Salutations to the auspicious one who is free from passions!

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).
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).

Here the nihilist (the Carvaka) 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).

[The atmavadin 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).

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).

In the absence of this lordship he cannot truly be established as endowed with that-
ness, [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).

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).

Here the Mimamsaka 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).
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):

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).

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 deviod of such [perfect] qualities (11).

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).

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).

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).
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).

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 “omnipresent” when it performs the act of “bursting forth” (Samudghata) and extends itself throughout the universe [in order to thin out the karmic matter of the “nondestructive” type (i.e. the Vedaniya Karma)] (17).

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).

The Jinas 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).
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).

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).

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).

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).

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).

The emancipation of the soul is that state when the soul becomes free from karmic “colouration”, transcends the [fourteen] stages of the progress towards perfection, becomes the embodiment of pure being, pure consciousness, infinite knowledge and bliss and endures there eternally (25).
The emancipation takes place when there is the total annihilation of nescience (avidya) which is also known as the major karmic matter, the obscurer of perception and knowledge and the producer of delusion and obstruction (26).

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).

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).

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).

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).

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).

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 recieve 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).

Thus is Completed the Immortal Sayings on the Free Soul.