

# कनकसेन का स्वतंत्रवचनामृत

डा० पद्मनाभ एस० जैनी

दक्षिण एवं दक्षिण पूर्वी एशिया अध्ययन विभाग, कैलिफोर्निया विश्वविद्यालय, बर्कले, कै०, यू० एस० ए०

स्ट्रासबर्ग विश्वविद्यालय के राष्ट्रीय पुस्तकालय के संग्रहागार में इस अप्रकाशित लघु जैन कविता की एकल पांडुलिपि उपलब्ध है।<sup>१</sup> इस पांडुलिपि (के दो ताड़पत्रों) का संक्षिप्त विवरण 'दी केटेलाग आव जैन मेनुस्क्रिप्ट ऐट स्ट्रासबर्ग' में पृष्ठ २२२ व २४० में दिया गया है।<sup>२</sup> इसका मूलपाठ तथा अनुवाद नीचे दिया गया है। इससे पता चलता है कि यह कृति द्वात्रिंशिकाओं की शैली में लिखी गई है। इनमें ३२ श्लोकों में दार्शनिक मन्तव्य प्रकट किये जाते हैं। यह शैली चौथी सदी के सिद्धसेन दिवाकर के समय से ही लोकप्रिय है जो एकविंशति द्वात्रिंशिकाओं<sup>३</sup> के लेखक के रूप में ख्यात हैं। वर्तमान कृति का मुझे कहीं भी उल्लेख प्राप्त नहीं हुआ है और यद्यपि कनकसेन का नाम भी इस कविता के अन्त में पाया जाता है, पर उनका भी अन्य कोई विवरण (समय या व्यक्ति) उपलब्ध नहीं है। कर्ता के नाम में 'सेन' शब्द होने के कारण उसे सेनगण का माना जा सकता है जो दिगंबर संप्रदाय का साधुसंघ रहा है।

इस कविता के मूलपाठ को तीन भागों में विभक्त किया जा सकता है। प्रथम भाग में १-९ श्लोक आते हैं। इनमें आत्मा की प्रवृत्ति के विषय में विभिन्न परंपरागत दर्शनों की मान्यतायें दी गई हैं। दूसरे भाग में १०-२४ श्लोक आते हैं। इनमें आत्मा के संबन्ध में जैन मान्यता तो दी ही गई है, साथ ही, स्याद्वाद की युक्ति का उपयोग करते हुए अन्य दर्शनों के परस्पर विरोधों का परिहार भी किया गया है। तीसरे भाग में २५-३१ श्लोक आते हैं। इनमें मोक्ष-प्राप्ति के साधन स्वरूप दर्शन, ज्ञान और चारित्र्य के त्रिरज्जी पथ का वर्णन है। यद्यपि स्वतंत्र-वचनामृत एक लघु कृति है, फिर भी इसके आत्मा को कर्मबन्ध से मुक्ति दिलाने के लिये उपयोगी जैन सिद्धान्त के पूरे वर्णन के कारण इसे पूर्ण ग्रन्थ माना जा सकता है।

स्वतंत्र वचनामृत: मूलपाठ और अनुवाद

SVATANTRAVACANĀMṚTA : TEXT AND TRANSLATION

श्री वीतरागाय नमः ।

Salutations to the auspicious one who is free from passions !

जीवाजीवैक भाषाय प्राणे भवितदन्यकैः ।

कार्यकारण मुक्तं तं मुक्तात्मानं उपास्मते ॥१॥

We venerate that free soul who is emancipated from the cycle of cause and effect [namely the defiled state of bondage] and from the signs of embodiment and vital life and one who illuminates with his knowledge the entire range of the sentient and the insentient (1).

अथ मोक्षस्वभावाप्ति रात्मनः कर्मणां क्षयः ।

सम्यग्-दृग्-ज्ञान-चारित्र्यैः अविनाभावलक्षणीः ॥२॥

There is the attainment of the true nature of emancipation when there is the total destruction of the karmas accumulated by the soul. And such a state is not to be found without the simultaneous presence of true insight, right knowledge and pure conduct (2).

सति घमिणि तद्धर्माः चिन्त्यन्ते विबुधैरिह ।  
भोवन्नभावे ततः कस्य मोक्षः स्यात् इति नास्तिकः ॥३॥

Here the nihilist [the Cārvāka] objects: The wise consider the qualities (dharmas) only when there is a substance (dharmin) indicated; in the absence of a soul who attains emancipation (i.e. whose freedom can be talked about ?) (3).

अस्ति आत्मा चेतनो द्रष्टा पृथग्यादेरनन्वयात् ।  
पिशाचदर्शनादिभ्योऽनादि शुद्धः सनातनः ॥४॥

[The ātmavādin says]: There is a soul. He is sentient and being the perceiver cannot be subsumed under [such substances] as earth, etc. [He must be considered different from the body] on the analogy of perception of goblins, etc., [who do not have gross bodies]. This soul moreover is eternally and forever pure (4).

स निर्लेपः कथं सौख्य-स्मार-क्रोधादिकारणात् ।  
देह एवादि हेतुभ्यः कर्ता, भोक्ता च नेश्वरः ॥५॥

The soul cannot however be [totally] free from blemishes because of the presence of such conditions as pleasure, sexual desire, anger, etc., which arise with the body. For these reasons the soul is the agent [of his actions] as well as the enjoyer [of the results]; he certainly is not the lord of himself (5).

ईश्वराभावतस्तस्मिन् न तद्वत्त्वं प्रसिद्धयति ।  
साधना सभवात् सोऽपि ब्रूते योगमतिष्टिकृत् ॥६॥

In the absence of this lordship he cannot truly be established as endowed with thatness, [namely being the agent and the enjoyer], so says a disciple of the Yoga school, the performer of sacrifices, [namely, a devoted of the Lord] (6).

सत्त्वात् क्षणिक एवासौ तत्फलं कस्य जायते ।  
अपि दुर्ग्रहीत एवैतत् प्रत्यभिज्ञादि बाधकात् ॥७॥

Here the Buddhist says: If the soul is an existent, then it must be momentary. Such being the case, to whom would the result accrue? [The Jaina replies:] Surely this is wrongly perceived since your position is invalidated by recognition, etc. (7).

श्रुतप्रामाण्यतः कर्म क्रियते हिंसादिना युतं ।  
वयेति अर्पेति (?) न.....सभवात् ॥८॥

Here the Mīmāṃsaka says: Actions are performed mixed with injury to beings as they are prescribed by the revealed scriptures (The Vedas). [The Jaina replies:] Surely that is futile [as injury cannot be the means of salvation] (8).

अद्वैत साधन नास्ति, द्वैतापत्तिस्तदन्यथा ।  
न्यूनादिति आच्छब्दोधादेर्देहिनामिति जैनघीः ॥९॥

As for the Advaita-Vedānta if there is only one reality, there can be no means to establish it. And if it is established, duality will result. [Moreover, there must be plurality] because of the deficiencies perceived in the pure (i. e. normal) consciousness of sentient beings : The Jaina view on the soul therefore is (9) :

द्रष्टा ज्ञाता प्रभुः कर्ता, भोक्ता चेति गुणो च सः ।  
विश्वसोर्ध्वगतिः ध्रौव्यव्ययोत्पत्तियुगगमः ॥१०॥

The soul is the perceiver, the knower, the Lord, the agent the enjoyer and possessor of qualities. [When freed from the karmas and the conditions of embodiment] the soul is of the nature to rise upwards spontaneously [reaching the summit of the Universe]. [As an existent] the soul is enjoined simultaneously with production [of a new state], loss [of an old state] and the endurance [as a substance with its own qualities] (10).

अस्ति-नास्ति स्वभावोऽसौ, धर्मैः स्वपरसंभवेः ।  
गुणागुण स्वरूपश्च, स्वविभाव गुणैर्भवेत् ॥११॥

The soul is characterized by positive and negative aspects which rise from the assertion of his own qualities and the denial of others' in him. In this way when we look at his innate nature he will be seen as endowed with [perfect] qualities. When his defilement [arising from the contact of karmas] are however perceived he would appear to be devoid of such [perfect] qualities (11).

व्यपदेशादिभिर्मिश्रः सुखादिभ्योऽपरस्तथा ।  
प्रदेशे बन्धतो मूर्तिः अमूर्तस्स तदन्यथा ॥१२॥

Although truly speaking, he must be distinct from the states where he is designated [as human, divine, animal, etc.,] he must nevertheless be identical with the [changing] states of happiness, etc. Similarly, he has a form when bound by karmic matters and is formless when he is free from bondage (12).

जातिशक्तस्स चैतन्यैकः स स्यादनेकताम् ।  
आप्नोति वृत्तिमद्भावं नाना ज्ञानात्मना ततः ॥१३॥

The soul can truly be seen as “non-dual” when one perceives his consciousness in its universal aspect [that is when the objects reflected therein are seen as modifications of consciousness and not distinct from it]. But the same consciousness can be described as “manifold” when one perceives its multiple operation in relation to particular souls (13).

क्षणैकः स्वपर्यायैः निर्यैः गुणैरक्षणिकस्तथा ।  
शून्यः कर्मभिः आनंदात् अशून्यः स मतः सतां ॥१४॥

The soul is momentary [if one looks only at its modifications]; it is not momentary however if one perceives its eternal qualities. It can be called empty (*śūnya*) since it is devoid of karmas but the wise would call it “non-empty” also as it is filled with bliss (14).

चेतनः सोपयोगत्वात् प्रमेयत्वात् अचेतनः ।

वाच्यः क्रमविवक्षायां अवाच्यो युगपद्गिरः ॥१५॥

The soul is sentient because of its cognition but [in a way] it is insentient too since it becomes the object of knowledge. It can be called “describable” if one were to speak of it in a sequential order [asserting certain properties and denying certain others] but it would become “inexpressible” if one were to attempt to express both the positive and negative aspects simultaneously (15).

द्रव्याद्यैः स्वगतैः भावो भावाः परगनैस्सदा ।

नित्यः स्थिते रनित्यो सो व्ययोत्पत्तिप्रकारतः ॥१६॥

The soul is existent because of its own substance, etc. It can be called non-existent in as much as it lacks the substance (nature) of others. It is external [when one views] its durable substance; non-external however, [when viewed purely] from the gain and loss of its modifications (16).

आकुंचनप्रसाराभ्यां, अघातेभ्यः तनुप्रमः ।

समुद्घातैः प्रदेशैः स्यात् स च सर्वगतो मतः ॥१७॥

Because of expansion and contraction—which do not however destroy it—the soul is said to be of the same measure as its body. However the same soul can be called “omni-present” when it performs the act of “bursting forth” (*Samudghāta*) and extends itself throughout the universe [in order to thin out the karmic matter of the “nondestructive” type (i.e. the *Vedaniya Karma*)] (17).

कर्ता स्वपर्यायेण स्यात् अकर्ता पर पर्यायैः ।

भोक्ता प्रत्यात्मसंप्रीतेः, अभोक्ता करणास्त्रयात् ॥१८॥

The soul is the agent only of its own modifications. It is not the agent of the states of other existents. It can be called “the enjoyer” to the extent that it attaches itself to its own body and senses but it is not the enjoyer [if one perceives the fact that] it is not truly supported by the sense organs (18).

स्वसंवेदनबोधेन, व्यक्तोऽसौ कथितो जिनेः ।

अव्यक्तः परबोधेन, ग्राह्यो ग्राहकोऽप्यतः ॥१९॥

The Jinās have declared that the soul is “experienced” only in reference to self-cognition but the same soul can be called “beyond experience” when it becomes the object of others’ cognition. For the very same reasons the soul is also described as the cognizer and the cognized (19).

इत्यनेकान्तरूपोऽसौ, धर्मैरेवंविधैः पदेः ।

ज्ञातभ्योऽनतशक्तिभ्यो, स्वभावादपि योगिभिः ॥२०॥

Thus the soul indeed is characterized by a manifold nature and it is to be known by [such apparently contradictory] expressions. By the yogins, however, the soul can be known in its own nature [endowed] with its infinite qualities (20).

नयप्रमाणभंगिभिः सुस्थम् एतन्मतं भवेत् ।  
नया स्युः त्वंशगास्तत्र, प्रमाणे सकलार्थगे ॥२१॥

Through the method of applying the partial and comprehensive means of knowledge [the manifoldness of the soul] is well established. The *nayas* apprehend only portions of realities whereas the two *pramāṇas*, [namely the direct and indirect perceptions] apprehend the totality of knowables (21).

भूताभूतनयो मुख्यो द्रव्यपर्यायदेशनात् ।  
तद्भेदा नैगमादयः स्युः अन्तर्भेदस्तथापरे ॥२२॥

The *nayas* are primarily two-fold referring to the real and the relative, namely, the substantial and the modificational aspects. These are further divided as *naigama-naya*, etc. and each of these is further subdivided (22).

प्रत्यक्षं स्पष्टं निर्भासं, परोक्षं विशदेतरम् ।  
तत् प्रमाणं विदुस्तज्ज्ञः स्वपरार्थं विनिश्चयात् ॥२३॥

The direct perception (i. e. the omniscient perception) is that which is clear and without blemish. The indirect perception [namely that which is mediated by mind and the senses] is partly clear and partly unclear. Both these are called valid means of knowledge by the wise since they determine the objects inclusive of the self and others (23).

स्यादस्ति-नास्ति युग स्यात् अवक्तव्यं च तत् त्रयं ।  
सप्तभंगी नयैर्वस्तु द्रव्यार्थिक पुरस्सरैः ॥२४॥

The object of knowledge is approached by the seven-fold viewpoints expressed as exists, does not exist, both, inexpressible, and the three combinations thereof, all statements qualified by the term *syāt* (in some sense). These seven statements will proceed [with having] in view [either] the substance [or the modes] (24).

निलेश्य निर्गुणस्थानं, सत्-चित्-ज्ञान-सुखात्मकं ।  
आत्यंतिक अवस्थानं, स मोक्षोऽत्र यदात्मनः ॥२५॥

The emanicipation of the soul is that state when the soul becomes free from karmic “colouration”, transcends the [fourteen]<sup>5</sup> stages of the progress towards perfection, becomes the embodiment of pure being, pure consciousness, infinite knowledge and bliss and endures there eternally (25).

द्ग-ज्ञान-वृत्ति मोहाख्य विघ्ना विद्योदरान्वयः ।  
कर्माणि द्रव्यमुख्यानि, क्षयश्चैवामसी भवेत् ॥२६॥

The emancipation takes place when there is the total annihilation of nescience (*avidyā*) which is also known as the major karmic matter, the obscurer of perception and knowledge and the producer of delusion and obstruction (26).

निष्कलकालकं स्वर्णं तत् स्यात् अग्निविशेषतः ।

तथा रागक्षयात् एषः क्रमात् भवति निर्मलः ॥२७॥

Just as a piece of gold by coming into contact with a special kind of fire can become free from all dirt, similarly the soul gradually becomes free from [karmic] dirt by the destruction of attachment (27).

बाह्यांतरंगसामग्रे परमात्मनि भावनां ।

योऽभ्युदेति आत्मनः सम्यक् (तत्) सम्यग्दर्शनं मतं ॥२८॥

The true insight is that which arises in the soul when there is the contemplation of the true self in the presence of the totality of the internal and the external efficient causes (28).

स्वपरिच्छित्तिपुराणं यत्, तत् प्रतिच्छित्तिकारणं ।

ज्योतिः प्रदीपवत् भाति, सम्यग् ज्ञानं तदीरितं ॥२९॥

The right knowledge is said to be that which shines like flame and is the immediate cause of perceiving the objects as well as discriminating between the self and non-self (29).

तत्पर्यायस्थिरत्वं वा स्वास्थ्यं वा चित्तवृत्तिषु ।

सर्वावस्थासु माध्यस्थ्यं तद् वृत्तं अथ वा स्मृतम् ॥३०॥

The pure conduct is described as that which is firmness in that state [of discrimination], the complete stillness of all operations of the mind and the equanimity in all states (30).

एतत् त्रितयं एवास्य हेतुः समुदितं भवेत् ।

नान्यत् कल्पितं अन्यैः यद्वादिभिः युक्तिबाधितं ॥३१॥

Only the combination of these three may be considered the proper means of [attaining] this [emancipation] and not those imagined by the disputants whose arguments are opposed to reasoning (31).

इत्थं स्वतंत्रवचनमृतं आपिबन्ति

स्वात्मस्थितेः कनकसेनमुखेन्दु सूतम्

ये जिह्वया श्रुतिपुते (त्रि) युगेन भव्याः

तेऽजरामरपदं सपदि श्रयन्ति ॥३२॥

These are the immortal words on the free soul coming from the moon-like mouth of Kanakasena [the poet], well established in his own self. Those devout souls, who with body, speech and mind receive this ambrosia of words through their ears and taste it with their tongue [i. e. listen to it and repeat it] surely will instantly attain to the state free from decay and death (32).

॥इति स्वतंत्रवचनमृतं समाप्तं॥

Thus is Completed the Immortal Sayings on the Free Soul.