongly said to contain materiality of the idea that colour, etc, were believed to be inseparably connected with the soul.

69. Thus would those of perverse intellect believe, and from this mode of speech, material would become soul, and matter, on attaining Liberation, would be held to be soul.

70. One to five-sensed creatures (gross and developable) with their opposites (fine and undevelopables) are natures of body-making Karmas.

71. The Acharya points out that these various classes of souls are formed by their own respective material modifications. These being influenced by their auxiliary causes and as such can never be called souls in reality the soul being beyond all modification and form.

72. In the Scripture, from that Scriptural point of view—given form the guidance of aspirants the souls are said to be fine and gross, developable and undevelopable. This, it is clearly pointed out by the Acharya, is because the soul's name is predicated of the body, from the practical view-point.

73. Spiritual stages can never be said to be souls, they being merely due to the operation of deluding Karmas. The Acharya may well ask "How can they be souls?" When they are entirely devoid of that which distinguishes the soul from all other substances :—Pure Consciousness.

CHAPTER III COMMENTARY.

74. The Non-Knower of the great difference between Pure Soul and thought—inflow, Karma etc. works in accord with these hinderances to the Soul. By indulging in anger etc, he proves he is a Non Knower.

75. The accumulation of Karmas can only take place in the Non Knower. Bondage of the Soul can, from the practical viewpoint, be said to be his. The Knower of the Pure Soul is totally freed from Karmic bondage.

76. The soul realising the vast difference between pure soul and Karmic Inflow, knows no bondage.

77. The Acharya points are that one who knows the ill effects upon the Soul, by Karmic inflow, turns from the bondage and finds joy in Liberation.

78. The Pure Soul by Self Contemplation, being absorbed in the Self, truly perceives the Soul in its own attributes of Purity, Knowledge and perception, thereby turning aside from all—hinderance.

79. The right—Believer realises all transitory hinderances to the Soul as helpless and painful both now and at all future times, and turns aside from them.

80. From the Real point of view the Soul, being Pure cannot cause any change of state or form if any Karmic matter, or of apparent modification. One fully realising this is truly termed a Knower.

81. From the practical viewpoint the Soul has been said to be the doer of good and evil though-activities, producing good and demerit respectively. The Knower fully realises that from the Real Aspect the Soul is pure and non-participant in any modification of Karmic Inflow or matter.

82. The Knower is fully aware that matter can never be transferred into non-matter Soul.

83. The Acharya again stresses that the Knower, on observing many kinds of thought activities, is fully aware that these are not the soul—not Himself.

84. The Knower also, being fully aware of the fruition of material Karmas, knower of a surity that the Pure Soul is always itself, and the changes of Karma, matter etc, can never become non-substance, i.e. Soul.

85. Matter substance, as such can only be shaped into its own modifications, and is incapable of developing into Soul.

86. By reason of the mundane soul's thought activities material molecules are transformed into eight kinds of Karmas. Likewise the mundane soul (i. e. un-enlightened) is also transformed into its impure thought-activities by the operation of Karmic matter.

87. From the Real viewpoint the Soul never can be said to produce the attributes of Karmic matter. Likewise, from the Real viewpoint Karmas cannot produce the attributes of the Pure Soul. It must be clearly understood that the modifications of the Soul and Karmic inflow to be the auxiliary of one to the other.

88. It is now clearly seen, that for this reason the soul is the doer of its own modifications ONLY by its OWN thought activity The DOER of all these modifications being caused by Karmic matter—in unity with SOUL.

89. It is seen that from the Real standpoint that the Soul, by its own thought—activity, is the DOER of these and their modifications. The Acharya also affirms with truth that the Soul also enjoys its OWN SELF.

90. The un-enlightened soul, speaking from the practical standpoint, does or produces many kinds of material Karmas, and also enjoys the material fruits of varied material Karmas.

91. It must not be entertained for one moment that the Soul from the Real Standpoint can ever be the DOER or

ENJOYER of Karmic matter which are foreign to its Pure nature.

92. The non—Knowers, the followers of the 'Double Doctrine' hold that both soul and matter-natures are caused by the same pure Soul, there by they are regarded as Wrong Believers.

93. Though the auxiliary cause of material Karmas, the Soul produces (in its un-enlightened state) its own impure thought-activity. In a similar manner (by the help of maeterial Karmas) it enjoys its own impure thought activity.

94. The Acharya maintains that wrong-Belief is of two kinds:— (1) of the nature of the Soul (2) of the non Soul. Like-wise Wrong Knowledge, Soul's vibratory Activity, Delusion, Anger, are of two kinds:—Soul and non-soul.

95. Here Shri KundaKunda explains that Karmic matter as wrong belief, souls vibratory activity, vowlessness, and wrong knowledge is the non soul. He tells us that *conscious attentiveness* to wrong Knowledge, vowlessness, and wrong belief is the *is the Soul*, in union with Karmic agencies.

96. Three thought-activities of the un-enlightened soul, have from beginingless time, been Wrog Belief, Wrong Knowledge and Wrong Conduct.

97. Pure Conscious attentiveness is always associated with Right Belief, Right Knowledge, and Right Conduct.

98. The soul, by thought-activity, becomes the DOER of the same. Karmic matter can never be modified into soul but is modified into eight kinds of Karmas.

99. The un-enlightened soul mistakes the non-self for the self, and becomes, by so believing, the doer of Karmas, by becoming subject to the bondage of Karmic matter.

111. The Soul, in reality is never the Doer of Karmas. Never being the Cause of these The Soul can never be their Doer.

112. The modification arises by the auxiliary of the un-enlightened souls thought activities. It is only in the practical way that the soul is said to be the Doer of Karmas.

113. - Battles fought by warriors are often said to be thought by the King i.e., "The King defeated his enemies." Similarly the application may be made in the practical statement that Karmas are caused by the Soul.

114. From the practical only can it be said that the Soul causes, changes, or binds Karmic matter.

115 The Acharya again stresses the fact that only from the practical view point can the Soul be said to produce the modifications of Karmic matter good or evil.

116. Wrong belief, vowlessness, passions, and souls vibratory activity, are the causes of Karmic Bondage.

117. Thirteen divisions, or stages from delusion to the cessation of all soul vibration are fully dealt with in Mr. J. L. Jaina's obtruse translation of "Samayasara."

118. From the Real Standpoint these stages are non soul, The Soul is never the enjoyer of them, from the view point of Reality.

119. These spiritual stages are the means of binding Karmas and liberating the soul. The soul therefore is not the liberator of Karmas. Liberation is caused by the putting into practice, through the spiritual stages, of Right Belief, Right Knowledge, and Right Conduct. Thus Karmas are shed.

120. Soul consciousness is Pure. Anger etc have no part in the Soul.

121. The un-enlightened are in error when they identify Soul with non-soul.

122. The results of Karmic action are never to be mistaken as the Soul.

123. Karmic matter is never the Soul. From the practical view-point it is said that Karmic inflow takes place in the un-enlightened soul, by wrong-belief, wrong knowledge and wrong conduct.

124. Mundane existence is brought about by Karmic inflow. Only when the Soul is fully liberated from this, does it attain liberation from the cycles of births and deaths.

(See Samayasara)

125. Soul never causes changes of Karmic matter, which are not of the Soul.

126. The pure Soul is never modified. By thought vibration and Karmic inflow, it is, from the practical view-point said to be "a good Soul"—"an evil Soul" etc.

127. Sankya Doctrine meaning "INACTIVITY of the Soul" is here introduced by the Acharya. As has already been pointed out, it is only by liberation from all thought vibrations plans Karmic inflow, that the soul can be its own pure nature.

128. The Soul is conscious attentiveness and becomes anger or peace according to its varied pursuits.

129. The Soul, from the practical view-point is said to be the Doer of Karmas. Know that every vestige of Karmas whether of merit or demerit must be shed are the Soul can be its Pure Self.

130. The Soul becomes anger, Pride or Joy or Deceit by conscious attentiveness to these conditions.

131. It is only by renunciation of all hindrances that the Pure Soul can be such.

132. Deluded thought activity must be abandoned by one who would become a saint. It is only by complete renunciation that liberation can be achieved.

133. Even meritorious deeds must be abandoned, and by the giving up all meritorious thought activities the Pure soul will be realised.

134. Right thought—activity belongs to the Knower. Wrong thought activity is an attribute of the deluded.

135. Wrong thought—activity binds Karmas, Right-thought activity release the soul from Karmic bondage.

136. In the Jaina with Right-knowledge, all the though activities are correct.

137. The perverse person with wrong knowledge only produces thought activities of error.

138-139. The fountain can be no higher than its source. Wrong-knowledge produces wrong actions. Right-Knowledge produces right actions.

140-141-142. Right conduct deluding Karmas, and obscuring Karmas etc. Must be removed are the Pure Soul, freed from all passions, can be seen.

143. The Acharya points out that it is owing to the auxiliary cause of thought activity the Karmic molecules (substance), is changed into 8 kinds of Karmas including Knowledge obscuring Karmas.

144. The Soul becomes the cause of its thought activity, when Karmic inflow binds it.

145. As before stated the Soul becomes Anger, Joy, Peace, etc. by its own consciousness attentiveness.

146. The Soul is Pure, and freed from all thought activities good or evil, is the Supreme Status.

147. Karmic inflow whether, productive of merit or demerit, must cease. It is only by so doing that Purity of Soul can be.

148. The Pure Soul is neither bound by, nor attached to Karmas in any form.

149. The Soul in its purity is beyond all points of view. It is.

150. The different viewpoints are merely aspects referable to the Soul, which is always detached, in reality, from them.

151. The Pure Soul—the Essential Soul—is beyond all form, all speech, and all thought, Supreme in Itself.

CHAPTER IV

COMMENTARY

152. It is pointed out here that both good and bad Karmas lead the Soul into bondage. Both; therefore must be removed.

153. Gold and Iron fetters may bind a person. In like manner Good and evil Karmas bind the Soul.

154. Association with either Good or Evil Karmas can only hinder the Liberation of the Soul.

155-156. As a true Jaiha can have nothing in common with a person who is evil, and gives up the association, in like manner the Jaina from the real point of view refrains from Karmas, and advises other to do so.

157. The unenlightened soul is bound. The detached Soul is unbound.

158. The Librated Soul is the all knowing. Absorbed in

174. Thought-activity in the unenlightened is the binder of Karmas. The Pure Soul is free from all bondage.

175. Karmic bondage, eradicated by Right Belief, Right Knowledge and Right Conduct, can never again bind that soul.

176. The Knowing Soul is aware that "dead" or "worked out" Karmas have no power to bind the soul.

177. The Knower, ever engaged in Soul absorption is immune from every variety of Karmic bondage.

178. In the 10th spiritual stage, and in all stages up to that point, the attribute of knowledge not having reached the full liberable stage, is said to be the binder of Karmas.

179. It is only in the lower spiritual stages :—the tenth downwards that the aspirant is bound by varied Karmic matters.

180. In these lower stages, Karmas previously bound and still existing, can only bind such karmas as are appropriate to the Soul's attentiveness.

181. These Karmas are incapable of further fruition.

182. The Karmas, on becoming ripe for fruitions. (having previously been in the condition of unripened fruit), bind the Knowledge—obscuring and other forms of Karmas.

183. The Right Believer cannot be affected by thought inflow etc.

184. The Right-Believer cannot be affected by thought inflow etc.

185. In the absence of thought inflow Karmas are not bound.

186,187. Souls, bound in any way by Karmic inflow, are benefit of the Pure viewpoint.

CHAPTER VI.
COMMENTARY.

188. Pure conscious attentiveness is only in the Liberated Soul, Anger etc are entirely foreign and hostile to the Soul.

189. There is no pure Soul in Karmas.

190. In the Pure Soul, no impurity can arise.

191. The Acharya here gives an excellent similarity in the non-changing nature of the Pure gold and Pure Soul.

192. The Knower ever abides in Pure Soul. The un-enlightened, in darkness through wrong belief, can never realise the Pure Soul.

193. The enlightened soul becomes the Pure Soul itself. When in Karmic bondage it becomes impure.

194-195. The Soul, on removing all Karmic bondage and contemplating upon itself, becomes the Pure Soul.

196. Self-contemplation, with Right Knowledge, is the means of Soul Liberation.

197. The Soul, being beyond the five senses can only be known by Right Knowledge.

198. The Soul being beyond material form can only be known in its own Pure substance.

199,200,201. Karmas are the causes of attachment. When these are non-existence, the stoppage of Karmic inflow is brought about, and thereby the Soul is released from Samsara.

CHAPTER VII.
COMMENTARY.

202. The Right believer, of correct thinking and living, enjoys the purity of thoughts etc and thereby sheds Karmas.

203. Pleasure or pain is brought about by Karmas. The Right Believer knows such pleasures or pains as the resultant of Karmas, thereby shedding Karmas.

204. The doctor, treated with anti-toxic serum, is not killed by poison. Likewise the Knower is protected from Karmic bondage.

205. Wine, as a medicine, does not intoxicate. Likewise the Desireless Knower, is not bound by Karmas.

206. Worldly enjoyments are painful. Spiritual joy is Eternal.

207. Anger is unknown in the Liberated Soul.

208. Karmic fruition is foreign to the Liberated Soul.

209. The Knower perceives the Soul to be Pure Knowledge and rejects all hindrances of Karmas.

210. The Soul is Pure by nature and can only be known in Purity.

211. All the scriptures in the memory are of no avail if the slightest Karmic bondage is in the aspirant.

212. The Soul and the non-soul must be Rightly known before one can be a Right Believer.

213. Both the thought-activity, and the feeling produced by that thought activity are both destroyed. The Knower finds joy in neither of these.

214. The Knower, by his desirelessness, is beyond any attachment from any Karmic operation.

215. The Pure Soul, being such in its own Pure nature, can never be changed into the sense-nature.

216. All sense-objects are impermanent. The Acharya bids the aspirant to seek the permanent abiding centre the Pure Soul.

point of view, said to be the causes of hate, delusion, etc

377. Soul is ever Pure. Non Soul is always impure.

378-379. Pure Soul is never associated with Karmas good or bad.

380-381. The soul, from the real view point is never associated with actions.

382. The acharya here introduces the study of Self-Realisation from the Real Point of View.

383. The Soul is said to be the Doer by associating itself with Karmas.

384. The soul in conjunction with Karmas, is un-happy in its thought activities.

385. The Knower is ever the Knower in its Pure Status.

386. The Perceiver is always the Perceiver.

387. The Self controlled Soul can only be its own pure Self.

388. Belief, always itself, can never be the substance of the thing believed.

389. The Acharya now introduces the study of Self-Realisation from the practical viewpoint.

390. The Knower, by its own Pure Nature is the Knower of all.

391. The Pure Soul, by its Pure Nature perceives non self objects.

392. The Pure Soul, by its own pure nature renounces non-soul objects.

393. By Right-Belief one knows other natures.

394. Thus the Acharya has described the practical view point with reference to knowledge, belief and conduct.

411. The unenlightened is bound by good and bad Karmas, and is thus in misery.

412. The Scripture, having no knowledge, is not to be confused with Knowledge.

413. Knowledge is beyond mere words,

414. Form having no wisdom, must never be regarded as Knowledge.

415. Colour hath no Knowledge.

416. Smell can never be possessed of Knowledge.

417. Taste, being unconscious hath no Knowledge.

418. Touch hath no Knowledge.

419. Karmas, being non-soul can have no Knowledge.

420. Embodied substance, is never Knowledge.

421. The medium of rest having no intelligence cannot be said to possess Knowledge.

422. Pure Soul is beyond time substance, which is devoid of Knowledge.

423. Space hath no Knowledge,

424. Pure Soul is beyond all thought-activity, which hath no knowledge.

425. Knowledge can never be separate from the Knower.

426. Wise men observe Knowledge (pure) to be the Right Believer.

427. Pure Soul is Immortal.

428. The Soul abideth in its own Pure Substance.

429. The Soul is pure in itself.

430. The deluded only believe that Pure Soul can never