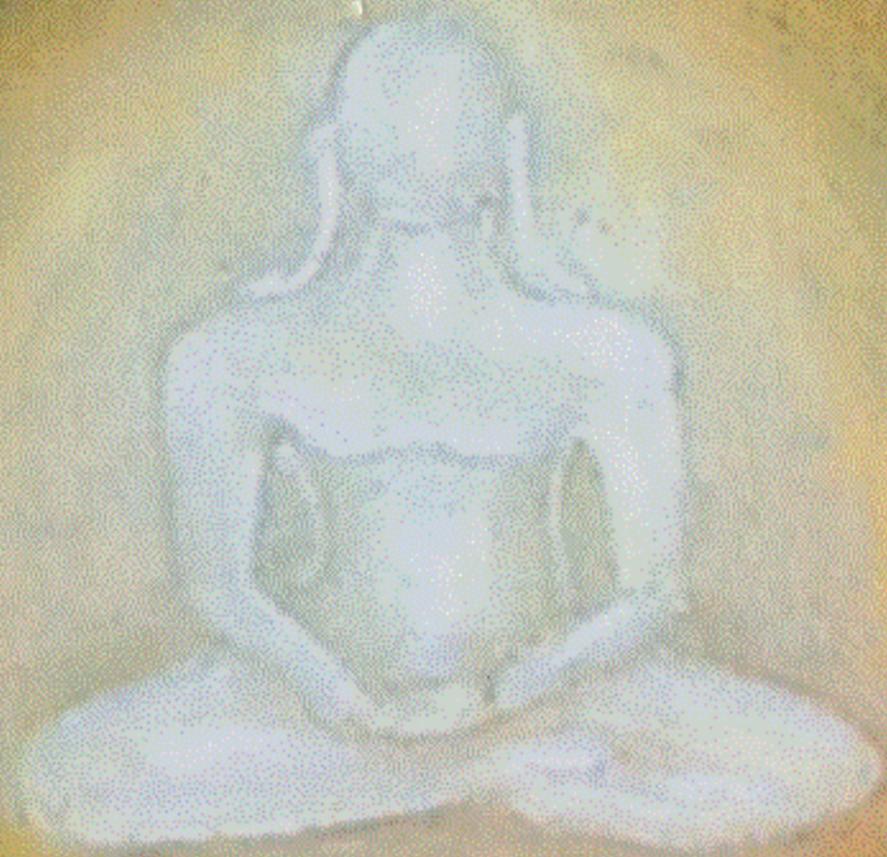


**PURE SOUL
AND
ITS INFINITE TREASURE**



Dr. JAYANTI LAL JAIN

**DEPARTMENT OF JAINOLOGY
UNIVERSITY OF MADRAS**

**RESEARCH FOUNDATION FOR JAINOLOGY
CHENNAI**

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AND
ITS INFINITE TREASURE**

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PUBLISHER'S NOTE

Jaina philosophy is out and out spiritual and the sacred Jain texts have revealed the infinite characteristics of the Pure Soul which need to be realized and tapped to enjoy eternal bliss and happiness here and now. Realization of the same enables mankind to tread on the path of Non-Violence and Truth thus paving the way for a harmonious society and self-sustained environment. Spirituality is the backbone of Jaina Philosophy and Ancient Wisdom and this is the subject matter of the current publication titled, '**The Pure Soul its Infinite Treasure**', authored by **Dr. Jayantilal Jain** and jointly published by the **Department of Jainology, University of Madras and Research Foundation For Jainology, Chennai**.

The Department of Jainology which was instituted at the University of Madras in 1983 with an Endowment Fund provided by the Research Foundation for Jainology is now a full-fledged main stream Department since 2003.

The Ministry of Tourism and Culture, Government of India sanctioned Rupees Fifty Lakhs as Corpus fund to the Department, on the eve of the **Bhagwan Mahavir 2600th Janma Kalyanak Mahotsav** in April 2003. The Department is conducting various research and publication works in this fund.

Since then the Department has brought out four publications and this is the fifth publication but for the first time a thesis on spirituality is being published under the above Endowment Fund, and it is the twelfth publication of the Department of Jainology.

Research Foundation for Jainology has supported the Department in all its academic endeavors and this time too they have generously come forward to jointly publish this thesis which will be very helpful for the students as well as aspirants to understand the nature of the Pure Soul.

We are grateful to the University authorities for giving permission to publish the abridged version of the thesis and all others connected with the publication of the same.

Krishnachandd Chordia
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PREFACE

The soul is a treasure house of infinite knowledge, vision, happiness, power and so on about which we have very little knowledge. Some have misgivings and some even doubt the very existence of soul. Absence of this knowledge subjects an individual to many illusionary ideas and consequent anxieties and unhappiness in life. This book on treasure of pure soul is a summary of the concept of pure soul as enunciated by the Tirthankaras, spiritual scientists and innumerable scholars, in Jain tradition, known to mankind from time immemorial. The subject is subtle, complex, defies normal human understanding and no one can claim to cover the same in its various dimensions. This is a small attempt to summarise the existing knowledge on the subject.

The first four chapters provide the background and introduce certain concepts which are essential for better understanding of the subject. Chapters V and VII primarily deal with the treasure of soul in terms of forty seven properties and then over one thousand names or characteristics respectively where each one of them can further be visualised in various forms that a soul takes and each form/modification comprising of operation of infinite characteristics. Chapter VI emphasises that the concept of soul has secular underpinnings and should not be believed to belong to one or a few religious groups. This is applicable to all living beings in the universe and does not apply only to a part of the universe or a group of beings in the universe. On the basis of concept of pure soul, it also lays down certain secular/eternal /common standards that should be satisfied while considering a concept as secular.

This book is an abridged version of my thesis submitted to the Department of Jainology, University of Madras, in partial fulfilment of the degree of Doctor of Philosophy in 2005. In terms of references for this concept, the narration is based on the Annexure to the commentary of Amritchandra on Samayasara of Kundakunda and Jinsena's Jinasahastranama.

Kundakunda's major works like Samayasar, Pravanchanasar and Niyamasar have also considerably influenced the reasoning advocated in different chapters.

My endeavour here is to provide a text on pure soul that will be useful to anyone interested in the subject and promote further insight into the same. Special care has been taken to avoid, to a great extent, use of Sanskrit or Prakrit words to facilitate smooth reading and understanding of the subject, keeping in mind the interest of non-scholar Jains, non-Jains and Non-Hindi speaking readers.

I am thankful to Dr. Priyadarshana Jain, Head i/c of the Department of Jainology, University of Madras for her initiative to publish this work under the Bhagawan Mahaveer Endowment Publication and Sri Krishna Chand, Secretary Research Foundation for Jainology, Chennai for sponsoring this publication. The cover page, picture on Dhyana and Mystic is from the well-known paintings of Kavita Shah, the Map of Universe is from Trilok Bhaskar by Ariyaka Jnanmati, the picture on Existence of Pure Soul is from Jain Dharam by Babulal Jain, picture on Destruction of Karma is from the journal, Dharma-Mangal, October 07.

I am sure that there will be tremendous change in the perception of life of all those who will read and understand this text and will find easy access to the infinite treasure of pure soul and eternal happiness.

Chennai
July 1, 2010

Jayanti Lal Jain
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Chapter I

TOWARDS UNIVERSAL HAPPINESS

**Wealth causes sufferings...
Soul is exceedingly blissful**

Pujyapad Acharya, Ishtopadesh, Verse 13, 21

Our economic and social endeavours aim at maximisation of satisfaction/happiness/welfare of individuals and society while Philosophy aims at enhancing happiness through spiritual endeavours. The concept of happiness and liberation whether economic liberation or liberation from the worldly existence sound the same. The extension of economic happiness to that of happiness of a pure soul is purposeful as one should not think that economic liberalisation is the only objective of life.

The concept of spiritual happiness helps to solve the problems of present society such as—mental tensions, violence, preservation of ecological equilibrium and conflicts of ideologies and faiths. Scientists live in the present and try to solve the present day problems with the help of machines and equipments. The person engaged in spiritual experiences, tries to solve the problem of misery and unhappiness for all times to come by realising eternal happiness. Scientists manage the present and ignore the future while one who seeks spiritual happiness makes himself happy in the present and also eternally in future as well.

Happiness is a complicated phenomenon whether material or spiritual. While a man is one, to divide his requirement of happiness into two is not necessarily a right thing. Man is a whole and he has to be dealt with accordingly to adequately explain the happiness that one derives from spiritual endeavours as against economic endeavours.

The society should move towards a theme on globalisation of happiness and peace, as against globalisation of economic power or business, free trade or laissez faire as being advocated in contemporary economic policy. The foundations of such a theme of universal happiness and harmony are as follows.

1. Community of Pure Souls - All humans/creatures are souls, and they are all equal in their potential. It is the deeds that make the differences. If this realisation comes, there will be love and reverence for each soul, rather than hatred, conflict or violence. This universalisation of community of souls needs popularisation. As against globalisation of violence, there has to be globalisation of happiness.

2. Ecology of Self - All religions agree that an individual is a soul and has something to do with good or bad deeds. If assumed to be soul, we have no option to become a non-soul substance. Ecology of self is to be preserved. If no other option, then why not live in harmony and happiness, otherwise, we will make our lives utterly miserable.

3. Conflicts Defeat Purpose - Economics covers only satisfaction of fundamental needs and advocate devoting the rest of time to spiritual development of human beings. In absence of this objective, unlimited desires create social, economic and environmental chaos and conflicts defeating the very purpose of Economics.

4. Integrated Pursuits in Life – Pursuits of Economics cannot be independent of other pursuits in life. Economics has to be guided by higher pursuits in life. The concept of material welfare/well being has to be carried to its logical conclusion or ultimate stage of bliss or *Moksha*. The human endeavours of Dharma, Artha, Kama and *Moksha* should be integrated to make the meaningful whole and achieve the ultimate goal of *Moksha*.

5. Secular Philosophy - Jain Philosophy, like some other religions and philosophies, is considered by many as a set of beliefs. Jain philosophy is, in fact, the most secular philosophy and the concept of pure soul brings about this truth very clearly. Just as human bodies, its constitution and its parts, viz., eyes, nose, etc. are not different across bodies, the pure soul, its constitution, its functioning/engineering is the same for all groups and faiths. The emphasis on this secular aspect is the unique feature of this work.

6. Oneness among Sects - Various Jain sects have differences of opinion regarding the issue of worship, methods of worship, importance of *Karma* theory, code of conduct of monks and the vows followed by them, etc. But there are no differences about the concept of pure soul or state of *Moksha*. Hence, it is the objective of this book to highlight this aspect of oneness, so as to reduce or eliminate bitterness among sects.

7. Scientific Aspect - Jainology is not a bundle of faiths/beliefs but it provides the most scientific explanation of the functioning of the substances in the universe including the soul. The aim of this book is to emphasize this scientific and systematic aspect of pure soul so that this discipline of spiritual investigation gets the status of a science.

8. Power of Soul - The power of the soul, its infinite properties and the eternal nature of the soul, etc., are described in Jain Philosophy in various scriptures but there is hardly any focus on this aspect. Jainism is known more for ascetic practices, non-violence, forbearance, etc. but this book focuses only on the immense, most wonderful and infinite power of pure soul, whose functioning is governed by its own characteristics like a machine in the engineering sense.

9. Management of Knowledge - “Knowledge is Power” is an adage. It is indeed undebatable. Knowledge is a ‘plus factor’ for all human beings both at home and at work. Knowledge is also a ‘plus factor’ for spiritual progress. It has been so throughout the history of civilisation. Knowledge management is all about understanding, improvement of knowledge building, knowledge base and using it for our self development. In a society where death is the only certainty, in an uncertain world of millions of births and deaths, only one sure source of spiritual liberation is knowledge of pure soul.

10. Resolving Contradictions - In all the fields of knowledge such as medicine, physics, chemistry, economics, political science, sociology, etc., there are different schools of thought. Similarly, there are different schools of religious philosophy dealing with the same subject from different points of view and there is no scope for intolerance or conflicts. Using this omnipotent tool of multifaceted reality, many of our eternal questions of existence can be resolved and apparent contradictions eliminated. If people do this, the world will be a better place.

11. Science of Differentiation - The greatest principle underlying all the principles is the ability to distinguish between soul and non-soul substances. This is known as the

science of differentiation of soul and non-soul substances i.e. self and non-self substances. Continuous practice and keen observation help to develop one's ability to differentiate between soul and non-soul substances based on their characteristics.

12. Good and Bad Effects - The pure self does not influence nor does it get influenced by the good/bad deeds, as these are karmic in nature. The path to *Moksha* is an independent process which works through absolute faith of pure soul, right knowledge of the pure soul and right conduct/engrossment with pure self. Nevertheless, it is the observed sequence in the path of *Moksha* that first a person gives up evil/bad deeds and then diverts his attention from good deeds to the pure soul. This is the sequence in which *Moksha* is realized but there is no causal relation between the good/bad deeds and *Moksha*. However in the material realm good deeds are preferred to bad deeds.

13. Cybernetics - The concept of pure soul as enunciated by the *Arihanta/Omniscient* is cybernetics par excellence. Different energies culminate into *Arihanta* and manifest in its ultimate form. Most wonderful working of cybernetics is found in the pure soul.

14. No Do's and Don'ts - The pure soul does not have any prescribed do's and don'ts. The pure soul is a continuous flow of nectar of bliss and infinite happiness and engrossed incessantly in experiencing the same. In the pure soul, there is nothing to be established/proved and/or disproved. It is devoid of yoga or devotion as these are karmic activities. There is nothing wrong here. There are no battles/wars or games and hence no loser or winner. The pure soul is an ocean of tranquility with infinite power and properties.

15. Three Innate Changes - There is the famous trio -Creation, Destruction and Sustainability/Permanance.

These three are the innate changes that are constantly taking place in all substances in the Universe and yet the basic Universe remains the same; only the form changes. Thus, the pure soul has eternal relevance in the Universe as this is also governed by the three changes.

16. Causality – Changes in the soul are not caused by other substances and has its own causal process. It is futile for anyone to search external means to achieve salvation as it leads to enslavement of a soul and continuous mundane existence. The trio—the means, the process and the end constitute the indivisible whole and hence cannot be different.

17. Change of Perception – The path to *Moksha* lies in change of attitude/perception. The moment one perceives oneself as the pure self, the journey to *Moksha* begins and when the same perception is pursued relentlessly, one achieves *Moksha*. The key to *Moksha* lies in knowledge, i.e., knowing the self. The word ‘right’ refers to the eternal nature of the soul, as distinguished from the temporary/transient forms or manifestations.

18. Adaptability to Vision – Complex biological processes/systems survive through adaptability. Adaptability is possible if one can evolve quickly and look-ahead. If one realises this look-ahead capability of pure soul to liberate and achieve *Moksha*, the principles narrated in this book facilitate adaptation and transformation. The soul can steer as it has the potential/capability to achieve liberation, but only if it has a clear vision of where it wants to go and what it has to do.

19. Eternal is Secular – What is secular must be eternal and what is eternal must be secular. Greater

understanding of the eternal nature facilitates promotion of secular approach in one's life. Changing nature creates complexities in understanding and belief in the eternal and secular nature resolves that complexity into simplicity. It is simple to understand eternal and secular aspects of the soul than to comprehend changing, individualistic and non-secular aspects which swell from a biased attitude.

20. Re-engineering the Soul – It is possible to re-engineer the soul in the context of its eternal nature. The existence of pure soul does not depend on religious fundamentalism as this 'out-of-control' aspect is taken care by eternal nature. The functioning of pure soul runs on its own, repairs of its own when gets out of control and maintains on its own without depending on whims and fancies of generations of wrong beliefs about the nature of pure soul. Consequently, out-of-control aspect creates scary brutal and inhuman conditions. One has to create right ecology of organism and the secular technology aspect, which, in fact, provide the right ecology of pure soul.

Confluence of Ideas – Pure Soul with its infinite treasure is described in myriad of ways ranging from a mere conscious substance to that of the Greatest Divine object in the Universe and God itself. Some Philosophies ascribe certain attributes to God. One will notice in this narration that these attributes in fact belong to the pure soul and not to anybody else. The purpose of this book is to promote a proper understanding of these attributes, which will bring greater harmony among different philosophies and proper analytical background whereby these names and attributes can be easily comprehended. This should serve as light house for confluence of flow of eternal ideas on the concept of pure soul. One certainly notices in these attributes striking similarities in ideas, words and names.

Chapter II

**THE CONCEPT OF PURE SOUL
AN OVERVIEW**

True Knowledge lies in being a researcher of the Soul

Banarasidas, Samaysar Natak, I, Verse 7

Importance of the Study

All studies or researches aim at acquiring or unraveling of knowledge regarding some aspect of an object in the universe. The pure soul, being the reservoir of infinite knowledge, the study on the pure soul amounts to all possible types of researches in one go, beyond which no research is neither feasible nor needed. Understanding the process of purification of soul and realisation of the self is the only search worth pursuing, as it is the ultimate in knowledge of the universe and leads to unparalleled reward of infinite and eternal bliss. Logically, the best scholar is one who pursues research on pure soul. Many researches are important temporarily and their conclusions are lost or reversed with the passage of time. Not all researches have relevance for all beings in the universe for all times. Thus, the subject of pure soul is most wonderful, astonishing, astounding and rewarding.

The objective of this work is to emphasise the following aspects:

1. The mundane existence of soul is highly temporal and transient and economic/other activities carried out by human beings have no meaning unless one knows about oneself and realises one's eternal nature.
2. The pure soul is the most secular concept as the soul's constitution/engineering is the same for all groups/faiths just as human body's engineering/constitution is not different across different faiths.
3. The pure soul's functioning is governed by its own characteristics/properties. There is a need to analyse in detail the working/functioning of the soul/pure soul in an engineering sense.
4. Just as a text book on biology gives the idea of how the body functions through different organs, this book explains now the soul functions through its own characteristics.
5. The subject of pure soul needs analytical investigation as this is shrouded in mysteries and has different religious overtones.

The Backdrop

The present era is termed as the age of science and technology. Science has done great service to mankind by providing various amenities. In the process, we know much about the atom but not about the self. Our life is full of excitements, emotional disorders and value conflicts. The truths revealed through concepts of pure soul were the boldest and truest ever offered to mankind by any one and go much beyond what the sciences have to offer to mankind.

Dharma (religion) is defined as the real nature of the things and the ultimate end of the soul is to realise the same

and thereby achieve liberation – the perfect and purified state of the soul. The souls in the universe are infinite and are distinct from one another. They are always found in embodied condition till they attain the final state of perfection and thereafter the pure souls continue to remain in *Moksha* forever.

The concept of pure soul is the core concept and concepts of non-violence, non-attachment, non-absolutism, right knowledge, right attitude, right conduct, equanimity, non-possession, peacefulness, happiness, etc., are in deed the attributes of pure soul.

1. The Universe and the Soul

There are six substances in the universe – souls, atoms (matter), space, medium of motion, medium of rest and time. Among the six substances, soul is the living substance and the rest are non-living. Each substance is functionally independent and governed by its own nature. Only a group of atoms are visible and other substances are invisible and are to be recognised or realised. Soul and atoms are the only two active substances, ie., these move from one place to another through the complicated process of operation of *Karma* particles. The living substances can be either under bondage (influence of matter), affected by the cycle of births and deaths or liberated (*Moksha*–without bondage).

2. Soul in Mundane Existence

Soul's mundane existence is characterised by one's complete ignorance of oneself (soul) and allowing *Karmas* to operate in its entirety. Through classification of *Karma* in eight or hundred and forty eight or in many ways, everything that happens to one's soul in contemporary existence is explained. One may like to know, see or acquire

everything in the universe and feel happy, achieve desired goals, live for ever, get the best possible physical body and get the highest status in life. These desires cause perpetual existence of impurities and the stages of impurities depend on the type of species and external conditions under which a life is born due to its own *Karmas*. But these impurities are alien to the soul.

3. Real Nature of the Soul

The real or fundamental nature of the soul is very different from other substances and is characterised by consciousness, i.e., absence of properties or nature of non-living substances. The soul is a treasure of infinite properties such as life, consciousness, knowledge, vision, happiness, omnipotence, omnivision, omniscience, which cannot be diluted or diminished by any object. These properties manifest in their full in the state of liberation.

4. Misconceptions about nature of the Soul

Ignorance of the nature of soul leads to various misconceptions about the functioning of the soul. It is important to understand that the pure soul is devoid of *Karma*, body or bodies, five senses, mind, colours, smell, taste and touch. The soul does not have feelings of attachment or detachment. The soul is devoid of anger, greed, delusion and ego. The influx of *Karmas*, its bondage, blocking of bondage of *Karmas*, shedding of *Karmas*, and ultimate annihilation of *Karmas*—all these stem from atoms/*Karmas* and are not the functions of the soul. The different bodies such as those of germs, ants, bees, animals, human beings and creatures of hell or heaven are due to *Karmas* and do not belong to the soul. These are only associated with the soul.

The entire universe with its six substances (*dravyas*), their characteristics (*gunas/shaktis*) and their infinite forms

(*paryaya*), continues to exist for ever without any substance disturbing or interfering in the functioning of other substances.

5. Realisation of the Soul

The key to *Moksha*/liberation lies in realisation of the true nature of the soul. As said above, the soul has infinite characteristics. The contemplation of these characteristics as existing in their indivisible whole leads to self-realisation and emancipation. The moment one perceives oneself as soul, the journey to *Moksha* begins. When the same perception is pursued relentlessly, the state of *Moksha* is realised.

6. Causal Nature of the Soul

The fundamental causal nature of the soul is different from the physical body senses or "*prana*". The knowledge of the true and eternal nature of soul as reflected in infinite properties is the only way to realize the soul. Senses, *prana* are, in fact, attributes of inanimate thing or body and not that of a soul. Causes/cases can be classified into six as doer, deed, means, donee, donor and supportive stage. From the real point of view, every substance has inherent ability to work for itself and all the six causations take place in the same substance independently and without interference or need for other substances for a particular action to take place. One substance does not help another one in any action and every substance itself undergoes changes, within itself, by itself for itself, from itself and on the basis and support of itself. This is the universal truth.

7. Infinite Souls and Infinite Power

There are infinite souls in the universe and not that there is one soul that pervades all souls or that all souls are – part of the Great Soul. The number of atoms is in infinite

multiples of souls. The units of all times are infinitely greater than number of atoms. Space is infinitely greater than units of time. A soul has infinite properties greater than the units of space and get manifested when realised. The power of a soul is greater than the power of all the substances put together and is the most wonderful thing in the universe.

8. Oneness of God and Pure Soul

Every soul has the potential to realise the true nature of the pure soul. God is a pure and perfect soul and not a creator, sustainer and destroyer of the universe. There are infinite souls in the state of *Moksha* and thus there are infinite Gods and the number ever gets increasing only. The pure soul does not cause any change anywhere as it does not produce anything else, the pure soul produces itself. The pure soul is not created by anybody nor does it create anything.

9. Independence of the Soul

The soul operates by itself and is not influenced or guided by anybody. Nothing happens in the universe through the blessings/boons by anyone. The Gods (Pure Souls) do not descend from *Moksha* to help anyone. Each soul acquires one's own knowledge and achieves self-realisation and achieves *Moksha* through constant meditation on the true and eternal nature of soul. Thus, there is complete independence and sovereignty is enjoyed by the self over one's own self.

10. Secular Concept

The concept of soul, although secular, eternal and pure by its very nature, has been made more complicated by the existence of different systems of faiths, religions, languages, philosophies, culture, vested social and political interest of

different leaders and their followers, economic interests etc. A secular concept must display certain characteristics such as eternality, purity, independence, beneficial to all, relevant to souls of all times and places, all-pervading knowledge, self-based system, divine in nature etc. The concept of pure soul with infinite characteristics is the most secular and scientific concept devoid of bias and blind beliefs. The pure soul/God is addressed by hundreds of names and these names, although seem to be different, refer to one or more attributes associated with the pure soul.

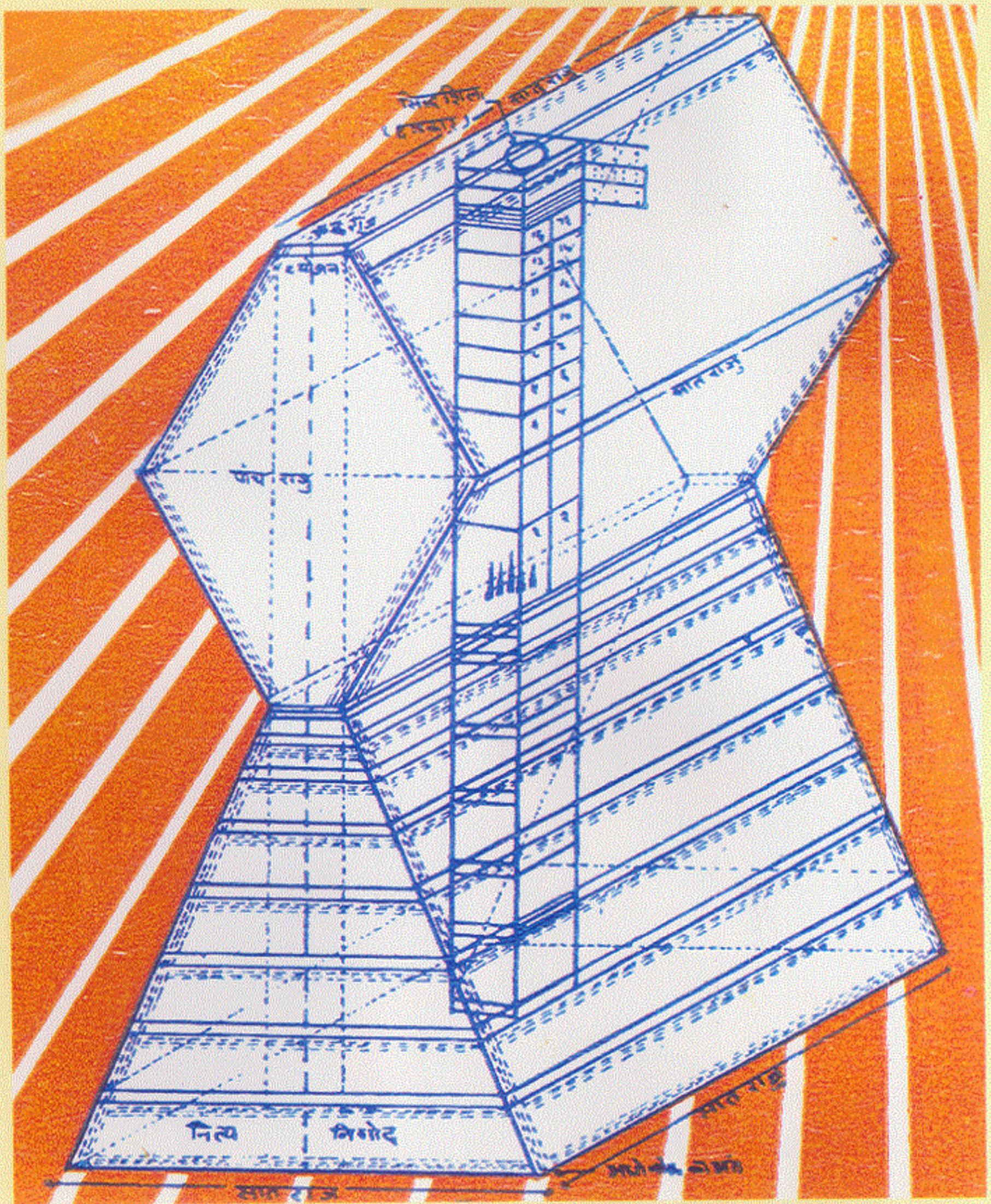
Most Valuable Concept

To sum up, the pure soul is an ocean of infinite jewels/ treasure of characteristics of Life, Knowledge, Vision, Happiness, Procreative Potency, etc. It has infinite names and manifestations each describing a particular property. These characteristics are permanent, timeless, immutable, sovereign, independent, unconquerable by any other object or taken away by anybody and diluted or diminished by any object. Just as jewels adorn the crown, these properties adorn the pure soul. The crown of a king is the most beautiful and precious object symbolising power, so also the pure soul is the crown of the Universe, most beautiful and precious with infinite power. Any study on the reservoir of infinite power of pure soul is the most valuable one.

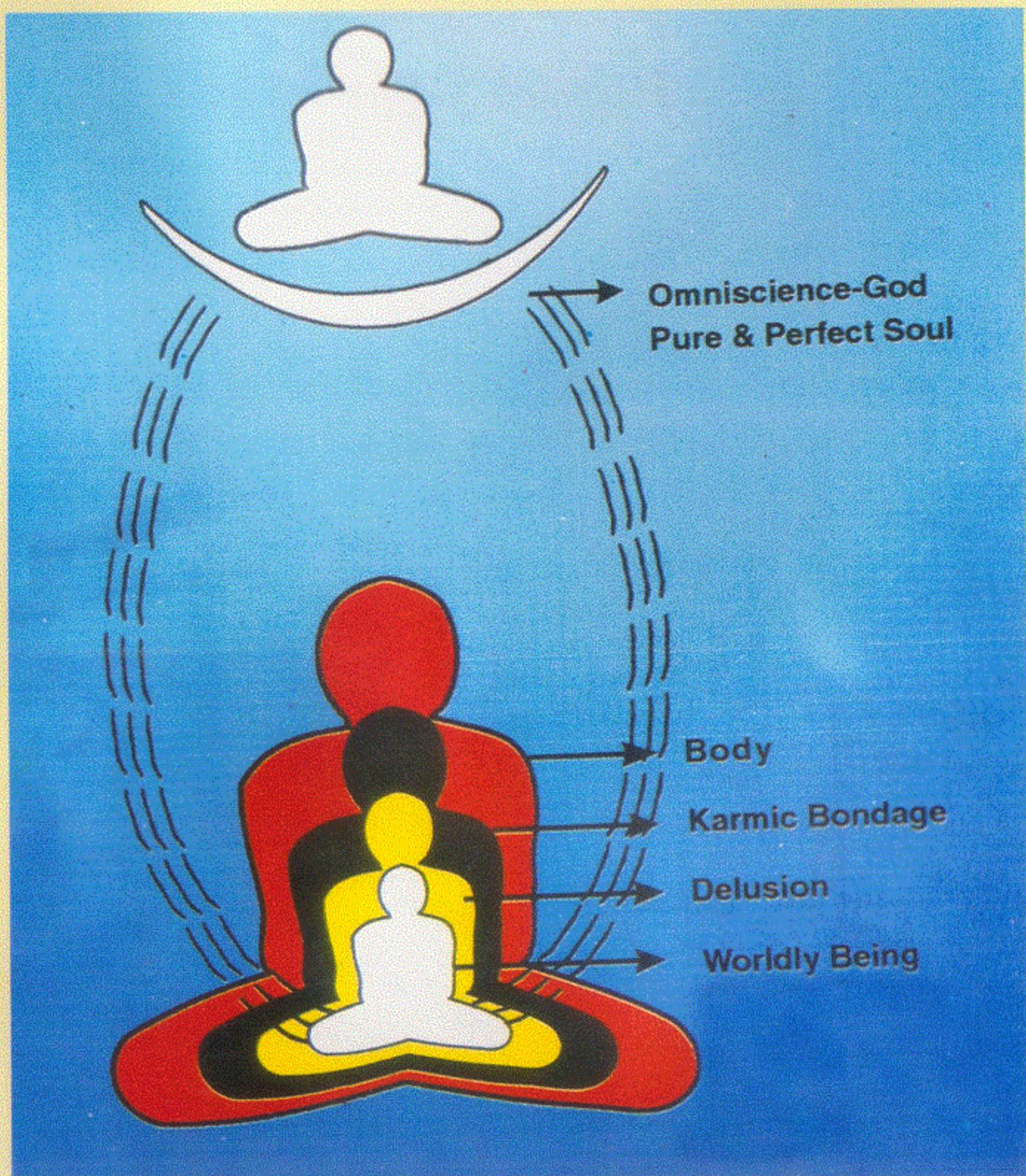
Jnanamau jo Paramappu

Pure Soul is in its Knowledge

Yogindu Deva, Paramatma Prakash, I, Verse 14



Map of the Universe



Existence of the Pure Soul and the Body

Chapter III

SCANNING SOUL'S ENVIRONMENT

The Pure Soul's environment is free from inner pollution

Babu Yugal Jain, Siddha Pujan, Verse 8

Reality is complex. The objective is to understand the whole truth through various view-points. For example, we can have hundreds of photographs of the same tree from different angles. Though all of them give a true picture of it from certain angle, yet they differ from each other. Further, neither of them nor the total of them can give us a complete picture of that tree. Individually as well as collectively they will give only a partial picture of it. So is the case with human knowledge and understanding of the concept of pure soul; we can know and describe reality only from certain angles or view-points.

1. The Universe

There are six basic substances in the Universe and together show the functioning of the entire Universe. As said earlier the six substances are Soul, Atoms (Matter), Space, Medium of Motion, Medium of Rest and Time.

The following important points should be noted about the six substances :

1. The Soul is the living substances and the rest are non-living.

2. The living substance can be either under bondage (influence of atoms), i.e., affected by the cycle of births and deaths or liberated (without bondage).
3. Only a group of atoms are visible. Other substances are invisible.
4. Soul and atoms are the only two active ones, i.e., they can move from one part of the Universe to the other - they generate their own level of energies and meet and depart through the complicated operation of *Karmic* particles. Medium of motion and medium of rest are helpful to both in making their movements and resting
5. Soul and atoms come together and become impure and the degree of impurity governs the cycle and quality of births/deaths. The other four substances have eternal purity i.e. these never become impure.
6. Space, Medium of Motion and Medium of Rest - these are singular in character and are indivisible. While souls and atoms are infinite in number, each is indivisible.
7. All the six substances are indestructible and have no beginning or end. These have not been created by anybody; nor can be destroyed.
8. Soul, Medium of Motion and Medium of Rest occupy innumerable space-points. The same soul resides in an ant and elephant but it contracts or expands depending on one's physical existence. An atom occupies only a single space but a group of atoms occupy many spaces. Time always occupies a single space because of its micro nature.

To illustrate the above point, let us take an example of a human being. Our physical body is made up of atoms

(*Karmic* particles). It occupies space depending upon the size of the body—the tall ones occupy more space when compared to the shorter, and fat people occupy more space compared to the slim ones. The soul occupies same space as that of the body and exists concurrently with the body. In each soul and atom, time is embodied. That is, as our thought or body changes—grows from childhood to older age—time facilitates better understanding of changes. The soul and body are able to move due to the medium of motion and able to come to rest or stay in a stationary state through the medium of rest. The above is only an example of human body. In the same way, the entire Universe, with its infinite number of objects, continues to function forever without any substance disturbing or interfering in the functioning of other substances. Each substance is working independently in its own way.

Analysis of Mundane Existence - What are the factors that have led to the present state of existence of the soul. Self-realisation means knowing the true existence/state of the self. What are the forces, which prevent self-realisation? It is the ignorance about the pure soul. Alternatively, these are called '*Karmas*'. Liberation from the *Karmic* bondage leads to emancipation (*Moksha*).

This universe is always full of inanimate *Karmic* particles. The moment a soul perceives the worldly objects contrary to their true nature, these particles are attracted to a soul and bondage between the soul and *Karmic* particles takes place. This attraction is like that between a piece of iron and a magnet. Note that *Karmas* are of two types—perception-based and particles-based. When we use the word *Karma*, it denotes both the types as these happen together at the same time. Thus, the wrong perceptions of things around

us act as glue or cementing force leading to the bondage. These wrong perceptions further block the full blossoming of the characteristics of the soul. Wrong perceptions are of innumerable degrees and affect in a myriad of ways in one's cycle of life and death. However, these are broadly categorised into eight groups. This eight-fold *Karma* classification covers in general everything that happens in one's life. Further, it may be important to observe that eight prominent properties of soul, viz., absolute knowledge, absolute vision, absolute self-realisation, absolute vigour, absolute bliss, permanent abode, absolute subtleties and absolute status manifest themselves when the corresponding *Karmas*, which are alien to the soul, are removed through some process of spiritual surgery/purification/realisation of the self. Just as darkness dispels automatically in the presence of a lamp, *Karmas* wither away on their own when one realises the nature of the pure soul.

Multifaceted Reality (Anekant) – A substance is known by its nature. The nature of a substance is described through its characteristics and forms, which may look alike or completely opposite to one another and yet describe the same substance. All substances have such conflicting properties. Consider the following illustrations:

- (a) A man is said to be father in relation to his son, but the same man is son in relation to his father. How can the same man be both father and son?
- (b) The cold water and hot water—apparently conflicting properties of hot and cold in water.
- (c) A medicine can cure a person and the same may kill another person.
- (d) The taste of milk is sweet but when it turns into curd, it becomes sour.

- (e) In a gold ring, the word 'ring' cannot encompass all other forms of gold jewellery. Gold is yellow in colour. Many objects have yellow colour. Yellowness cannot entirely describe what is gold.
- (f) Delhi is in South, North, East and West for a person in Kashmir, Tamilnadu, Punjab and Assam respectively. In spite of indications of conflicting directions, Delhi is where it is.

The above logic is to be applied to all the substances in the Universe. All these substances possess mutually conflicting forms or properties. Reality is thus multifaceted. The above description of multifaceted reality has universal application for all conflicts.

In all the fields of knowledge such as medicine, physics, chemistry, economics, political science, sociology, etc., there are different schools of thought. Similarly, there are different schools of philosophy dealing with the same subject from different points of view and there is no scope for intolerance or conflicts. Using this omnipotent tool of multifaceted reality, many of our eternal questions of existence can be resolved and apparent contradictions eliminated. If people do this, the world will become a peaceful and happy place.

**Pure Soul attains Moksha...
and the same becomes Siddha**

Acharya Kundakund, Pravanasar, Verse 274

Chapter IV

THE PATH TO REAL NATURE

**Soul's nature is knowledge, Soul itself is knowledge
What can soul do other than knowing !**

Amritchandra Acharya, Atmakhyati, Verse 62

Let us start with the story of a gold necklace. It was gold in a mine, refined by someone, sold to someone else, made into an ornament by somebody, kept in a show room at a jewellery shop, so many people saw it every day, someone bought it one day, sold it to the king, it was worn by members of the king's family for generations, kept in the safe or in the underground or in the treasury, adorned later on elephants, horses etc., hidden under marshy lands, once again it was sold to someone, converted into other ornaments and so on, goes the story of the gold necklace.

It remained pure gold in all these conditions. The gold passed through a number of good or bad conditions and assumed different forms but not affected by these conditions and remained the same gold. Likewise, the soul passes through infinite births and deaths but the real nature of pure soul remains the same. Therefore, this chapter further delves into the real nature of pure soul.

Every substance has two aspects – one aspect is permanent, constant and steadfast and the other which is evolving and changing through modifications. For example, a piece of gold when converted from bangle to necklace, new form of necklace is evolved, the previous form of bangle has become extinct and gold has remained gold, i.e., steady and constant. Similarly, soul takes many forms of births and deaths but remains the same soul. The soul is eternally steadfast, indivisible, single and inherently pure. It is pure all the times—past, present and future. In fact it is impossible to separate the modifications from the substance, one has to do so in an imaginary, abstract and theoretical manner in order to fully understand the real nature of the soul.

Just as when one shoots an arrow, one concentrates on the object ignoring other things, meditation implies concentration on the self, ignoring all the other things in the universe.

Analysis of Nine Principles (*Tattvas*)

The earlier description of six substances constitutes a macro level view of the universe and description of each substance can be termed as micro-level analysis. All the other five substances do not serve any purpose by itself and are not relevant to us, if one does not know the soul. The pure soul is the crown of the universe and is explained through nine principles, which together constitute the path of liberation.

The **soul** (*Jiva*) is a conscious substance having its own infinite properties including perfect knowledge and perfect bliss. But one does not view oneself as a conscious eternal substance, and views oneself fallaciously as **non-soul matter**, (*Ajiva*) this is the greatest blunder committed by a

soul and one's efforts to attain happiness and bliss become futile and is eternally condemned to mundane existence. This fallacious perception leads to **influx of Karmas** (*Asrava*) associated with each wrong belief. A soul, by itself, is only one and *karmic* particles are infinite but in vain it attempts to establish one's empire over these infinite particles and wrongly claims this human body and others as one's own. Such influx of *Karmas* is associated with both **auspicious deeds** (*Punya*) and **inauspicious deeds** (*Pap*). Wrong belief, inability to take the vows and lead a pious life, negligence to meditate on one's pure soul, passions and spatial vibrations in soul—all these lead to influx of *Karmas*. These are generally viewed in two ways—modifications of soul as wrong belief, etc. arising in the soul due to ignorance, and the other category of *karmic* particles which are inanimate in nature which get attracted and associated with a soul creating **bondage** (*Bandh*). The process of influx and bondage goes on continuously *ad infinitum*, unless one realises the pure soul. **Stoppage of influx** (*Samvar*) leads to stoppage of new bondage too. The stoppage is also described both in terms of stoppage of passions and stoppage of *karmic* particles. The first belongs to soul and the other to another substance (*atoms*). With greater intensity and duration of the engrossment with the self, **shedding of previous Karmas** (*Nirjara*) takes place, both in terms of passions and *karmic* particles. With each successive engrossment, greater dissociation of *Karmas* from the bondage occurs and thus reduces bondage considerably. In the end, complete influx is stopped and complete shedding occurs resulting in complete absence of all types of *Karmas* and then **liberation** (*Moksha*) of a soul from mundane existence follows.

The pure soul is common in all the nine principles and the same does not lose any property or basic nature while passing through the process of liberation/bondage. This is the unique nature of the pure soul.

The greatest principle underlying all the principles is the ability to distinguish between soul and non-soul. This is known as the science of differentiation of soul and non-soul substances, i.e. self and non-self substances (*Bheda-vijnana*). Continuous practice and keen observations help to develop one's ability to differentiate between soul and non-soul substances based on their characteristics. "Me" and "Others" imply "self" and "non-self" once a person knows "me" or "self", rest of the process of differentiation follows. But we have misunderstood and have identified "self" and "non-self" as one and the same. This lack of differentiation has led to ignorance, foolishness and continuous cycle of births and deaths. In fact, one can divide the whole universe into two, viz. 'one's own self' and the rest.

Pure Soul, Auspicious and Inauspicious Deeds

While auspicious and inauspicious deeds can be distinguished in terms of its basis, nature, objectives and results and such distinction is tenable, but when one looks at these from the view-point of pure soul, these represent all non-soul substances and are alike, without any meaningful distinction as far as the path of *Moksha* is concerned.

A mirror reflects whatever it encounters whether it is a bread or a gun, it does not refuse to reflect even if it is bad/sinful. One nourishes life, the other takes away life. Both the objects are external to the mirror and do not affect the mirror. The mirror does not last long as it shows/reflects bread or by itself does not get destroyed because it reflected a gun. It is neutral to both as far as the nature of mirror is concerned. Similarly, the pure soul being identical to knowledge is compared here with a mirror. The function of knowledge is to know and this knowing ability does not get impaired at all. A camera may take pictures of good deeds

or bad (sinful) deeds, the camera remains a camera and does not become impure by itself.

The objective of this narration is not to advocate that one should shun good deeds and resort to bad deeds but to explain that these by themselves do not constitute the path to *Moksha* which lies in realisation of eternal nature of pure soul. For example, when a person is in jail the question whether the handcuff is made of gold or steel (iron) is immaterial. As far as the status of bondage is concerned, both are alike although one can differentiate between gold and steel in terms of colour, place of mining, maker of handcuffs (goldsmith or ironsmith), value, etc., but this is of no avail as the person is interested in liberation from bondage. One that leads to bondage cannot be termed as good from any perspective.

Pure Soul as Basis of Three Jewels - Jainism deals with real substances like any science. As mentioned earlier, there are six substances and each of these substances have infinite properties and forms and have to be analysed systematically and scientifically. Thus, several branches of knowledge such as theory of causation, *Karma*, physics, mathematics, philosophy, chemistry, astronomy, cybernetics, physiology of human body, etc., are needed. There is no need of any blind belief or faith. Each aspect, property or form is to be understood in terms of various tests such as past knowledge, theory, logic, present experience, experience of others and so on. Eternal principles are discussed in all dimensions and have eternal relevance for all times, people, space, etc. Knowledge of this eternal reality is right knowledge, its perception is right perception and conduct based on eternal reality is right conduct. These three jewels thus have scientific basis and Jainism will ever remain a science par excellence. These three jewels of right knowledge, perception

and conduct constitute the path to self-purification and 'Moksha' and have eternal scientific basis.

The way to liberation embodied in the concept of three jewels can be analysed both through real point of view and empirical point of view. The former refers to the actual path while the latter is associated with the former. Thus, there is no opposition between the two view-points. The real point of view takes into account the soul alone in its purview and the three aspects with reference to the soul only and nothing else.

Right faith is the root of spiritual upliftment. It is a true friend and false faith is the greatest enemy. It is the first step to the path of *Moksha*. In its absence, knowledge and conduct do not earn the quality of righteousness.

Right knowledge refers to acquisition of right knowledge of one's own-self. Right faith and right knowledge are simultaneous, the first is the cause and the latter the effect, though both of them take place simultaneously like lighting the lamp and emanation of light from it.

Self-absorption is the right conduct. The empirical side of right conduct is reflected in five vows of non-violence, truthfulness, non-stealing, chastity and non-possession. The above is only a brief enumeration of the same.

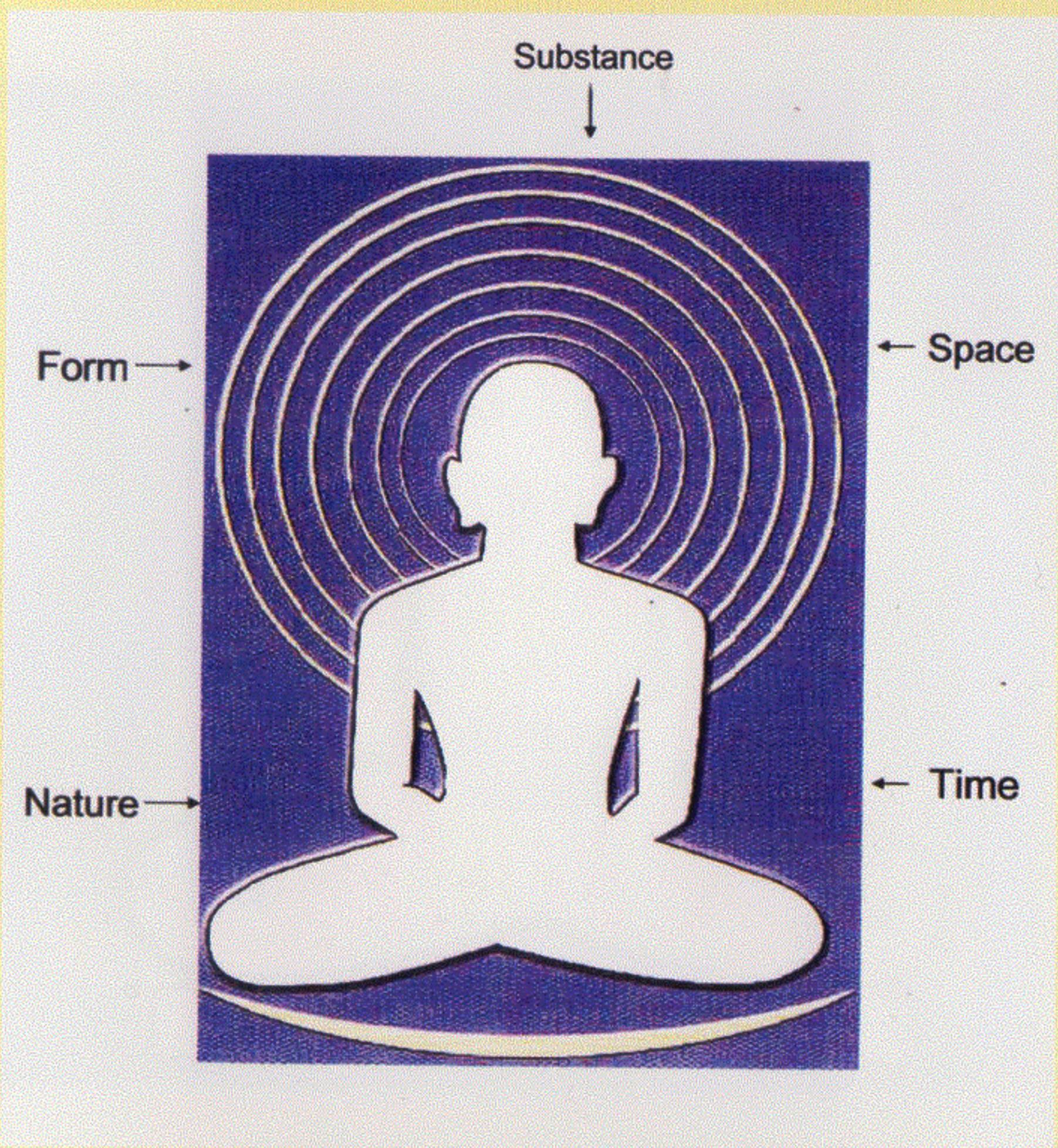
Right conduct involves breaking up of the interior of self with the highly sharp chisel of spirituality where pure soul and non-soul substances are separated. In such a conduct, self is realised in own-self, for own-self and by own-self. There remains almost no distinction between attributes and substances, and between the knower and the known. There is no distinction of meditation, the meditator and the object of meditation. Such an experience is inexpressible. The pure

soul emerges as a mass of consciousness, effulgent, indivisible and as embodiment of infinite properties, devoid of any blemish whatsoever. The soul transcends to oneness.

Stages in Purification of Soul (*Gunasthan*) - There is a unique process through which a soul passes both in mundane existence and on path to liberation.

A soul passes through various spiritual stages to achieve liberation. Spiritual stages occur due to varying types of delusions and vibrations. The empirical side is explained through changing nature of various types of *karmic* influx, bondage, stoppage and shedding and the real side is enunciated with different degrees of spiritual experiences and enhancement in the degree of stabilisation of experience of pure soul. In brief, it can be stated as follows:

1. The first stage is primarily explained in terms of absence of right faith, not knowing the real nature of various substances in the universe and ignorance of the real nature of the pure soul. The first stage refers to complete ignorance of pure soul (false belief) and the fourth indicates belief and perception of pure soul and experience of the same. The journey to *Moksha* begins from this fourth stage. The third and second stages occur when a person is not able to stay in either 4th, 5th or 6th and falls below from those stages due to unretained or mix experience.
2. 5th to 12th stages primarily deal with right conduct due to unretained or mix experience based on varying degrees of restraint, meditation and delusion of *Karma*. Right conduct commences primarily from the 5th stage and manifests fully in the 12th stage where there is complete absence of all passions and conduct deluding *karmic* particles.



Defining the Pure Soul



Destruction of Karma in the Meditation

3. In the 13th stage, the pure soul has been fully realised with the associated properties of infinite knowledge, infinite perception, infinite power and infinite happiness but human body still remains.
4. In the 14th stage, there is complete absence of the vibrations on account of human body and the latter evaporates or is completely destroyed and such souls move to the top most place in the universe, achieve liberation/*Moksha* and live in perpetual bliss and happiness.

The stages represent different levels of spiritual experiences but can be explained through complicated quantitative expressions in terms of various types of *Karmas* which can form the subject of a separate study.

Engraved Purity of Soul - The soul, a **substance** has innumerable **spaces** but its each unit of space exhibits purity. The soul is **timeless** entity but passes through various cycles of time. These cycles do not affect the soul and its purity. The soul's **nature** remains pure i.e., does not get tarnished by births/deaths or getting associated neither with *karmic* particles nor with space, time, nature or forms. The soul's nature is pure and its form also remains pure.

Tools for Analysis of Causation - Like any scientific enquiry, a given effect can be brought about in spiritual science also by knowing its cause. Misconceptions arise due to lack of understanding of cause and effect relations among different substances. Without knowing these relations, it will be of no avail to make Herculean efforts to achieve some thing, which is impossible to achieve. Further, unless one is sure of certain effects, one will not get requisite confidence to undertake efforts and will be groping in the dark. Requisite confidence boosts commensurately the process of making matching efforts and then success is ensured.

Real vs Associate Cause (*Upadan vs Nimitta*) – Every effect presupposes a cause and factors that ensure a given result are only known as its causes. Every effect is caused by multiple factors which operate in a complicated manner. There are two types of causes—real and associate. That which itself causes the change or contributed by the same substance through its properties/previous form can be called as real cause. Factors which facilitate a change and remove impediments but themselves do not cause a change are called as associate. For example, in the making of a pot, clay is the real cause as this itself changes into a pot but other factors such as wheel, stick, pot maker, etc. are associate causes. These are called associate because their presence is important and can be seen or observed at a glance but by themselves incapable of causing a desired change in any manner.

The Famous Trio - A substance is defined in terms of its properties or qualities. As properties change, there is a change in the form of the substance. However, the basic substance remains the same. The substance, its properties and its forms together determine the true nature of an object. A piece of gold is matter. It has certain properties such as yellowness, rustlessness, meltingness, etc. It is possible to change its form from a gold piece to a ring, a bangle, etc., but it remains gold with its innate properties; only the form has changed. When a bangle is ‘created’ out of a ring, the ring has been ‘destroyed’ but all properties of gold are still ‘sustained’. This is the famous trio—*Brahma* (Creation), *Shiva* (Destruction) and *Vishnu* (Permanence or Sustainability). These three are the innate changes that are constantly taking place in all substances in the Universe and yet the basic Universe remains the same; only the form changes.

Soul being a substance takes different forms (depending on the extent and type of operation of its properties) such as, human beings, animals, insects, etc. Soul changes every moment, taking several forms, except that some forms are easily understandable while others are subtle but the basic soul remains as it is. Thus, soul, its properties and its forms-together constitute the reality about self and these characteristics, have to be clearly observed and understood in order to move towards self-realisation by avoiding misconceptions.

Causality

For perception-based bondage (i.e. soul's bondage), the real cause is change in perception of a soul and, at that moment, attention is diverted towards material objects or fruition of *Karma* particles and hence this is only the associate cause. For material bondage (of atoms/particiles), atoms are the real cause and soul is only the associate cause. However, for any bondage, both the types of causes co-exist.

- i) knowledge of self and other objects is vitiated when both are treated as identical.
- ii) faith or perception about beneficial or baneful nature of self and other objects is vitiated when both are treated as identical.
- iii) control is exercised on other objects when it is to be exercised on the self, leading to meaningless efforts and ultimate failure.
- iv) believes in being responsible for causing changes in other objects. This false belief leads to attachment, ego, avarice, etc. One likes changes if they are favourable and dislikes if they are unfavourable.

- v) derives pleasures or feels pain as other objects change on the false assumption that those changes are helpful or harmful to his own self.

The above is only an illustration but all the five features apply simultaneously to all of our worldly feelings/actions. Only when a person understands the causal factors, one can acquire true knowledge about self and divert attention from associate cause to real cause and achieve self-realisation. The key to self-realisation lies in accepting the fact that every object is changing due to its own nature and there is nothing that a man has to do in other objects. His domain lies in his one self.

Six-fold Causation (*Shatkarak*)

Causes can be classified into six as doer, deed, means, donee, donor and supportive stage. One who is independently able to perform is a doer and the accomplishment of doer is called a deed. Instruments used by the doer are termed as means and reason for the deed is known as purpose/donee and deed emerges from a given substance named as donor/source, which is eternal in nature. The deed accomplished on some base/stage is called as support/basis. When associated factors/substances are mentioned for an action, such explanation is referred to as the empirical view and where the explanation is in terms of the nature/ability of the same substance it is referred to as the real point of view.

The empirical viewpoint is explained here taking an example of activity of making a pot. For example, the potter is the doer and the pot is the deed of the same. Disc/wheel, rod, etc., are the means and the pot is made for storing drinking water, taking soil from the basket and the whole act of making a pot is accomplished by the support of the earth.

In this example, every cause is different, all independently exist.

From the real point of view, every substance has inherent ability to work for itself and all the six causes take place in the same substance independently and without interference or need for other substances for a particular action to take place. The clay has inherent and independent ability to get converted into a pot and hence clay is the doer and the pot is its deed. Clay and pot are inseparable and hence pot is the deed of clay only. Clay is instrumental by its nature to transform itself into a pot and clay is the instrument. The purpose of this action is clay pot and source of pot is clay only. Clay is the basis on which the pot is made. Thus, all the six causes are in the substance itself. Really speaking, one substance does not help another one in any action and every substance itself undergoes changes, within itself, by itself, for itself, from itself and on the basis and support of itself. This is the universal truth.

In view of the above explanation of process of causation, a pure soul has inherent power and ability to achieve liberation, by means of contemplating on the nature of the pure soul, and thereby realisation of pure soul. Every property of a substance has its own six-fold causation process within that property and similarly, every form of a substance has its own six-fold causation. Such is the secular nature of properties and forms of a substance.

Unsymbolic Comprehension (*Alingagrahan*) - The pure soul cannot be captured/understood/realised through any symbol or symbolic expressions. There are many reasons for this and at least 20 reasons are given below:

- a. Five senses are incapable of perceiving/realising the pure soul, which is characterised by knowledge and is

- beyond the senses. Its knowledge power works on its-own and is automatic.
- b. The pure soul is not even the direct subject matter of senses and does not depend on the senses.
 - c. The pure soul cannot be visualised/conjectured based on certain symbols or senses/precursors, like one can guess/conjecture/visualise the existence of fire after noticing smoke.
 - d. The pure soul cannot be subjected to any guess/estimate/sense perception. However, partial realisation of the pure soul can help in the further visualisation just as a sample can be used to know/guess about the larger quantity/quality.
 - e. There is no such property in the pure soul that it can conjecture about anything. Through the realisation of the self, it knows both the self and other objects.
 - f. The pure soul knows everything directly because that is its nature. In the present state of existence as a human being, although knowledge seems to be working indirectly through senses but it is direct in terms of its nature.
 - g. The knowledge of the soul does not depend on the external objects or symbols i.e., the soul does not know by directing or focussing its attention on external objects.
 - h. The knowledge of the soul is not acquired or brought from external objects. It comes from within.
 - i. None can eliminate the knowledge of the soul. No external adversities can facilitate transfer/elimination of the soul's knowledge.
 - j. The soul's own focus is on its pure nature, it does not have any impurity.

- k. The soul is unbounded/unassociated with *karmic* particles as these are physical and inanimate. There is neither causal relation nor contextual presence.
- l. A soul does not enjoy the senses or its subject matter. It enjoys its own abundant and infinite nature.
- m. Its life is energised neither by senses nor by mind. Its life is characterised by consciousness.
- n. The soul does not take the shape of the senses (bodies and parts such as ear, eye, tongue, etc.) and is not even instrumental in reproduction of species in the world. The soul reproduces its own pure forms and these are instrumental in achieving *Moksha*, a state beyond this worldly existence.
- o. The soul does not occupy or lives in the space of the universe/sky. It always lives in its own innumerable but definite number of space points.
- p. The soul in its physical appearance or feelings is neither feminine, masculine nor impotent. A soul is independent of these human/animal physical/emotional characteristics.
- q. The soul has nothing to do with external religious symbols like temples, mosques, monks, dress code of ascetics, yogis, flags or any such symbol adopted by religious followers.
- r. The soul cannot be comprehended by a particular attribute, it has infinite and indivisible characteristics and is a pure entity.
- s. The soul cannot be envisaged in a particular form including its pure forms.
- t. The pure form of a soul is also independent of soul substance and the experience/realisation of a pure form is realisation of the soul.

Pure soul as Glass House of Knowledge – Key to *Moksha*—The path to *Moksha* lies in change of perception. The moment one perceives oneself as the pure self, the journey to *Moksha* begins and when the same perception is pursued relentlessly, one achieves *Moksha*. The key to *Moksha* lies in the knowledge of the self. The word ‘right’ refers to the eternal nature of the soul, as distinguished from the temporary/transient forms or manifestations. Therefore, right faith implies unflinching conviction of existence of eternal nature of soul, i.e., knowledge that the soul’s constitution is of knowledge and knowledge alone. The soul does not “possess” knowledge in the sense of “belonging” or ownership (like a house owned by a person or belonging to a place) but refers to complete identification with the same. The ‘identity’ is not a forced one but that is its nature. A ‘glass house’ is nothing but glass itself. A soul is nothing but a ‘knowledge house’ indicating that knowledge itself is its nature and identification. Similarly, right knowledge refers to the knowledge of eternal nature of soul which is identical to knowledge and right conduct means the conduct which follows the eternal nature which is synonymous with knowledge.

A ‘gold necklace’ is said to be made of gold. The necklace is the present form of gold, as distinguished from the gold matter, which can take several forms. The gold has permanent nature (here referred as eternal) which does not change even if the gold necklace is converted or changed into gold bangles. Right faith, thus refers to the absolute conviction of the matter as gold (distinguished from other substances). Right knowledge implies knowledge relating to properties of gold and different forms it takes. In case of gold, Right conduct means that gold changes forms according to its properties. Thus, all these three principles

have systematic and scientific relevance and the master key to *Moksha* lies in realisation of the nature of the pure soul.

The relation of the soul with other substances is that of knowable, i.e., these are the objects of knowledge and not that of “doer” or “enjoyer”. Thus, a seeker first realises that there is only one kind of relationship with other objects of being knowable and therefore breaks all other myths about other substances. The soul really becomes pure when such relation is broken and when the knowable submerges into the knower ultimately.

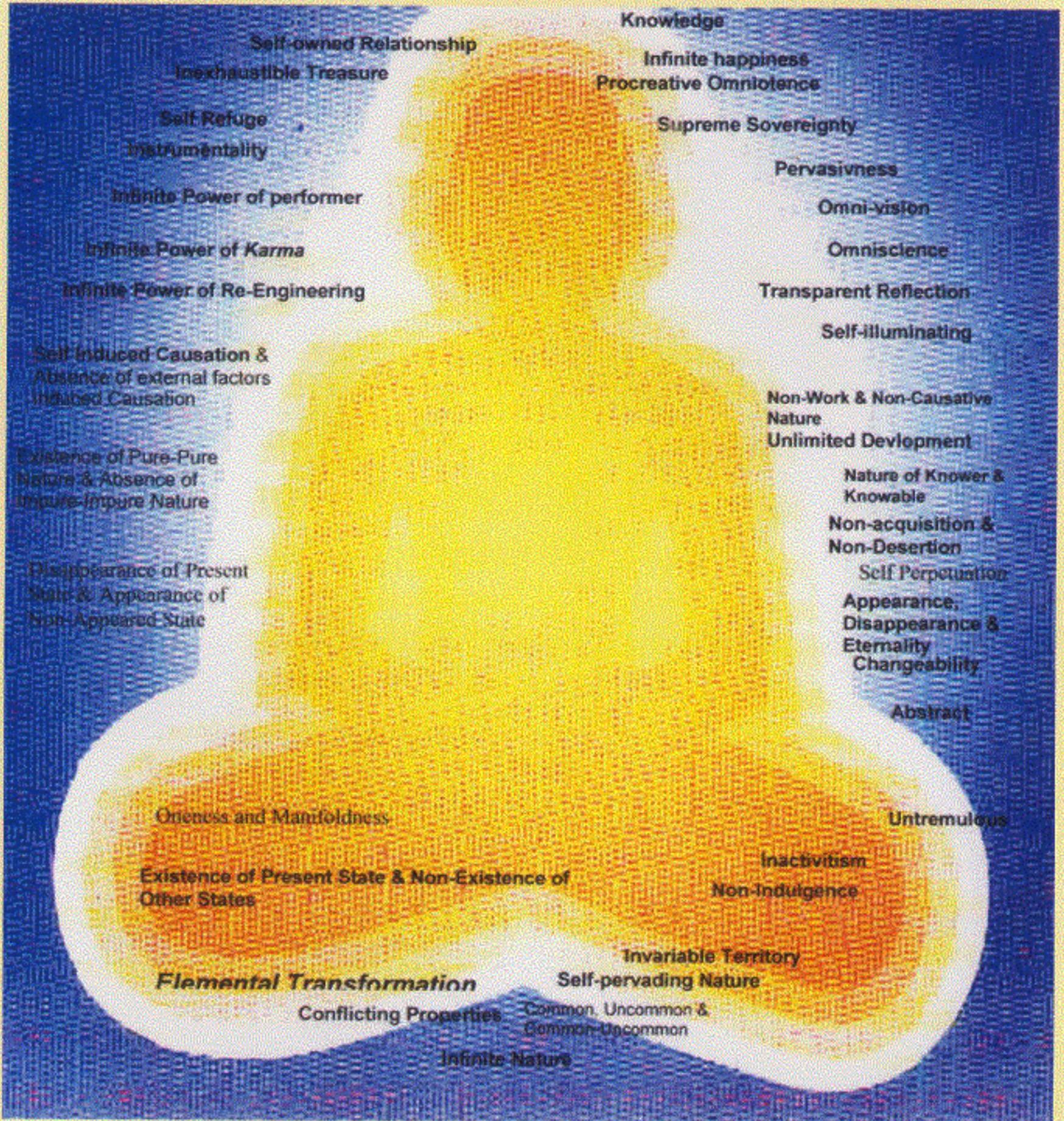
In the above analysis, it is clear that the pure soul is an indivisible whole of knowledge and cannot be explained unless one separates the same into the eternal nature, properties/attributes and infinite forms the soul takes. Eternal nature has its own six-fold causation and similarly properties and forms have their six-fold causation process. This shows that each one is independent as far its operation/functioning is concerned. Each property and form is self-contained and capable of operating at its best i.e., at the level of perfection. Each one of these has its own ability and capability. If each form is dependent on external objects or depends even on the previous form, the independence of the form or property will be curtailed and perfection will be impaired. But this does not happen and the system functions independently and yet harmoniously maintaining the whole of the soul in this context and the universe also.

Pure soul is an edifice of knowledge, knowledge operating through functioning of infinite properties. It is devoid of *Karmas*, body or bodies, five senses, mind (*manas*), and even feelings/*bhavas* of attachment or detachment to all external objects. The concept of pure self views itself as devoid of even past forms of soul and future forms but is

fully and perfectly manifested or realised in its present form only. The changed perception or the perception of the whole self as against its forms encompasses in itself realisation of operation of finite properties of the soul. It is extremely difficult to comprehend the depth, vastness and subtleness of operation of these properties. It is through constant practice that the true nature of these characteristics can be realised. Understanding the pure soul remains a challenge to mankind. A kind of divine view is to be experienced which is difficult to describe in words as the realisation takes place in the smallest unit of time and is beyond words.

**The Supreme soul is blemishless,
All by himself, the Pure, the Lone,
The Lord, the Ever Full,
The Transcendent,
The Highest of beings,
The Best of all Souls,
The Preacher and
The Teacher of rules of Life, and
The Lord of Lords,
The Conqueror of foes viz., passions**

Pujyapad Acharya, Samadhi Shatak, Verse 6



Pure Soul - A Reservoir of Infinite Power



Mystic

Chapter V

A RESERVOIR OF INFINITE POWER

**Siddha is Pure..., without blemish and
adorned with gems of characteristics**

Nemichandra Siddant Chakravarty, Gommatasara, Verse 1

The pure soul has infinite characteristics and there is a need to acquire knowledge of them to the extent possible. Select characteristics of the pure soul are given below and analysis of each characteristic indicates its infinite nature:

1. Living (*Jivatva*) - The soul is a living thing. It has lived in the past and it will live in future and will always assume the properties of a living substance. It is characterised by consciousness. Life is the essence of all properties of the self and lays foundations for understanding of other properties.

Worldly beings are often characterised by ten attributes of life—five senses (touch, taste, smell, seeing and hearing), mind, expression of words, body, age and breathing. But these are in fact attributes of inanimate things or bodies and not that of a soul. All worldly beings will have a few or all of these ten attributes. Even feelings of attachment or aversion do not belong to the soul. A soul does not have any such property that it can assume one or a few of the ten forms. Therefore, it is a misconception to believe that one

lives due to body, breathing, senses, etc., or that existence of a soul is characterised by different feelings which are the root cause of attachment to the body, etc., and therefore, responsible for the cycle of infinite births and deaths. Senses are not the fundamental causal nature for the life of a soul. At best, these can be considered as equipments and compared to electrical gadgets or machines which do not function in the absence of energy. Just as fundamental properties of energy are different from that of equipments, the fundamental causal nature of the soul is different from the characteristics of the body.

Souls in *Moksha (Siddha)* do not have any of the above ten attributes of life and yet they are the purest souls. The attributes of life of a soul are knowledge, vision, bliss etc. The soul is an everlasting reservoir of infinite properties. The fundamental causal nature of the soul is characterised only by life of consciousness, a foremost distinguishing feature of the soul. It is fundamental because (1) the nature of soul cannot be explained/proved without recourse to this property, and (2) in the process of realisation of the pure self, this property assumes the role of a torch-bearer that removes all darkness of misconceptions and its constant practice and application of this knowledge facilitates better understanding of other properties and moving upwards in different stages of realisation. This also helps in developing a complete view or divine view of the soul as against a fragmented or partial view based on individual properties.

Life is a timeless property and permeates in all the pure forms of a soul and in the substance as a whole. Once a soul contemplates on the nature of the pure self, all infinite properties permeate all modes of the soul. The soul is overwhelmed by the waves of these properties. The essence

of the soul cannot be captured or realised by outward senses. It can only be realised in the state of meditation on the self. Ten life-like attributes are not there in the pure self and in its properties at any state of existence. So long as a person identifies oneself with the characteristics of the body, he assumes births and deaths and remains in this world. Once a person realises these distinguishing characteristics, the journey to *Moksha* begins and these ten life-like properties disappear, as the soul in *Moksha* does not have a body or body characteristics.

The soul and its property of living are not created by anybody. It is its nature. Just as a mirror reflects the image of the object because of its own property or nature and not due to the external object as such, the soul lives because of this innate property and not due to any external object or support. Thus, life is an uncreated, unassailable, independent, sovereign and supreme quality of the soul.

2. Consciousness (*Chiti*) - The pure soul is characterised by consciousness and by absence of all properties that are associated with non-living substances.

The soul is devoid of five colours such as, white, green, red, black and yellow. It has no good or bad smell. It is neither sweet nor bitter. It has no properties of taste. Neither is it hot nor cold, light or heavy, soft or rough. It does not have characteristics of bodies or bones or different constitutions of bodies. It does not have feelings of attachment or detachment. It is devoid of anger, greed, etc. *Karmic* particles are not the characteristics of a soul. It is not *karmic* bondage or its fruits. The influx of *Karmas*, its bondage, blocking of bondage of *Karmas*, shedding of *Karmas* and ultimate annihilation of *Karmas*-all these stem from atoms and are not the functions of a soul. The eight-fold classification of

Karmas-as those obscuring soul's knowledge, vision, bliss, energy and unbridled experience, growth, subtleness and unitary nature-are not soul's properties. The different bodies such as those of germs, worms, ants, bees, animals, human beings and creatures in hell and heaven are not that of a soul. Similarly, different stages in one's spiritual development such as adoption of vows, renunciation of worldly/family life, leading the life of an ascetic/renunciate and even the state of *Arihanta* are not that of a soul. These are all due to complex operations of *karmic* substances. Thus, there are other innumerable ways in which the soul is described but these do not reflect the ultimate reality.

What is consciousness then? It is everlasting as it is not born or made anytime in the past. It is infinite as it will never perish in future. It does not desert, diminish, increase or assume other characteristics. Consciousness is to be experienced by oneself. None can make the other person experience consciousness. It reveals itself and pervades all forms of a soul. It does not hide itself anywhere. It is self-illuminating and the supreme characteristic of a soul, not found in any other substance but found in all souls. Consciousness is characterised by knowledge, perception, conduct, vision, etc., and these are latent in all souls but manifested in the state of the pure soul.

More specifically, consciousness encompasses both knowledge and vision. Space is endless. The expansion of space is beyond ordinary human understanding as it is infinite. In each unit of space occupied by the soul, there are infinite properties and energies. Consciousness knows and sees them all. Such is the unfathomable nature of consciousness.

‘To live and let live’ is the teaching that flows from the concept of pure soul. Soul is characterised by consciousness and this must live in the pure self all the time and in all the pure souls. This is the true meaning of this teaching. The property of consciousness operates on its own and is not caused by anything. It operates instantaneously once the true nature of consciousness is understood and attention is focussed on the infinite reservoir of consciousness.

3. Vision (*Dasi*) - The pure soul has the power of vision -it sees the self, sees others, sees properties, sees forms, sees everything; but this property refers to seeing without discriminating between objects such as soul or other substances. It recognises only the whole of existence. It does not mean it mixes them up or sees them as amalgamated one but merely recognises things as they are. The vision does not differentiate between area, time or any other dimension but refers to recognition of existence in general, i.e., it does not imply value-judgment about the object such as good or bad, beneficial or harmful, beautiful or ugly, mine or thine, attachment or detachment, etc.

The vision power of the pure soul is to be understood in its seven different implications - (i) the word ‘vision’ means seeing. (ii) The exclusive characteristic of ‘vision’ is to see only and not to discriminate. (iii) Power of vision operates in all innumerable number of units of space occupied by the soul. (iv) In terms of duration of time, it remains in the state of seeing. (v) In terms of numbers, it sees only the pure soul, but the forms of pure soul are infinite. (vi) From the view point of location, it sees, remaining in its own location, and assumes its own nature but is not required to move for seeing. (vii) The fruit/final result of such seeing is bliss/infinite happiness.

This property manifests itself the moment a soul recognises its timeless and indivisible nature in its fullest or perfect sense. The power of vision recognises both self and other objects at the same time, but while seeing, these two are not recognised differently as one is the 'self' and the other thing is 'other object'. It does not recognise self only or other objects only. Along with the pure self, it recognises the existence of all other objects as well. That is the real function of this property. A person who does not know the pure self, may also see other objects in general but that is not the manifestation of this property. That is a blind-vision and reflects absence of knowledge of the pure self. Here, there is no reference to seeing with feelings of distortions, perversions, aversions, greed, lust, anger, etc., because the pure self does not have any such property.

To discriminate between objects, their forms, properties, etc., is the function of the knowledge. It is knowledge about objects that results in discrimination as to what is it that belongs to the self and what does not belong to it. This 'pure knowledge' distinguishes from 'general' to 'particular' or 'special': 'I am a pure self'-such recognition is the operation of the property of knowledge. An ordinary self first recognises or sees objects in 'general' and then follows the operation of knowledge property where the discrimination of objects takes place. That is, there is a gap of time between operation of two properties. When a person first looks at the object, the object is merely recognised as existent in general due to this vision power. After which, one may distinguish the objects and its properties due to the property of knowledge. However, in the state of omniscience, both operate simultaneously without any time gap.

The divine vision is obstructed when a soul is engrossed with worldly objects. This blocking of divine vision takes

place in a number of ways. Seeing through eyes, not having eyes, states of sleeping and slumber are just a few examples of obstructions. The manifestation of this property of vision is independent of body and senses such as eyes, etc., or external objects. The presence of these senses in external objects is not instrumental in the operation of the vision property. It is a self-propelling property of the pure soul. The power of vision of the pure soul is timeless and eternal. The transformation of soul takes place when a seeker contemplates on this eternal power of vision.

It is really an amazing property where the pure self views/sees the entire universe with infinite souls, infinite space and all material objects-in their infinite forms and time dimensions, without any external assistance and without loss of any time in its entirety (whole or without divisibility). Such seeing continues *ad infinitum* for those who have achieved liberation.

4. Knowledge (*Jnana*) - The power of knowledge, which exists simultaneously with the power of vision in the soul, discriminates between self and other objects, living and non-living objects, the whole of the matter and its different forms and properties, each form with its indivisible constituents and each property with its infinite forms are all simultaneously and separately known. Thus, the power of knowledge is something unbelievable. Such knowledge is distinctly different from the knowledge acquired through senses such as touch, taste, smell, seeing and hearing, or through mind and intellect.

The pure soul is an ocean of knowledge. When the focus of the self is directed towards oneself, the soul knows its eternal and timeless existence, its infinite properties and infinite forms and experiences waves of infinite happiness.

The soul has unlimited and unperishable knowledge. From such an ocean, waves in forms of knowledge arise continuously.

The power of knowledge in the self is incredible. All substances in the universe, their infinite properties and their infinite modes or forms of past, present and future and indivisible infinite power cells of each form—all these can be clearly known by a soul. As stated earlier, in the universe, there are infinite souls, so also infinite particles, infinite units of time (past, present and future), infinite units of space, indivisible infinite power cells of substances of medium of motion and rest. So unbelievable and unfathomable is the nature of this property of the soul. In fact, the pure soul is an indivisible whole of such infinite properties. Such is the treasure of the pure soul.

How to acquire such knowledge? It does not manifest through reading hundreds of scriptures, devotion, penance, undergoing sufferings, meditation, yoga, paying respects to teachers and through external activities of mind, body and speech. These external conditions may be conducive for acquiring such knowledge but, by themselves, they cannot ensure the above. These are mere contextually present but are not causal factors. All knowledge acquired in universities by professors and students, Noble prize winners, drop-outs of universities and colleges, writers of millions of books and so on—is not of much use so far as the path to *Moksha* is concerned. Thus, on one hand, it seems almost impossible to acquire the knowledge and on the other, it is absolutely simple to acquire knowledge of the self. Knowledge is the property of one's own soul. One who acquires the knowledge of pure soul and focuses all his attention on the all-powerful, timeless and permanent living substance, this property of

knowledge itself transforms and manifests in different forms. One who studies the scriptures or undertakes austerities etc., without focusing on the pure soul will never acquire such knowledge. Non-believer of pure soul also has this property but focuses attention on external objects only and hence, knows only external objects and wrongfully identifies himself with these external objects and develops attachment. Thus, a non-believer of the pure soul can never realise the same.

The soul does not possess knowledge as one possesses material objects. Knowledge is an inseparable attribute of the soul. Further, reference is made to undivided engrossment. One can engross oneself in worldly objects or in the pure self. Attention or focus cannot be divided as 50% engrossment in worldly substances and 50% attention to the self. Indivisible engrossment means complete identification in the pure self. A mirror reflects whatever comes within its vicinity, but does not identify itself with the objects. It remains a mirror with its inseparable property of reflection. Fire is reflected in a mirror but the mirror remains unaffected. The reflection in the mirror is the creation of the mirror itself and not of the object. It does not develop any attachment/detachment to the objects it reflects. Similarly, worldly objects are known (reflected) by the soul but being a living substance with the property of knowledge, it develops attachment/detachment to whatever the soul knows due to ignorance of the pure self and lack of indivisible absorption in the same. Contextual presence of other objects will be there but attachment to them reflects ignorance and not knowledge. Knowledge of self and focusing attention on the same with indivisible absorption leads to self-realisation and ultimate liberation.

5. Infinite Happiness (*Sukh*) - The pure soul is replete with bliss and ecstasy. However, an ignorant person looks for happiness in external objects or sensuous pleasures such as those relating to body, sex, bungalows, status, wealth, etc., which produce anxieties, enslavery, unhappiness and untold misery.

It is an ocean of infinite happiness and unfathomable bliss. For example, the best among humans in terms of availability of wealth and sensuous happiness, are *Chakravarty* Kings and the best in heavens are *Indras*, the King of heavens. Imagine the worldly happiness enjoyed by infinite number of such Kings and *Indras*. The divine happiness experienced by Siddhas in the smallest unit of time, (say trillionth of a second), is infinitely greater than the worldly happiness enjoyed by all the Kings and *Indras* and other happy beings of the universe who lived in infinite past, living today and will live in infinite future - all put together on oneside.

This property of infinite happiness encompasses in itself two other properties, viz., absolute faith and complete self-absorption. These two are the basic characteristics and are at the heart of the concept of the pure soul. Absolute faith provides the seed and the fruits of infinite happiness are reaped in the process of nourishment through self-absorption. Absolute faith leads a person to acquire greater knowledge of the pure self and as a person gets absorbed in the self in stages, infinite happiness is also realised in those corresponding stages. Greater the extent of self-absorption, greater is the extent of infinite happiness experienced. The purification of self entails a definite process and sequence in different stages of absorption. Although absolute faith, complete self-absorption and bliss manifest simultaneously

at first, the seeker is not always in the state of complete self-absorption and infinite happiness. This sequential process unfolds itself when an individual directs one's focus on the timeless and permanent nature of the self. Complete and steadfast focus on such a substance purifies the present perception of the soul and results in experience of the self. The taste of this experience is so alluring, attractive, magical and absorbing that a person develops detachment to all the worldly things, renounces the world to attain infinite happiness and ultimately achieves it. Thus, the source of happiness in the entire universe and in all times is the unflinching faith in the nature of the pure self which is accompanied by self-absorption. This is the essence of the path to emancipation. Any belief contrary to this is the source of all miseries for everybody. There can be no true detachment without abiding faith in the pure self. It is wrong to say that one has abiding faith, meditates on the self and also practices detachment but has not yet experienced such happiness. Mere external austerity without absolute faith and self-absorption does not result in happiness.

Thus, any state of happiness or bliss must have the following six characteristics:

- i) It must be something that has never happened before in our existence. It must be so abundant that once achieved, it should stay for ever and never vanish. If it is deserted at any stage, it is not happiness. Feeling of desertion results in unhappiness. Thus, abundance and unvanishing nature of happiness will make happiness something unique.
- ii) Happiness should not depend on other objects. If happiness depends on them, then its experience will

depend on the presence or absence of such things. It must be absolutely free from external factors and completely independent.

- iii) One's happiness must arise from within one's self. The soul's happiness can flow only through knowledge of the self.
- iv) Happiness that stems from the soul, must be incomparable and unattainable from other objects. It must be completely different, otherwise one might as well get that comparable happiness from other objects. It must be unique and the most wonderful of all things in the universe.
- v) It must never perish. It has to be infinite and everlasting.
- vi) There should not be any interval between the desire for happiness and experience of happiness. Otherwise, there will be unhappiness in the intervening period. Happiness must be unobstructed and continuous rather than flowing in drops.

True or real happiness can be found only by those who experience the pure self.

6. Creative Power (*Virya*) - The power of *Virya* ensures realisation of full potential of all its powers. The built-in power of procreation of soul's immense potential is ever present and works whenever a person directs one's attention to the self. This does not refer to semen or sperm found in human bodies or other bodies and to the seed that produces trees and trees producing seeds again. It may be noted that a seed has inherent potential of producing infinite trees and seeds. It also does not refer to one's ability to create pieces of art or to build houses, machines, etc., or to create

societies, groups and countries as the power of mind is an extension of the physical power based on likes and dislikes and bodily existence. This power of procreative omnipotence refers to the ability of the soul to create its nature in infinite dimensions and realise its full potential.

This property of procreative potency has to exist in all other properties because every property has in-built ability to realise its full potential. All the infinite properties have this procreative potency to retain their characteristics. The property of knowledge has the ability to maintain and procreate knowledge. Vision property holds its power and procreates vision. Similarly, other properties retain their characteristics and each of them has this procreative potency. Thus, procreative omnipotence permeates all properties and ensures the fullest realisation of all powers.

These forms are like waves which show the ocean of the substance. The forms are transient, arise and vanish like waves. These forms manifest due to their nature of procreative potency. The substance and its properties are permanent and remain unchangeable; whatever procreation takes place, happens in forms. The nature of substance with its infinite qualities manifests in forms due to this omnipotent power. The property of omnipotence is omnipresent, i.e., found in all the spaces the soul occupies. Each change symbolises changes in infinite properties. Whatever manifests in all of its own forms is its nature. Forms are sustained by these four dimensions. This sustenance can be described due to procreative potencies of the substance, space, time and nature.

There are infinite forms in which the soul regenerates itself. Hence, each form has this procreative potency to reproduce in its purer or the purest forms.

The pure soul is, indeed, omnipotent. This power procreates, in a fraction of time, the universe with its past, present and future in all different forms. Omnipotency is a timeless energy of the soul. When a person meditates on this permanent and omnipotent nature of the soul, this property blossoms by its own unique seminal powers and its existence in infinite properties of the soul and procreates the soul in its purer form ultimately leading to *Moksha*.

7. Supreme Sovereignty (*Prabhutva*) - Here is a divine story of the pure soul whose sovereignty is indivisible and unconquerable by anybody. It is the story of unfolding of supreme quality of Godhood that lies dormant in any individual. Supreme sovereignty, Godhood or absolute independence are synonymous. Once a person realises that everyone can achieve that supreme position of absolute sovereignty and that such power lies within oneself, there is an unprecedented transformation of the soul. Such sovereignty is not bestowed by anybody on the self. It is its own power that lies hidden in oneself. If a person contemplates on the power of other objects (other than self), it leads to feelings of attachment or detachment resulting in ignorance of the power of the self, *karmic* bondage and eternal existence of lower forms of life. Once a person turns inward and contemplates on the nature of the pure soul, this power manifests on its own and a person begins to destroy the cycle of re-births.

Supreme sovereignty implies the following:

1. Supreme eminence meaning unblemished prominence in the universe,
2. Indivisible implying unconquerability by anybody else,
3. Absolute independence i.e., completely ruled by oneself,

4. Most beautiful, powerful and precious state of the soul, the crown of the universe, a state that never ever exists in any other substance.

A king is a king as he is believed to be a king, known as king and being followed as a king—thus a king is a sovereign entity. So also, the state of the pure self is the king of all forms. Once a person believes in the pure self, knows the pure self and follows (contemplates on) the pure self, the process of self realisation and emancipation begins.

The pure self has been described by hundreds of names such as *Hari*, *Shiva*, *Brahma*, *Buddha*, *Vishnu*, *Ishtwara*, etc. It has infinite names and infinite manifestations describing a particular property and hence it is really nameless. These properties are always sovereign and absolutely independent; cannot be conquered or taken away by anybody. Nor its power can be diminished or diluted by any other object. Just as jewels adorn the crown, these properties adorn the pure soul; but these are not known. Imagine happiness of a person who remembers the jewel he kept in the fist but had forgotten it. When he knows the jewel, believes it to be the same and rejoices getting his own jewel (conduct), he really becomes the owner. One who knows the value of jewels, knows the value of the crown; Likewise, one who knows the infinite power of the soul knows the infinite value of the pure self. The crown of a King is the most beautiful and most precious object which symbolises power, sovereignty, rule, independence, etc. In the same manner, the state of *Moksha* is the crown of the pure soul and is the most precious and beautiful form of the soul, not found in all other forms of the soul or other objects.

Just as a King protects the subjects from enemies and ensures peace and happiness for all, the realisation of the

pure self protects one from external attacks, builds/fortifies a state of existence where feelings of attachment or aversion do not enter into the arena of the self and ensures perfect peace and happiness within. Some say that *Karmas* are enemies that disturb and steal the peace of the soul. But this is incorrect. *Karmic* particles are inanimate objects and are distinctly different. These cannot even touch a soul, its properties or forms, then what to talk of its influence? It is possible for a king of this world to be defeated and lose sovereignty but pure self, the supreme King, can never ever lose its sovereignty or humiliated by anyone. The King is respected due to territorial sovereignty, but the pure soul is revered by all living beings in the universe and its supreme form (*Moksha*) is coveted by the wisest of wise. A King not only protects but also promotes prosperity. Similarly, continuous focus on the pure self promotes gradual unfolding of infinite power of knowledge, vision and supreme bliss.

Transformation takes place when an individual directs his attention continuously on his nature of supreme sovereignty and absolute independence. Absolute sovereignty is of the pure soul, by the pure soul and for the pure soul. That is, absolute sovereignty is an attribute of the pure soul and its reign extends to itself and this is for emancipation of the self.

8. All Pervasiveness (*Vibhutva*) - In all manifestations of the soul, there is a property of all pervasiveness that ensures oneness of a given manifestation. The soul is all pervasive in its properties and forms and each of the properties like knowledge, etc., are also pervasive in all infinite properties. If one property is not pervading in all the other properties, then same cannot be experienced as indivisible whole and there will be no bliss due to divisibility of properties.

The nature of all pervasiveness means that the soul is all pervasive, i.e., in spite of being present in infinite properties, it does not lose its oneness.

The soul is not all pervasive in the universe and all objects of the universe. But the soul is pervasive in all its manifestations. That is, the soul is not pervasive in all external objects but is common to its own internal manifestations. Infinite properties and their forms are internal to the soul and hence it is pervasive in all of them. Externally, the soul is distinct from all substances and internally there is identical pervasiveness in all properties and forms. The greatness of the soul does not lie in presence in vast area of the universe. The soul is limited to itself but its capacity and powers are infinite and unlimited and here lies the greatness of the soul. Those people who see the greatness of the soul in its external all-pervasiveness are quite ignorant about its internal treasure of all pervasive nature.

- ❖ Neither the body is pervasive in the soul nor the soul is pervasive in the body.
- ❖ Feelings of attachments, etc., are pervasive in the soul and the latter is non-existent in such feelings.
- ❖ Even in the pure forms of the soul, the soul is manifested temporarily for a moment of time but does not pervade eternally.

A soul's all-pervasiveness is such that the whole universe is known and seen by it in the smallest unit of time but by itself it does not spread in the entire universe. The soul, while remaining within, can know the entire universe, its infinite dimensions along with all the forms of past, present and future. Such is the supremacy of its properties. Ten people living in a house do not pervade one another and remain

different individuals. All the ten are not always together in unison as they perform different functions and visit different persons, times and places. But the house of consciousness is so unique that all infinite properties exist, live, work and always remain in union in all times and places and never ever get separated. A soul does not have any property which is pervaded by worldly sentiments. A soul cannot arouse any emotions of mundane existence and the latter cannot also pervade any property of the soul. Similarly, all external substances are eternally absent in the purview of the soul.

There is perfect harmony and unity in the internal community of infinite properties of the soul. These properties permit eternal mutual pervasiveness. The properties of knowledge, consciousness, bliss, sovereignty, etc., are all pervasive and all are pervaded by the infinite properties of the soul itself.

In the internal structure/engineering of soul, there are no eyes, ears, nose, tongue, etc. Hence it is certain that the existence of the soul is different from the existence of body and senses and the former cannot be realised in the states of the latter.

9. Omni-Vision (*Sarvadarsi*) - The soul can observe the entire universe in the smallest unit of time but cannot cause any upheaval or change in the universe. Just as the eyes can see substances but eyes by themselves do not interfere in the functioning of substances, the soul has properties of knowing and seeing but does not interfere. This property of omni-vision is like an eye for the soul but infinitely more powerful than the human eye or telescopes which have limited ability of seeing. However, the soul does not see through human eyes. One who thinks that he is seeing through eyes does not know and see this immense power of

the soul. This is the eternal capability of the soul and when one realises this, one's vision becomes infinite and loses interest in the limited ability of the eyes. The omni-vision is associated with omniscience in the state of *Aribanta*.

The substances that are seen do not enter the soul or are acquired by the soul but are only seen. Such visionary power is the real ornament of the soul. The misery of the mundane world is that one sees or acquires things one by one or one after another and these are lost in the cycle of births and deaths as one loses those respective physical bodies. The soul's power of vision is eternal, perfect and unobstructed by anything.

It is intriguing to note that in order to see worldly things, one has to turn towards them but to see the entire universe, one has to turn completely inward as this is the inner property of the soul whereby the entire universe is reflected in the soul, just as external things are reflect in the mirror. The soul is the mirror of the entire universe and hence inward-looking attitude ends ultimately viewing simultaneously all that exists, existed and will exist in the universe in all times. In the absence of this great insight, if one thinks he is a scholar and can argue reasonably well, he is only deceiving himself. The soul is a subject of internal experience and not of external vision or logic based on senses/emotions.

People often think of God as one who knows and sees everything. Unless one develops faith and conclusive belief that one's soul itself has not only the potential to become God but now itself it is equally divine. The moment such realisation takes place, Godhood manifests within the soul.

Universal vision is the nature of the pure soul. This power exists in the soul not because there is an universe in front of it. This power does not manifest due to the presence of universe either. Both are independent and not interdependent. The universe is eternal and then this power of universal vision should have manifested eternally. In fact this universal vision is based on the soul's insight. This insight facilitates manifestation of universal vision. It is the realisation of the all-seeing attribute of the soul that promotes universal vision. Where one property manifests, all other properties also begin becoming perfect. This property/power flows from the eternal powerhouse of the soul. In an imperfect state of the soul, this power is not realised. Hence, taking refuge in the eternal nature of the soul is the only step to realise this power.

The universe and the substances in the universe have some shapes, but this omni-vision property of the soul does not assume shape while having universal vision. The soul views the entire existence indiscriminately because of this property and hence by itself, does not assume any shape. This is like a mirror which reflects the objects in its vicinity but does not assume that shape. This property captures the objects in the universe in terms of recognition of ordinary existence but does not discriminate among the objects which is the function of the attribute of knowledge and not of vision. Knowing and seeing are fundamental properties of the soul and not incidental or accidental.

10. Omniscience (*Sarvajnatva*) - The soul's most distinguishing characteristic is to know the nature of all the objects in the universe, and this is termed as omniscience. The property of omni-vision merely recognises only the ordinary existence. But all the substances in the universe,

although similar in terms of existence have separate, unique and particular characteristics. There are infinite types of separate attributes of each of the six substances and the soul has the capacity to know all the particular attributes of all the substances simultaneously. The soul knows all objects, whether near or far away; present, past or future—all simultaneously in the smallest unit of time without discriminating in terms of good or bad.

The soul has the attribute of knowing and seeing all, but has no attachment or aversion to either of the objects. This marvelous attribute is eternal in the soul. One who realises this alone is on the right track of spiritual accomplishment. Such a person knows that the attribute of omniscience has not fully manifested in his present state of existence. All souls possess this immense ability to know all. This is the science of complete spiritual knowledge. Each soul is independent to acquire this tremendous power once he realises his potential and stops taking refuge in inanimate substances which are completely opposite to the nature of the pure soul. This is the science of absolute knowledge implying absolute detachment from worldly objects and absolute engrossment in the self. This attribute of all-knowing is not acquired from anywhere. It is latent in each soul and manifests automatically when one is completely engrossed in the pure soul.

On the contrary, knowledge of the independence of each substance in its own operation unfolds the greatest truth and beauty in the universe and one's eternal nature manifests. This is the treasure of the knowledge of the pure soul. With this knowledge, the idea of interference in other substances withers away ensuring tremendous and eternal tranquility of the self.

The state of omniscience also implies that all substances in the universe behave orderly and systematically in a definite sequential manner. If the forms of all substances for all times are not definite/sequential and are hotpotch, then what will the knowledge know? The moment one accepts the power of omniscience, one has to accept that whatever happens in the universe is definite and automatic and governed by the nature and properties of substances themselves and not exclusively by any one of the substance or substances.

This power of omniscience manifests automatically with the complete engrossment in the self and not by adopting any external means. Knowledge has the characteristic that it never gets absorbed in anything. A mirror may reflect the objects but it does not become that object nor does it get influenced by it in any way. One may see the reflection of fire in the mirror but the mirror is not affected by fire nor does it become fire. So also knowledge functions like a mirror. The complete inward-looking approach in the soul will lead to the manifestation of the state of omniscience. One who knows the soul, knows everything and one who does not know the soul, knows nothing. Whatever is seen and known through the eyes of the soul is the true nature of substances and is real; on the other hand, whatever knowledge is acquired through the senses is either illusory, partial or extremely transient and it does not acquire the permanent, real and complete nature of substances.

The nature of omniscience is such that it ensures complete knowledge and it is not the fundamental nature of the soul to have incomplete knowledge. The state of incomplete knowledge is due to ignorance of the nature of the soul and thereby obscures the manifestation of the all-knowing nature by directing the soul to mundane activities

involving wealth, food, shelter, family, etc. The soul's ability lies in knowing wealth, food, etc., but it is not its nature to possess them or do anything in the functioning of these substances. For example, there is no space or locker in the soul to keep any wealth. Like computer chips, it contains only information and not the substances. Enormous information about anything can be stored in the computer but in fact it does not possess or store the things/substances and that information/knowledge by itself cannot interfere in the functioning of other substances. Likewise, a soul has infinite knowledge about things but by itself it does not create or destroy those things. However, unlike computers, the soul has the capability of knowing everything that exists in the universe and hence the omniscient nature. Imperfect or incomplete knowledge is no knowledge as the unknown part may completely negate the previous knowledge. One who adores this state of omniscience will never be satisfied by the lower stages of knowledge and will endeavour to experience the real and complete nature of the pure soul.

One who thinks that knowledge is acquired through books, teachers, etc., believes in the action to be performed by associated objects and not by the self. If one does not want to learn, then books or teachers are of no consequence. Further, even if one takes help of books/teachers, it is not always necessary that the person will acquire true knowledge. Thus, knowledge remains purely a personal affair of the soul. The inward-looking attitude will open the vista of infinite knowledge of the soul, while outward-looking attitude will always lead to imperfect and incomplete knowledge and the influences based on such knowledge will be either wrong or partial. The former leads to *Moksha*/bliss/permanent happiness and the latter to the mundane world of births and deaths, misery and perpetual unhappiness. The power of

omniscience is latent in the soul and only true insight will lead to its complete manifestation.

11. Transparent Reflection (*Swachhatva*) - The soul is like a mirror of the universe, where all the substances in their infinite forms are reflected on the surface of the soul. Such absolute clarity is the innate nature of the soul and cleansing does not take place due to any external means, objects or processes. An ignorant person who is oblivious of this power of the transparent reflection of the soul, believes in cleansing the body by some religious or spiritual exercise and any impurity in the body is taken as impurity of the soul. If the body is clean, it is not always necessary that it will lead to pure and spiritual ideas.

The soul's purity and transparency is such that no object in the universe can escape its reflection and knowledge. The body is inanimate and does not know anything. Even the feelings of attachment, etc., do not have the ability to know anything. These feelings are blind and do not see the reality of the universe. The soul alone has absolute transparency to reflect and know everything in the universe in all its dimensions. Although the objects in the universe are reflected in the soul, none of these objects have any ability to spoil or damage this quality of absolute transparency. The soul does not give up its power of clarity although it reflects all the objects of the universe. One who realises this power of absolute transparency, moves towards the state of omniscience.

The soul does not move out to know the entire universe but its power of absolute transparency is such that the entire universe is known or reflected in it. None can steal away this wealth of absolute and transparent reflection.

In a transparent and clear mirror, a peacock is reflected as if the peacock has entered the mirror but in fact, there is no peacock in the mirror but it shows the clarity and transparency of mirror. Similarly, the whole of the universe is reflected in the mirror of the soul, which is clear and transparent, but the objects of the universe have not entered into the soul. These objects remain as they are, but the soul's clear reflective ability has only transformed them that way. Such timeless ability to reflect external objects is inherent in the soul. This power permeates the substances along with their properties and various modes. It is worth noting that in spite of reflecting infinite objects for infinite times, this power of clarity does not get maligned or distorted or diminished. This power of clarity is not understood when the soul is materially inclined but manifests when a soul gets absorbed in oneself completely. It is automatic and not caused either by the senses or knowledge of external objects. This transparent knowledge of the soul is not supported, distorted or imperfected by any other object. In the above example, the mirror is an inanimate object, it does not have consciousness or knowledge. In this universe, there are other things as well as the self and the pure soul knows all of them. But the self does not exist in other objects and the latter does not exist in the former. However, the pure soul reflects transparently both the self and other objects.

12. Self-Illuminating (*Prakashitva*) - The soul realises itself directly by its own nature and this realisation is clear, transparent and self-illuminating. The following points need to be noted for better understanding of this property:

- i) The self-illuminating nature does not depend on external objects and hence external objects do not lead to understanding/realisation of the soul.

- ii) The power of self-illumination does not depend on feelings of attachment, aversion, etc., and hence viewing of these feelings does not contribute to the understanding of the pure soul.
- iii) The self-illuminating characteristic is natural, unborn, eternal and does not depend on momentary forms or states; hence focusing on these momentary forms does not lead to self-realisation.
- iv) This power of self-illumination is not a separate power of the soul and hence if one focuses only on this power, as distinct from the soul, one does not make a headway in understanding the pure soul.
- v) The soul is an indivisible whole of infinite properties and this property of self-illumination exists as a part of this indivisible whole. One who focuses on the soul as indivisible whole, realises the true nature of the soul and also the infinite properties simultaneously.

The treasure of a soul lies in its infinite properties and not in external material wealth. Just as when a bride goes to her husband's house, she takes along with her the dowry, the soul that goes to *Moksha* carries this dowry of infinite properties. Just as the soul is not made by anybody, its existence is self-evident/proved, the soul's infinite properties are self-illuminating.

Some people who often meditate say that they see a glow of light during meditation. This is a complete illusion. They do not know the nature of the soul. The soul does not have concrete or visible light. The light of consciousness is to be realised, of its own and not by the senses such as eyes. The light of the soul is that of knowledge. If the soul does not have the light of knowledge, how does it know the sunlight? The light of the sun does not know itself or the

sun, the soul alone recognises it as the sun's light through knowledge. This knowledge is self-illuminating and knows the self directly and clearly. This property permeates all other properties of the soul as well and hence each property is self-illuminating, without the aid of any other external object.

In view of this property, the soul has to be directly comprehended and realised and is not a subject matter of speculation or conjecture that "A soul should be like this". Such understanding is not true. "I don't know my soul" is an imagination resulting from ignorance of the knowledge of the self. One who never attempts to understand the self and makes generalisation of any type is not a serious student of the study of the self. The very fact of saying that "I don't know" is a part of knowledge of the self only. Mere denial does not disguise the identity. The identity of the soul is ever present in the form of 'knowledge', an attribute of direct comprehension.

13. Unlimited Development of Potential (*Asankuchit - Vikas*) - A soul has innumerable (but definite) units of space and all the infinite properties of the soul are latent in these units. These units are the abode of infinite knowledge, vision, bliss and power. It is beyond ordinary comprehension. But once one understands and has unflinching faith in it, these properties will develop to their fullest potential. There are no external means to realise this nature. It has to develop through inward looking approach only.

Space has infinite space units and an atom occupies only one unit of space. However, just as the space remains eternal, one unit of atom too remains eternal and both space and atom retain their perfect nature, i.e., both have infinite properties. Space is infinitely bigger than an atom but both

have infinite properties. It is not true to say that an atom is small and it has less properties than space. Hence, the nature and properties of a substance do not depend on the space they occupy. A soul has innumerable (but definite) number of space units, but it has the power to know the happenings in the infinite time and space. In a single unit of time, the soul manifests its infinite and unlimited power.

The soul, with its infinite powers and divinity, is so generous that when one reposes faith in it, it develops without any limitation. Even if infinite forms of the state of omniscience take place, the soul's power is not reduced by an iota. Such unprecedented understanding emerges when one makes an unprecedented effort to realise the soul, never undertaken in the infinite past. One who does not understand this, knows nothing, thus declare the wise and the enlightened ones.

A soul continues its journey in the worldly life as it always focuses on the momentary nature or manifestations of the soul and considers itself limited to momentary forms. When one gives up this transient approach, new vistas are opened. Entanglement of the soul's vision in momentary nature of substances makes a soul enslaved to them and retards its ability to manifest the perfect and full potential. One who closes the eyes will not be able to see the things around, so also one who closes the inner eyes of eternal vision, will not be able to see the infinite power of the soul. A person is ignorant and invigilant if he does not open his eyes and instead perceives darkness/ignorance all around. Once the eye of the eternal vision is opened, one can see the whole universe that exists. It should be fully understood that the fault lies in one's approach. Determination of the fault is the first step in the process of rectification of the

fault. The soul is divine in nature and not to know it is the greatest blunder.

In the path to self-realisation of indivisible nature is primary and the momentary form is secondary. Such is the inexhaustible treasure of one's soul that nothing ever gets diminished, no matter how many momentary forms flow from it. It is full of infinite knowledge, infinite vision, infinite power and infinite happiness. These are the four pillars of the wonderful palace of the divine and pure soul. Far-reaching insight facilitates manifestation of these infinite powers and this approach removes the limited potential seen in the worldly existence of the soul and paves way for manifestation of perfect and complete nature in the shortest possible time.

14. Non-Causative Nature (*Akarya-Karan*) – A soul cannot be a causal factor for any work or change in other substances and hence the non-causative nature of the soul. Like any other substance, a soul has its own distinct process of working and has its own causative factors. When one focuses on the eternal nature of the soul, the pure form emerges and this is the work of the soul and realization of the eternal nature is the causative factor. The soul has infinite powers but this power does not cause changes in other substances.

The power of non-work and non-causative is an eternal attribute of the soul and hence the temporary distortions like attachment, aversion, etc., do not belong to the soul. If the eternal soul is a causal factor, then such distortions will always remain and there is no question of the soul ever achieving the pure status. Cause and effect are indivisible in a substance. Distortions do take place when the soul is focussing on the operation of *karmic* particles, but from the

viewpoint of eternal nature of the soul, these do not exist in the pure soul. People are often ignorant of the system of independent operation of various substances and as all the substances co-exist in space, wrong causal-effect relationships are attributed among the substances. When an event takes place, there are associated substances and their presence is contextual and not causal; reference to other substances is reference to the environment in which the events took place, rather than reference to cause-effect relationship. Cause and effect take place in the same substance. It is an intra-substance description and not of inter-substances. Soul, like all substances, exists by itself and self-proven and its eternal nature, properties and forms are self-driven. Hence the soul is neither the artwork of any 'God' nor a collection of certain substances nor a collection of feelings.

The soul is not the causal factor in the functioning of the body or speech or feelings of good or bad; good and bad deeds. So long as a person is involved in such thinking, one is not able to know the eternal nature. Let these three points be noted in this context :

(a) If our own work is done by others, then one does not have to do anything in the self. One need not know the self and even its eternal nature.

(b) If the soul can do the work of other substances, it will always be busy doing the work for others and will not have anytime for doing anything for the self and looking inward. 'What will happen to this universe'—will be its preoccupation and then there will be no time for one's own welfare.

(c) If one can do both – one's own work as well as the work of other substances—then there will not be any order in the universe as any substance can always interfere in the functioning of others and make the soul an inanimate object and an inanimate object a soul. There will be chaos and each substance will destroy one another and the universe will vanish. For example, in a cross-road circle, vehicles come from different roads and directions of their own and independently but while encircling, one gets the impression that one is following the other or one is forcing the other to move. Once a person realises that it is a circle only, he takes his own road for destination. If this is not realised, he will go in circles missing out his destination.

While referring to cause-effect relationship, four types of 'absences' are to be noted:

- i) In the present form of a substance, there is complete absence of the previous form. The form exists and maintains itself by own-self.
- ii) In the future forms of a substance, the present state is completely absent.

The first and second points relate to intra-work relationship in the same or single substance. The third and fourth points mentioned below refer to inter-substance work relationship.

- iii) In the present forms of the same type of substances, there is absence of any work relationship. That is, in the present form of one atom, there is complete absence of cause-effect relationship of the present form of another atom.
- iv) One substance is completely absent in another substance. The no-work and non-causal nature extends to the substances, its infinite properties and forms.

15. **Knower and Knowable (*Parinamya - Parinam*) -**

The soul is a knower as it knows both the self and other objects. Further, both the self and other objects can be known or are knowable. The soul cannot do anything in other objects and the latter cannot cause anything in the former but it knows both the self and other objects. The soul can only exert for the self and not for others. The soul itself is a body of knowledge and hence knower of the self and others. In the knowledge of the self, knowable objects are contextually present and therefore, self is knowable by others.

To know the knowables is the power of the self and the self does not know due to the presence or absence of knowables. For example, speech is knowable and the power to interpret it is due to the knowledge of the self and not due to the speech. The soul knows/understands without speech. The soul knows in the state of omniscience the infinite souls and that soul is also knowable in the state of knowledge of infinite souls.

One who understands this property will not doubt whether he can know himself?”. One who thinks that a soul knows only the other objects and not the self does not know the nature of the soul. The soul knows the movement of physical body or occurrence of disease in a body but cannot move the body or remove the disease by itself. Yet, it has immense power of knowledge and there is no object in the universe hidden from the pure soul. The power of the soul is to “lighten the self and all the rest” and this enables the soul to know the self completely as well as to know the universe also completely. No extra effort is required to know the universe.

The characteristic of knowable is common to all substances, i.e., all substances become the object of someone's knowledge and cannot refuse or block the process of knowing the knowable. However, the power of knowing the self and the rest of the substances lies only in the soul as other substances are inanimate and devoid of knowledge. These inanimate substances are incapable of knowing the self or in any way can facilitate the knowing of the self. This realisation is crucial in the understanding of the soul and will lead to true detachment from worldly objects.

One should not understand from this property that the self is knowable by the senses. The nature of the soul is very subtle and it is beyond the senses to know the soul. However, through extra-sensory knowledge and perception, the self becomes knowable.

Feelings of attachments etc. are knowable but by themselves these do not know the self or help to know. Knowledge is capable of knowing the self and others but do not have the power to produce feelings of attachment, etc. There is no question of the soul affecting some animate or inanimate things. In fact, neither the body dies nor the soul, there is only change in their forms. The atoms that constitute the body never die. Therefore, all substances operate and change forms on their own and are not caused by any other substance, but only constitute the subject matter of knowledge.

The knower and knowable ultimately culminate in the state of omniscience where all substances, their properties and forms, of all times and space are known simultaneously by the soul in the smallest unit of time.

16. Non-Acquisition and Non-Desertion (*Tyag - Uppadanshunyatva*) - The property which keeps the soul and its infinite properties intact and eternal is the nature of non-acquisition and non-desertion. The nature of the soul can neither be acquired nor deserted. In the eternal nature, distortions such as feelings of attachment or detachment cannot be acquired. Its eternal nature is like that of the souls in *Moksha*. In the forms, there may be distortions that get acquired and deserted but the substance and properties are eternally pure. Had distortions been part of the nature of the soul, then there would have been distortions even in the state of *Moksha* and there can never ever be perfection or purity. It is also not true that in the empirical or worldly existence of the soul, some properties will increase and in the state of *Moksha*, some properties will decrease or vice versa. The existence of the soul is that of oneness throughout, wherever it may exist. In the fundamental nature of the soul, there are no distortions.

Some erroneously argue that religion means path of sacrifices and penance. Here, it is said that the soul does not give up anything or acquire anything. In fact, religion or path of happiness or *Moksha* exclusively lies in realisation of the eternal nature of the soul and nothing else. Once a person realises the eternal nature, he loses interest in material well being and thus renunciation takes place. It is a negative way of stating the positive development of self-realisation.

This property of non-acquisition and non-desertion firmly establishes the eternal nature and existence of the soul. Whether a person has realised the self or is ignorant, both possess the same nature – neither more nor less. This nature also establishes that the substance is indivisible, complete and permanent. It is not true to say that some properties are more

important than others. It is not possible to number them according to their importance. There is no definite sequence in the properties. All properties are of equal importance. Desertion of one or acquisition of one more property will lead to the destruction of the substance. In the indivisible soul, all properties exist and operate simultaneously and cannot be dismembered in terms of importance, time, area, form, etc. A writer or preacher may use some sequence for convenience of understanding, but that does not alter the nature. This nature of non-acquisition and non-desertion clearly removes the erroneous belief that dispossession of external objects is a noble act by itself. The soul's boundaries are eternally impregnable and nothing can enter or exit from it. These external objects are inanimate in nature and hence the soul will lose its nature of consciousness and become an inanimate object if this happens. Such an understanding of the soul has never dawned on it and so it continues to suffer in the worldly sojourn.

The eternal nature is invariable, unitary, without distortions, without acquisition or desertion of any properties, indivisible and impregnable. In the eyes of the seeker the eternal nature of the soul always remains the focus of contemplation as complete absorption in the transcendental nature of the substance, removes the distortions in the modes and thus the modes become pure. There cannot be any other way for liberation, this is the only eternal way.

17. Self-Perpetuation (*Aguru-Lagutava*) - The soul remains stabilised in its nature with its power of self-reinforcement and self-perpetuation. The soul does not give up this nature and assume characteristics of other substances. The substance, properties and forms – all the three are stable in nature. This is the eternal beauty and dignity of the

pure soul. The soul's beauty and dignity does not lie in the body or possession of other external objects such as money, clothes, ornaments, houses, etc., as complete involvement and identification with these, leads to mundane existence.

There is a subtle operation of this nature, which is explained in terms of six-fold enhancement and diminution. It is through this six-fold process that the soul perpetuates and reinforces its nature. This subtle nature is known in the state of omniscience but explained here in an elementary level through simple number in terms of six-types of increases and decreases, which happen simultaneously in a single unit of time.

- i) Infinitesimal portion increase: Among infinite properties, one new form of a property is an infinitesimal portion increase.
- ii) Innumerable portion increase: In relation to innumerable properties, one new form of a property is an innumerable portion increase.
- iii) Numerable portion increase: Among some properties, one new form of a property is a numerable portion increase.
- iv) Numerable fold increase: Among numerable properties, increase of numerable forms is a numerable fold increase.
- v) Innumerable fold increase: Increase of innumerable forms of innumerable properties is an innumerable fold increase.
- vi) Infinite fold increase: Increase of infinite forms relating to infinite properties is an infinite fold increase.

Similarly, there are six types of decreases/diminutions:

- i) Infinitesimal portion decrease: Relative to infinite properties, diminution of form of one property is an infinitesimal portion decrease.
- ii) Innumerable portion decrease: Relative to innumerable properties, diminution of form of a property is an innumerable portion decrease.
- iii) Numerable portion decrease: Relative to numerable properties, diminution of form of a property is a numerable portion decrease.
- iv) Numerable fold decrease: Relative to diminution of form of a property, diminution of numerable forms of properties is a numerable fold decrease.
- v) Innumerable fold decrease: Relative to diminution of form of a property, diminution of innumerable forms of the property is an innumerable fold decrease.
- vi) Infinite fold decrease: Relative to diminution of one property's form, diminution of infinite properties' forms is an infinite fold decrease.

In order to understand the above complex system, let us take an example of knowledge. The soul's eternal nature and potential always remains the same, only in the form or worldly state of existence, there seems to be diminution or enhancement of knowledge. In a worldly state of (say), animal life, there is no decrease in number of properties of souls or its potential and in the complete state of *Moksha*, there is no increase in number of properties or its potential/nature. The difference lies in the level of manifestation of knowledge in each form of life and not in terms of its capacity, potential/ability. Whether a soul is in the lowest state say one-sensed (trees/bacterial existence) or five-sensed (as in human beings) or without senses (in *Moksha*),

the soul with all its infinite treasure of properties is always reinforcing and self-perpetuating. In each form of the state of omniscience, its capacity of knowledge remains same (does not get enhanced or diminished) and yet this six-fold process of enhancement and diminution operates in a very subtle manner every moment. This is the incredible and most wonderful part of the nature of the eternal soul.

18. Appearance–Disappearance–Eternality (*Utpad–Vyaya–Dhruvatva*) – This nature refers to behaviour pattern of forms/modes and properties. The forms operate in a definite sequential manner, while properties operate simultaneously but in a non-sequential manner. Forms appear and disappear and properties are eternal. Thus, the whole soul functions in terms of appearance and disappearance of forms in a definite sequential manner, yet the soul retains its eternity, as properties remain the same. In the state of *Moksha*, there cannot be appearance of the state of worldly forms and in case of the latter, the former does not take place.

All the three exist in a single unit of time. When a new form appears, the previous form is said to have disappeared and the substance with its eternal properties remains unmoved at the same time. This three-fold functioning is common to all souls at all times.

An ignorant person does not know about it and looks outwardly resulting in distortions about the self and *karmic* bondage, while the knowledgeable one looks inwardly at the eternal substance and hence pure forms appear and disappear but it remains steadfast in the contemplation of the eternal substance.

All properties co-exist simultaneously in the spaces occupied by the soul and never desert one another and hence there is no division of properties in terms of time or space. These forms take place in a definite sequential manner, one after another, no two forms can occur simultaneously, leading to happenings at different times. Thus forms are divisible in terms of time.

Sequential forms do not mean any haphazard sequence but a definite sequence. In the eternal infinite flow sequence of a substance, forms of all times (present, past and future) take place in their own time. The eternal flow of forms is never broken. As said earlier, sequence does not mean one after another but in definite sequence, i.e., this form only and none else. Without acceptance of sequential forms, appearance or disappearance of forms is not feasible and without this, there cannot be eternity. Without eternity, existence of a substance cannot be proved. Where from the appearance of forms takes place and where do the forms disappear? The form of a substance appears and disappears but the substance remains the same.

This property of appearance, disappearance and eternity is prevalent in other substances also but that is inanimate. In case of the soul, it is the forms of consciousness (knowledge and vision) that appear and disappear but the soul remains the eternal substance. Further, in case of each property of the soul, this nature operates as each mode of the properties also appears and disappears in a definite sequence but the property remains eternal.

For example, in the case of a piece of gold, its properties such as yellowness, weight, etc., exist simultaneously and do not have a sequence but its forms such as necklace, bangle, etc., do not exist simultaneously but appear in a sequence.

When it is a necklace it cannot be a bangle. Hence, when the form of a bangle appears i.e. bangle is made, the previous form of necklace disappears, but in both cases, gold remains the same. Thus, to describe all the three happenings in a single unit of time is really something intriguing and unique in realisation of the soul. In other words, every moment, all the substances undergo this three-fold transformation.

Inward looking people alone can focus on the eternality and once that is realised, forms will be seen as only appearing and disappearing and they will not be affected by them and will be finally detached. When forms are taking place every moment, it is clear that these are not caused by external or contextual factors and hence there will be no tendency in such a person to interfere with the occurrence of forms. Thus, appearance of belief in the nature of the soul (path to *Moksha*) leads to disappearance of the form-orientation (path to worldly existence). This is the immense benefit of understanding the nature of the soul.

When one knows about the clothes or pots, one believes them to be clothes and pots and nothing else, but it is a tragedy that one does not believe or know about the soul which knows all these - there is something fundamentally wrong. It is really a great paradox that one claims to know other objects but one, who himself is the knower, is not known to the same person who knows? This is the greatest ignorance.

19. Changeability (*Parinam*) - Changeability is the characteristic of existence but how can there be changeability without eternality, as well as appearance and disappearance of forms?

Just as one may have gold ornaments worth millions of rupees buried underground in the house, but unless known,

they are of no consequence or importance to anyone. Likewise, this divine soul is a treasure house of ornaments of infinite properties. So long as they are not known, the ignorant soul is entangled in the web of transmigration. Only when one turns inward, all the properties change to pure forms, otherwise they remain or change to impure forms.

If substances eternally remain the same, there cannot be changes and also appearance or disappearance of forms. Ignorance, yielding place to knowledge, misery yielding place to happiness and the worldly-life yielding place to *Moksha* – all these cannot happen without the characteristic of changeability. This power encompasses the subtle truth of the nature of substance.

This power contains similar and dissimilar features. There is similarity or oneness as properties are eternal and remain the same forever. In case of appearance and disappearance of forms, there are dissimilarities, as one form disappears and the other appears. But among the properties, not even a single property disappears or appears. Dissimilarities in forms does not indicate distortions or impurities but only indicates change. In *Moksha*, pure forms always occur but still are dissimilar. Although all pure forms take place one after another, the second is not the same as the first. Eternality ensures oneness of the substance but not of forms. If eternity is not here, dissimilarities will take place in the substance and the soul will be destroyed or changed to another substance. If forms remain the same, worldly existence will never be removed and *Moksha* will never be achieved. Appearance and disappearance are not the same thing. Appearance is a positive happening but disappearance is a negative happening showing absence. Although both take place in the same unit of time, both

are known from different angles. For the form that has vanished, it is disappearance. For the current existing form, it is appearance. The properties are eternal.

Can there be distortions in the form of the soul? Distortions cannot occur due to the changing nature of the property. When the given property operates or changes identifying itself with the indivisible substance, it has to be pure. One that gets associated with the other objects and operates in distorted manner cannot be called the operation of the power of the soul. Here, the main objective is to focus on the infinite and indivisible properties of the soul. Once the person turns inward focussing on the eternal nature, even if some distortions take place, they are not significant, as these will vanish in no time. An ignorant person considers the distortions as part of the soul and does not know the soul. Changeability is the nature of the soul and one who turns to the pure soul, there will be tremendous change in his perception. But, one who is not spiritually inclined whether he goes to temples, gurus, pilgrimages, forests or even goes to see the God himself, cannot change even a bit. Changeability is the internal quality of the soul and is not conditioned by any body or external environment. One who takes shelter in doing duties to external happenings such as family, business, health, religious activities, etc., will always remain in the worldly existence, changing forms and lives, but one who turns inward into the treasure of the pure soul and gets engrossed in it, will achieve *Moksha*. This change will yield infinite knowledge and infinite happiness.

20. Abstract (*Amurt*) – Among the six substances, except matter, other substances are only abstract. The qualities of matter such as touch, taste, smell and colour are not found in the soul. The soul is called abstract because it is beyond the understanding of senses which are determined by the

nature of *karmic* particles. In the absence of such particles, the abstract form of soul manifests itself.

The soul has its own indivisible dimensions in which it operates. This dimension is abstract but full of its own properties of infinite knowledge, vision, vigour, bliss, etc., and does not contain anything similar to taste, colour, smell, touch, etc., and their various types such as sweet or sour, black or white, good smell or bad smell, hot or cold, light or heavy.

Atoms or *karmic* particles have concrete forms and are comprehended by the senses. These co-exist with the soul in the form of body but have never mixed or become one. These co-exist forever in the space of the universe but retain their distinct nature. It is incorrect to say that in the state of *Moksha*, the soul becomes abstract due to the absence of *karmic* particles and body, but in the state of worldly existence too, a soul remains abstract. It is only a matter of perception. If the soul is not abstract by nature, how can it manifest later on. In the state of ignorance, one mixes up the nature of these substances and wrongly makes generalisations such as the soul tastes sweets or juices and that these are devoured by the soul. The fact is that soul has only knowledge of juice or sweet but never tastes it or absorbs it; otherwise it has to be concrete like juice or sweet. The knowledge of the soul is beyond senses, i.e., sensory knowledge is of no use in judging the abstract nature of the knowledge of the soul. Similarly, other properties of the soul such as vision, bliss, vigour, etc. are also abstract and cannot be visualised by mere knowledge acquired through senses. The forms or other properties follow the nature of the substance only. Hence, all forms or properties of abstract things are abstract and all forms/properties of concrete matter are concrete. These

do not change at any time, space or in different conditions, even if they co-exist in the universe or in the same space of the universe.

False perception is the root cause of transmigration. Wrong perception leads to wrong belief in impure forms/properties and worthless realisations. The soul remains abstract all the time. For example, fasting is said to be done when one is steadfast in self-absorption and not interested in taking food. A soul does not have hands, body or stomach that it takes food or gives up food. The soul is abstract and does not need or take food. Soul's existence is independent of food. It nourishes itself and does not depend on nourishment from other substances, as it is absolutely abstract like space. The soul never really creates any bondage with *karmic* particles; wrong perception leads to *karmic* bondage and with right perception one embarks on the path of *Moksha* and ultimately achieves it. The quality of abstractness helps in developing right perception of the soul.

21. Inactivity (*Akartatva*) - There is not a single property of the soul which can perform or do anything for other substances. The soul acts as a reservoir of knowledge of other substances but does not cause any action in them as this is alien to the nature of the soul. The soul cannot act as an agent for other matters. Therefore, the soul is absolutely inactive as far as other substances are concerned.

When a soul turns inward and experiences itself, it becomes absolutely active but becomes inactive in case of impure feelings such as attachment, greed, anger, etc. One who has perceived the power of inactivity of the soul, withdraws completely from the actions of *Karma*.

This power of inactivity is eternal in the soul and it never mixes up with activities of other substances. The nature of the soul is that of knowing and hence it knows about impurities in its states/forms but never acts/transforms itself into those activities. In the whole universe, infinite activities are taking place without one's interference. Once this fact is realised, the soul gets engrossed in the self. Real renunciation lies in realisation of the eternal inactive nature of the soul. Renunciation of external worldly objects is merely a reflection of the inner realisation that a soul is ever submerged in its own nature and does nothing except knowing and thus has renounced other objects for ever and never hankers for them. This realisation continuously gets strengthened every moment in the life of an ascetic and he ultimately achieves the state of *Moksha* where this perfect nature of the soul manifests in all dimensions. One has to understand this multifaceted approach to reality and not embark on an exclusive path of one-sided approach to reality. The pure soul is devoid of activity in other substances and hence all the properties of the soul are devoid of this impure nature of activity with respect to other objects.

For example, when a piece of iron gets rusted, it is clear that only the outer part is affected and iron remains the same. Understanding these two sides leads to the adoption of the process of removal of rust. Further, in a war or games/sports, there are two parties and there is a conflict of views on both sides. But only one side wins. Similarly, there is one side of pure soul which advocates understanding of the eternal nature of soul (inactivity) and its realisation. The other side consists of those perpetuating worldly existence advocating continuous interference (activity) by other things in the working of the substance. But only the first group wins and achieves *Moksha* and the other group remains in

this world unless they also change their perception. One is free to join either of the groups.

The soul cannot dig the mountains, build temples, cook food, go on pilgrimage or take other souls to *Moksha*. An ignorant always thinks of the soul as doing something or working for others, performing good or bad deeds. The function of the soul is to know and not to do these things. Whatever happens in the state of *Moksha* is the function of the soul and whatever does not happen in the pure soul, does not belong to the soul at all, The soul is quiescent and steadfast in its pure nature and inactive or renounces all mundane actions, which are alien to it.

22. Power of Non-Indulgence (*Abhokatrava*)

The nature of the pure soul is to look inward, hence it enjoys inner bliss and there is complete absence of pleasure or pain arising out of indulgence in material objects. Sensuous pleasure/pain are the results of *karmic* bondage, which malign the experiences and promote indulgence. The nature of the soul is that of knowing and seeing and this leads to self-indulgence.

It is an illusion that one enjoys physical pleasures, money, food, clothes, sex etc. It is an imagination created by the ignorant person who enjoys the imagination experiencing pleasure or pain. These feelings are separate from the nature of the soul and it is not in the nature of a soul to enjoy them.

- There is no indulgence of external objects in the nature of soul's matter, its properties or its forms.
- Worries, pleasure/pain are momentary in nature and exist in the state of one's ignorance.

- When a soul turns inward and experiences the eternal bliss, the momentary feelings of the sensuous type disappear. The three aspects of soul – matter, properties and forms exhibit explicit nature of non-indulgence.

If bodily pleasures, wealth, vehicles, gardens, hill stations, etc., yield pleasures then these inanimate things are superior to the soul. If happiness emanates from external objects, the soul does not have happiness within it. Such an attitude will never lead to inward-looking tendency and therefore a soul will ever remain in this worldly existence of transmigration, experiencing births and deaths. A soul never enjoys the external possessions which seem to be either beneficial or harmful. These are only imaginations but these imaginations are associated with a particular soul and lead to *karmic* bondage and hence said to belong to a given soul. One may sit in a garden and feel or enjoy the natural beauty/greenery of the garden. At the same time, if some one shoots him dead or cuts his head, the same event becomes a matter of sorrow. The act of murder is a sorrow for some and a matter of enjoyment for others. These feelings of happiness-unhappiness and good-bad are the roots of worldly existence and also alien to the fundamental nature of the soul. It is a reality that an ignorant person is infinitely unhappy and is full of anxieties but the same person pretends to derive happiness in external objects. Without knowing the nature of the pure soul, none can ever experience happiness.

This property is an extra-ordinary one, which suggests panacea for all the ills of worldly existence and has never been experienced by the soul hitherto. A pure soul is a treasure of infinite happiness but an ignorant person seeking the same by indulging in external matters indicates a great

tragedy of mankind. One seeks highest positions in business, corporates, bureaucracy, politics and professions but never bothers to know the highest status of one's self—a state of *Moksha* characterised by infinite bliss and power.

Everybody desire freedom and none wants to be in bondage or serfdom in every aspect of life, be it economic, political, religious, speech, etc. However, one conveniently forgets his slavery to external objects/surroundings and never enjoys the unlimited and infinite freedom latent in the soul. In worldly existence, one is enslaved to one's body, sensuous pleasures, wealth, family, births, deaths, desires, ambitions, imaginations, etc. One advocates freedom for enjoyment of external objects forgetting the inner freedom of indulgence in oneself. An ignorant has strong belief in external objects and no belief in one's own self. This disbelief is the cause of all miseries.

During the process of spiritual accomplishment, a seeker primarily contemplates on the nature of non-indulgence, although signs of indulgence in external objects may be visible but on a diminishing scale. However, there is complete absence of indulgence, when the soul achieves a state of omniscience and bliss.

23. Vibration less and Tremor - Proof (*Nishkriyatva*) -

In the territory of the soul, there are seemingly vibrations or tremors due to influx of *karmic* particles. While tremors on earth cause havoc or deaths, influx of *Karma* leads to infinite cycle of deaths and births. These tremors occur in particles relating to mind, speech and body but the soul's territory remains tremor-proof and untremulous owing to its eternal nature. The continuous influx of *karmic* particles create conditions of constant flickering or quivering. At times, there are upheavals in *Karmas* in terms of births or deaths

but no quakes in the surface of the soul. Mental, physical and verbal activities give the impression and create an illusion that there will be corresponding actions in the soul. These movements are due to the nature of such particles, which are inanimate in nature, but the soul does not cause these flickerings. While there may be similar tremors in the soul's territory but these do not represent the true nature of the soul. These are only superficial and temporary in nature and do not cause any quakes in the nature of the pure soul, which is untremulous and stable by nature.

Desires and tremors are both impurities and alien to the nature of the pure soul. The transcendental nature of the soul is beyond desires and tremors. The tremor is a temporary coincidence with one's desires but occurs independently owing to its own temporary inability and is not caused by *karmic* particles. It occurs in the modes associated with worldly existence but is not in the eternal nature of the soul. If there are tremors in the eternal nature, influx of *Karma* will always continue and there will be no occasion for a soul to get liberated from *karmic* bondage. This untremulous nature never permits the soul to become instrumental or contextual factor in *karmic* bondage. Once a person is devoted to spiritual accomplishment, he contemplates on this nature of unflickering state and *karmic* bondage gets successively diminished and the state of *Moksha* is achieved where the soul eternally lives in untremulous stable state devoid of tremor. In the early stages of spiritual achievements, there seem to be tremors on the soul's surface but they vanish when there is perfection in understanding and meditation leading to the manifestation pure form of the soul, devoid of quivering.

In the state of *Moksha*, influx of *Karmas* ceases forever and untremulous nature of the soul manifests. In the lower

stages, tremors remain but when one recognises the eternal nature of soul to be untremulous, the path to *Moksha* begins and hence so much emphasis in knowing these properties. In recognition of unquivering nature, there is implied recognition of other co-existing properties such as faith, knowledge, bliss, sovereignty, etc. After taking shelter in such a nature of the soul, there is stability in the contemplation of the soul. After attainment of the omniscient stage, there may be vibrations for millions of years but these do not disturb one's knowledge and bliss. However, in the state of omniscience, there is a realisation of untremulous nature of the soul although vibrations are taking place and it is known that untremulous nature will emerge in the state of *Moksha*.

Tremor is not the fundamental nature of the soul and occurrence of vibrations in various forms in the worldly life is not due to external objects but by the nature of such modes of the soul. Just as an idol is stable without vibrations/movements, the soul's nature is motionless. The ocean is full of waves in the middle but on the seashores one can find filth/dirt along with the waves. One who knows the shores only does not know the sea. It is the nature of the sea to drive away filth outside towards shores. Similarly, the soul is an ocean of tranquility, knowledge and consciousness and it drives away dirt from itself. One should contemplate on the ocean of tranquility to realise the soul and not look at dirt on the shores.

24. Invariable Territory (*Niyatpradeshatva*) - The soul has invariable innumerable units of space which eternally remain the same, neither a unit increases or decreases. Whatever may be the form of a body—an ant, elephant, human or dinosaur, the number of units of space remain

unaltered. There is only contraction or expansion of the same invariable number of units of space depending on the type of the physical body. The soul's territory is equivalent to that of the world in which it exists along with other substances but it rarely spreads its units in the whole world. In a rare event, some *Arihanta's* or Omniscient's territorial units expand in the whole world. First it expands vertically like a pillar, then it spreads horizontally in the world like opening of doors and then spreads in all directions and engulfs the entire world. In the same manner, while contracting the reverse process takes place one by one and comes back to its original state. When the sun shines, the rays spread everywhere on the whole earth and the other relevant space in the sky and brightens it up, in the same way the units of the soul spreads in the entire universe.

In an elephant size body, the units of space occupied by a soul remain the same as that in an ant size body—innumerable but invariable. The measurement of innumerable number of spaces is so big that even when an innumerable number is divided by itself, the result will also be innumerable. The soul may occupy a small body or it contracts in smaller shape, even then the number of space-points occupied remains innumerable. It does not become one spaced or numerable spaced in case of contraction. For example, the smallest piece of potato resting on the pointed top of a needle—has innumerable number of physical bodies and in each body there are infinite souls and each soul occupies its own innumerable space-points.

The soul is formless in nature, so where one life exists, other lives can also co-exist in the same space. Therefore, individual infinite lives having infinite spaces can still co-exist in a single unit of space. The world consisting of six substances has innumerable but definite number of space-

points but infinite souls can exist together in this definite and fixed space. In the state of *Moksha* on the top of the world, there are infinite souls in limited space but each is separate and their properties such as knowledge, bliss, vision etc, remain separate and perfect without any interference from any other soul. Those who do not understand this characteristic of space think that a soul merges in other souls in the state of *Moksha*, like light merging with another light and there is no separate existence in the state of *Moksha*, not knowing that such souls are independent and enjoy individual bliss for ever.

In *Moksha*, the shape and size of the soul is slightly less than the physical body of the ultimate birth. This is because the soul is not present in nails etc. Other than the size and posture being standing or sitting in *padmasana*, there are no differences among souls in terms of other properties. Of course, the length or breadth will be different besides sitting/standing postures as different individuals have different heights in the ultimate human birth.

The soul is the only substance where these spaces contract or expand in the process of transmigration. This process continues until a soul achieves *Moksha*, after which there are no changes in its space. These space-points cannot be seen or verified but can be experienced and realised. The soul's functioning—its sovereignty and independence is confined to its territory only and not beyond it. Such realisation of the nature of the soul promotes true detachment from worldly activities and ultimately leads to salvation.

25. Self Pervading (*Swadharm-Vyapak*) - Self-pervading nature of the pure soul ensures maintenance of identical/uniform nature in all existences and preservation of all properties. However, an ignorant person thinks that he

is 'a human being', identifying oneself with the body. This property shows that even when associated with a human body, the soul has not become a human. Infinite bodies have been associated with the soul but all the properties are still intact and hence one should look at the soul separately, even when residing in a human body.

One body goes, the other comes, the other goes, the third one comes and so on but the soul remains the same. The body is inanimate, unconscious and without knowledge but the soul is characterised by knowledge, consciousness, etc. When one considers that he is identical to the body, one forgets the soul. The soul knows the body, but it does not become the body, just as a diamond's reflection can be seen in a mirror but the mirror does not become a diamond. Both remain independent and do not give up any of their characteristics. Similarly, the soul knows about fire, water, mangoes, poison, etc., but the soul does not become fire, etc., nor acquires any property such as becoming warm, liquid, sweet or poisonous. Even after knowing these objects, its self-pervading nature of knowledge is common among these objects. An ignorant thinks that he is affected by each object that he knows, forgetting that knowing is just like a reflection in the mirror where neither of the objects are affected.

Further, feelings of attachment and aversion have been with the soul from time infinite, but the soul has not been transformed or affected by these feelings. All such feelings get associated with the soul at times but only momentarily and the same distortions do not continue for long. However, the soul with its infinite properties eternally remains the same.

When two or more persons meet, they ask one another as to where they live or belong to which place. Similarly, if it is asked as to where the soul lives, the apt answer will be “it lives in its own infinite properties”. Self-pervasiveness in infinite properties is the abode of the soul. None of the properties ever desert its abode and go out.

The soul has its own structure made of infinite properties such as knowledge, vision, bliss, etc. Human body is made of blood, flesh, veins, bones, etc., while the soul is made of consciousness. Whether the body is beautiful or ugly, it is made of inanimate atoms only. Just as a traveller, while passing on the road, passes from one tree to another, passes through the shadows of all those trees but never thinks that he/she has become a tree or its shadow. He remains the same. Similarly, while passing through several bodies, the soul remains different from them. A person who has the knowledge of the soul does not ever dream to be affected by the nature of bodies. All souls have this power of self-pervading nature and realisation of this constitutes the path to *Moksha*.

One who believes that bodily activities can influence the soul or vice versa, is under a great illusion and has not understood either the nature of the soul or the body. The body can never become a soul or vice versa. To believe in the influence of one on the other means believing that inanimate matter can behave as animate or vice versa. Even for a moment, none of the matter has influenced another matter for eternity and will not do so even in infinite times to come. Self-pervasiveness is the innate nature of the soul.

A body is not the abode of a soul and the eternal nature is its real abode. An ignorant person believes he lives in the

body forgetting the real infinite treasure of the soul, but in fact, nobody ever lives in the body, he is living in ignorance and perpetual misery of this worldly existence.

26. Common, Uncommon and the Common - Uncommon (*Sadbaran, Asadbaran, Sadbaran-Asadbaran*) -

The soul possesses infinite properties but these are not alike. Some properties are common to other substances, some are not common and some are common/similar to some substances and dissimilar to some other substances.

i) Common Characteristics - Certain properties are common among the six substances in the universe, i.e., these properties are found in the soul as well as in other substances such as nature of existence, nature of being substance, nature of being an object of knowledge, nature of being in continuous change, etc.

ii) Uncommon Characteristics - Those properties which are found only in a soul but do not exist in the other five substances are known as dissimilar/extraordinary/uncommon characteristics. For example, knowledge, experience of bliss/happiness are extra-ordinary properties of a soul. Matter, space, etc., do not know about themselves or about others and cannot experience happiness. Likewise each substance will have a unique characteristic which is uncommon in other substances.

iii) Common - Uncommon Characteristics - A soul has certain properties which are similar to some properties of the other substances and dissimilar to other substances. For example, abstractness is the property of a soul and as such it cannot be seen by eyes/realised by senses. But this property of being abstract in nature is common with substances such as space, medium of motion and rest, as these substances

are also abstract in nature and do not have a visible and concrete shape. Although each atom is subtle and not visible to the eyes but a group of atoms are not abstract in nature. Therefore, abstractness is uncommon to atoms but found in the soul. Abstractness is thus both an ordinary and extraordinary property of the soul. Existence of both at a time seems contradictory but is in fact true.

These three types exist simultaneously in a soul. The infinite properties are contained in these three types. The true nature of the soul can be comprehended better through such distinctions.

27. Unity in Infinity (*Anantdharm*) - The soul has infinite properties and among such properties, there is an exceptionally powerful property that all infinite properties are contained in one property. That is, the soul adorned with infinite properties remains one, its basic nature is only one and this nature of oneness comprises infinite properties. there is unity in infinity i.e. unity in infinite diversity.

This is an extra-ordinary property. Each soul is independent of all other infinite substances in the universe and yet it has infinite properties of its own displaying its most wonderful nature. Further, each property is different and is known for its particular functions, like knowledge only knows, faith reflects perception, exuberance is due to bliss, lack of anxiety due to happiness, etc. Each has its own distinct function and yet the soul is not dismembered or displays disunity or lack of control. There is remarkable unity in infinity. All properties co-exist without any distortion. This also shows that these infinite properties are indivisible. This multi-dimensional reality is beyond the comprehension of senses or ordinary/common place knowledge. These infinite properties are inextricably interwoven and manifest

in the state of omniscience. However, a person, who realises the soul, will understand these properties. Just as one tablet of medicine may contain many chemicals or herbs or medicines but the taste of the tablet is composite. Similarly, in self-realisation, taste of infinite properties is experienced in unison. The objective of the statement on infinite properties is not to prove/explain each of the properties but to focus our attention on this unity in infinity and to understand and realise the soul as indivisible whole and not in parts or separate properties.

One who has understood the infinite nature of the soul will not take shelter in one particular property or a group of properties and will not focus on individual or divided properties of the soul. A person who imbibes this nature of unity in infinity, will always meditate on the soul as an indivisible entity and such meditation will lead to self-realisation and generation of purer forms of the soul. When the indivisible view of the soul operates, all individual properties also transform themselves into purer forms. One who does not believe in this infinite nature, remains ignorant and untransformed. Imagine one's treasure of gold, jewels, etc. is buried underneath the house or some parents have kept huge money for someone in the Swiss Bank, but if the person does not know about it, such wealth is of no use to that individual. Once he comes to know of this wealth, he is filled with the desire for wealth or acts as a wealthy person. Similarly, once a person realises the infinite treasure latent in the self, he is filled with the waves of these powerful properties and eventually realises, taps and manifests this infinite power.

The soul is not the only substance, which has infinite properties. Substances like space, matter, medium of

motion, medium of rest also have infinite properties and yet each substance is distinct and there are no fundamental similarities among substances as their nature is different. This is the secret of the universe that all substances are infinitely powerful. Realisation of the soul implies recognition of the fact of independence of all substances and realisation of infinite but independent powers of one's own. If one property gets transformed/changes into another property, then these properties will not remain independent and these properties will be overlapping, then, infinite properties can never remain infinite. In the process of the path to *Moksha* or in the state of contemplation of pure soul, all properties of the soul get transformed partially or fully into purer forms but these remain independent. Wrong notions about the soul are the real cause of one's misery and perpetual existence in worldly life. The soul is a treasure house of imperishable and everlasting infinite properties culminating into everlasting bliss and happiness. An ignorant person does not strike friendship or unity with this nature and makes friendship with elements/ideas/notions, which are inimical to one's happiness. Wrong notions of the soul should be buried forever and should be illumined by the infinite power of the soul. Such an understanding should develop through constant contemplation on the nature of the soul and will ward off evil influences leading to wrong notions.

28. Conflicting Characteristics (*Viruddhabharm*)

- Truth is multifaceted. Just as breathing is to life/body, multifaceted nature is to the soul. Multifaceted nature of the soul is like nectar which ensures permanent life of a soul. This does not mean that there is any real conflict among these properties but it in fact implies that there will not arise any conflict in the soul as this property preserves

for ever the peace of the soul by destroying (by not allowing opposite changes to occur or enter the soul) continuously the ideas which are inimical to the nature of soul. In any one substance, there is a power which preserves the nature of the substance, and there is another power which never permits it to transgress and transmute to other substances. The infinite powers/dimensions of the soul can be apprehended through multi-dimensional approach and only then one can understand the apparent conflicting or opposing properties in a substance.

In this universe, all substances and their forms retain unitary nature and it is difficult to reject the dual nature of substances. One sided view distorts the real nature of the soul and hence explanation of the other/opposite aspects of the soul, though looks contrary, brings out the true nature of the soul and promotes better understanding of the same.

The one-sided view refers to the argument that knowledge flows from other objects. If there is a pitcher, one knows the pitcher, otherwise not. That is, a soul has no knowledge of its own and the existence of the pitcher gives rise to the knowledge of the pitcher. The soul does not have anything of its own. The real fact is that the soul is synonymous with knowledge and the pitcher does not know itself to be a pitcher and hence has no knowledge. Hence, a holistic view is necessary. Although a pitcher does not have knowledge, the pitcher gets reflected in the knowledge of the soul (the mirror reflects and other external objects get reflected in the mirror) and the soul in this context reflects/knows. Thus, knowledge of a soul is not complete unless opposite qualities are analysed and understood.

Impurities such as anger, greed, etc., should be taken as conflicting or opposite properties. These do not constitute

the nature of the soul as these vanish and do not exist in the state of *Moksha*. These opposite qualities are non-existent in all times, in all souls and in all modes. It is a part of the permanent nature of the soul.

29-30. Power of Elemental Transformation and Absence of Transmutability (*Tattva-Atattva*) - The soul is a living substance and characterised by consciousness. It never transgresses its elemental nature and acquires properties or behaviour of other substances. The soul possesses both these properties all the time.

This is explained through its nature of substance, properties and pure forms. When a soul transforms, the changes are within its fundamental or elemental nature although it retains its essential nature. To probe this nature, one has to turn towards the elemental inner side of the soul. To have faith in this nature of the soul is right faith, to acquire knowledge of the properties of such a soul is right knowledge and to get engrossed in the world of the soul is right conduct. Transformation of the soul to its all-knowing and all-seeing, blissful nature is the objective of all those interested in the path to *Moksha*. How can such a supreme substance have transmutations. It can never transgress its nature and behave like other substances. It is invulnerable and impregnable by other substances. Impurities never enter it. Its doors are closed for the entry of feelings of anger, greed, attachment, revulsion, possession of other substances. Never ever for a moment, this transmutation is possible. Impurities or distorted feelings are the products of ignorance about the nature of the soul and human temptation to succumb to the transient feelings, thus creating an unrealistic world around them and suffering incessantly due to false beliefs.

In the process of transmigration, one has achieved, in the past, enormous success in acquiring wealth, knowledge

of other substances, kingdoms, honours and so on, but all these are transient and never support the soul in all times and have eventually brought misery. How can these be called achievements? Success in any activity is a relative term and does not show / display supremeness in all times. Even pious deeds do not make a person supreme and valid for all times and for all people/lives. Hence a soul does not transform itself to such mutations. It retains its own mutations.

If someone asserts that he knows the soul but does not experience the bliss or does not recognise the all-knowing character or has doubts about one's objective of life or next life or seeks sensuous pleasures, then he has not understood the nature of elemental transformation of the soul. One has to completely identify with the infinite properties of the soul and experience them. It is immaterial whether experience is small or big, lasting for a moment or little longer, knows all the infinite properties or a few of them, and so on. What is important is that one does not identify with the properties of other substances and there is complete absence of transmutability. It is not conceivable that someone identifies with the elemental nature of the soul but does not experience it. One tastes sugar and does not experience sweetness, one has eyes but not able to see, has ears but does not hear, then there is something fundamentally wrong. The soul of the Omniscient and our own soul are not different in terms of the fundamental nature and are equal and hence any attempt to realise the all-knowing nature of the soul is bound to be fruitful and eventually lead to the ultimate achievement of *Moksha*, if the right efforts are made. There cannot be any doubt about this. It is altogether different if a person does not see the importance of scriptures and gets involved in complexities of words and expressions. When a mother shows the child the moon by pointing her fingers

and the child does not look beyond the fingers, the moon can never be seen. One has to look at the moon to know it. In the same manner, one has to look at the elemental nature of the soul to know it and all efforts to search it elsewhere will not yield the desired results.

31-32. Oneness and Manifoldness (*Ekatva-Anekatva*)

- The property of oneness permeates in manifold forms in a manner that the nature of oneness of the soul is maintained and manifold forms are such that these are permeated by oneness of the soul. These automatic processes are part of soul's own nature which are intrinsically realised through knowledge orientation.

The soul does not permeate in other substances or feelings/attachments associated with other substances, it permeates only in its own properties and forms. *Karma* or feelings relating to other substances have momentary existence and the forms wither away; and they do not have the power to permeate in other forms or the soul. Both the powers of oneness and manifoldness exist simultaneously in the soul; while the first refers to the permanent nature of the matter as a whole and the latter refers to various temporary forms of the soul while the soul retains its timeless and formless permanent character. It is unrealistic to view a substance without its forms or forms without reference to the permanent nature of the substance. This description is unparalleled and unique of the existence of substances in general and the soul in particular, without any contradictions whatsoever. "All souls in the universe make only one soul" is not the meaning of oneness but description is about infinite souls in the universe, each being distinct and containing infinite properties and forms and yet retaining oneness and never getting dismembered.

In the infinite past, there have been impure forms/states which were caused by influx of *karmic* matter and the soul, in fact, never permeated in any one of the forms because impure forms do not have oneness with the soul. If the soul does not exist in impure forms, how can it exist in body, space, inanimate objects etc. It lives only in its properties and forms. Just as the word coconut refers to the inner sweet part, though the substance and these characteristics are not found in the outer or inner hard shell of the coconut. If one eats only the outer cover or hard shell, one does not know the real coconut. Likewise, experience of impurities is not the experience or realisation of the soul. If it always remains one, then will there be pure forms and if it always takes manifold forms, what constitutes the basis for these forms? Therefore, both the powers exist and operate simultaneously as the substance itself takes various forms in accordance with its nature and are not dependent or caused by other substances. One who believes that other things cause modification in a given substance, he believes that all other substances can permeate in a given mode of one substance. In that case, there will be no consistent behaviour of things as everything gets mixed up.

In fact, the nature of the soul is realised in its pure modes and the mode will not germinate without the oneness of the substance. Forms are sequential and properties of the soul exist even in the state of ignorance and when one realises the pure soul, pure forms will follow. Thus, acceptance of pure soul or sequential occurrence of forms or acceptance of existence of the state of Omniscient (*Aribanta*) or inward-looking approach of pure soul, realisation of pure soul, beginning of path of *Moksha*, harnessing of energy to experience the soul, right faith, knowledge and conduct—all these expressions are synonymous. Therefore, this experience

is something that has never happened in one's past and hence is a unique experience hitherto unknown. Every state of such experience, a soul rises seeking succour or shelter of the unchanging and permanent nature of the soul. These states successively become pure and ultimately the purest state manifests as in *Moksha*, which remains the same for infinite times to come.

33-34. Existence of Present State and Non-existence of other States (*Bhav and Abhav*) - The soul is timeless and a permanent entity and therefore it must have some present state of existence. The power of the soul is such that every moment, there will be an existence of some form or state. If so, then the argument of present state being caused by other states does not hold good. Further, except for the present state, all other states or forms are absent in the present state. If the present state does not exist, then the substance ceases to exist and if the previous/further states are not absent in the present state, previous ignorance can never go and in the present state, future state of omniscience will not take place. However, such inconsistencies do not take place in the soul. Therefore, while turning inward, do not bother about the previous or future states but the present state should view the whole substance (pure and complete soul). Substances and its properties are eternally there and its present state is also true. But the future states of '*Moksha*' and past states of ignorance are absent in the present truth.

Similarly, there is complete absence of *Karma* in the present form of the soul; these *karmic* particles were absent in the past and will be absent in future too. Hence, one ought to stop worrying about what has been done and what will happen but turn inward towards the pure soul. Every form or state of a soul is independent. If one accepts the true

nature of the soul, one has to accept the present existence of pure state. One who takes interest in impure nature of the soul such as senses, attachments, etc., in their present state, impurities exist and hence cannot see the pure nature of the soul. Without the acceptance of existence of pure state of the soul, how can one decide about the pure nature. Acceptance of the former and transformation in terms of the latter happen together and at the same time.

One can observe from the above description that all properties of the soul are pure, perfect, absolute and complete and do not have any distortions/impurities.

35-36. Disappearance of present state and Emergence of new state (*Bhavabhav and Abhavabhav*) - In every substance at every moment of time, one state of existence (form) disappears and the new state emerges. Both these happen at the same instance. The existing form disappears and the form, which never ever appeared hitherto, appears. The substance incessantly changes this way and infinite forms flow one after another. If the present state does not disappear when the new form appears, then even in the state of *Moksha*, the soul would still have worldly existence. If the present form does not disappear, the soul would continue to have worldly existence. If the new form does not appear, all efforts to achieve *Moksha* will be useless. The present form cannot have extended existence in other states. Thus, the soul possesses both these properties.

Every form appears in its own time schedule and sequence. It is real only in its own time and sequence. Therefore, no form can appear or disappear before its time sequence, nor it can appear in a haphazard manner. Neither it can appear prematurely nor can get ever delayed. Every atom or body particle or form of the soul takes place in

its own time schedule and none in the universe, even the souls who have achieved *Moksha*, can ever change it to happen otherwise. External factors or substances other than the subject matter can be present when forms change but these do not cause any change. One may wrongly ascribe the changes to the existence of other present substance/s, but the change takes place in its own time schedule. The presence or absence of other substances cannot cause even an iota of change in a given substance; feelings of attachment, greed, anger, etc., are never continuous. Similarly even the pure modification of the soul will also be changing. These appear and disappear in their own time sequence.

- In the soul, body and other inanimate substances are absent all the time.
- Distortions such as feelings of attachment, etc., are absent in the timeless nature of the soul.
- The form of pure soul in a given unit of time disappears in the next unit of time and the other (new) form emerges.
- The nature of the pure soul ever remains the same and this everlasting mode serves as the basis for self-realisation.

There are no distortions in the pure nature of the soul – it is replete with infinite power of purity. Although there is absence of the state of *Moksha* at present, it does not mean that such a state cannot emerge because the soul has a property which ensures appearance of new state at a future date of time. Therefore, a seeker never gets the doubt that the state of *Moksha* will not be achieved as there is continuous and infinite flow of pure states in the soul such that a present state disappears and new state emerges. However, a seeker does not think that he has to do something to

make the present state disappear and future state to emerge but remains neutral/detached from different states and meditates on the pure and eternal nature of the soul and as a result, such pure states flow automatically and continuously. These pure states do not emerge due to the contemplation of external substances or means. It emerges from within. Such an unstinted, incessant and undivided contemplation of the pure soul facilitates early achievement of the pure and perfect state of *Moksha*. One who does not look inward for such a state remains ignorant and condemned to worldly existence.

37-38. Existence of Pure-Pure Nature and Absence of Impure-Impure Nature (*Bhavabhav and Abhavabhav*)

- These two properties show the unity of the mode and the substance. The present pure state of the soul is supported and arises due to the eternal pure nature of the soul and hence the present state or form follows in tandem with the eternal nature of the substance. In this process of operation of unity or uniformity of the soul's mode and its substance, there is complete absence of impure states of the soul as these impurities belong to other substances and not the soul. That is, impurities are not in tandem with pure soul and such impurities do not exist either in the transcendental nature of the soul or in the modes of the soul. A non-existent state will remain non-existent if not in tandem with the substance and an existent state does not give up its character or nature and hence remains in existence as it is in tandem with the nature of the substance. Pure-Pure nature refers to the pure substance and its pure modes. The soul retains its pure nature because both its properties and forms are pure. Absence of impure-impure nature refers to other substances and their properties and modes which are always absent in the soul.

The soul exists today, existed in the past and will exist in future—thus the soul is present at all the times. The soul is an embodiment of its nature, palace or treasure of its properties—an infinite treasure indeed and the same exists at all times. Although the soul changes every moment, nothing is added or gets depleted from its own nature, thus remaining pure forever. For example, when a piece of gold is converted into a necklace, the present form of necklace is nothing but the same gold with all its properties intact. Likewise, the soul and its properties assume different forms but its nature remains the same. Every property retains its permanent character although it undergoes change. In case of gold necklace, gold and necklace are not separable although two expressions are used; it refers to only one thing. It implies that the present form of gold is necklace. Similarly, the soul and its modes are inseparable. Soul is indivisible in terms of time, substance, contents and nature. Therefore, if any property or mode is fully understood, the entire soul can be comprehended and realised. The mode is never permanent but the substance and its properties are permanent but no substance can ever be without a mode. Thus, all the three move in tandem only. In view of its indivisible nature, the soul is impregnate and cannot be penetrated by any other matter and retains its own nature forever.

Proper understanding of the pure soul and its pure form constitutes right faith. If one says he knows only the pure soul and does not know or believes in pure form, then one does not know either. Without the pure form, who knows the pure soul? That is, it is only the pure form in which the pure soul is realised. Without the unity or uniformity of the form and the substance, knowledge does not become realistic and reliable. Further, there is absence of impurities,

both in the substance and its modes, one will concentrate only on the pure nature and will ultimately realise the same. This is the secret of the process of self-realisation.

In description of properties from 33 to 38, it is to be noted that all the six properties operate simultaneously in one unit of time. These seem to be similar but each is distinct which may be summed up as follows:

- Current operating mode of the soul is in accordance with its nature
- In the current mode, the past/previous and future forms are absent.
- The current mode does not repeat or is absent in any future form.
- The current mode has never occurred earlier in the past.
- The current mode follows in tandem with the permanent nature of the substance.
- In the current mode, other substances or impurities are always absent and will remain absent in all current/future forms.

39. Self-induced Causation (*Bhav*) - The nature of soul is such that it induces its own causation and changes/transforms/performs according to its nature. This causation is described in terms of six-fold nature in the narration of properties from 41st to 46th. 39th property refers to self-induced causation and 40th property rules out any influence of external influence and declares that the self is independent of causation, i.e., there is in fact absence of separate and independent causal factors. That is, the causal factors cannot be external to the soul; these have to be within and self-induced. External causal factors cannot bring about the

transformation in the soul. If one is wearing a diamond necklace around one's neck, it can be found there only. But if someone does not remember and searches for the necklace in all other places, it can never be found. In the same manner, the soul is a treasure of infinite properties and these can be found there alone. The soul is the self-declared King of the Universe and God himself. One has to realise this appropriately. Similarly, inanimate objects have their own six-fold causation and these are also independent.

In the case of self-induced causation, the six causal factors are indivisible. In order to explain the operation of the nature of pure self, the six-fold causation is given as follows:

- (a) The infinite power of the soul operates independently and automatically and hence the pure self assumes the power of extra-ordinary and wonderful performer (*Karta*).
- (b) In view of the above nature of performer, its performance (*Karma*) is self-induced and encompasses the power of the self alone.
- (c) Nature of soul itself becomes the best and unique instrument or means to realise the self (*Karana*).
- (d) As the above extra-ordinary performance is meant for itself, the soul itself is the receiver of this performance (*Sampradan*).
- (e) As the operation of infinite power of the pure self is made possible due to refuge in the timeless and everlasting nature of the self, the soul itself is the donor of this nature to itself (*Apadan*).
- (f) The operation of infinite power of the self occurs within the self and hence the self itself provides the stage or support (soul's space) (*Adhikaran*).

Thus the pure self itself induces six-fold causation and therefore, is rightly called the self-made King of the Universe. The external causal factors can be (i) contextual present external factors (other substances), (ii) Impure operation of the soul such as attachments, etc., and (iii) Separate view of each of the real six-fold causal factors. All these are absent when the soul turns inward as one views oneself or having indivisible nature. This solitary nature of the self and realisation of infinite treasures of the pure soul are beyond or independent of operation of other substances, impurities and divisive viewing of the self. O Soul! turn inward and open the treasure of the pure soul and you will find every aspect pure with no impurities.

40. Infinite Power of Re-Engineering (*Kriya*) - One can follow the nature of the pure soul and re-engineer oneself to achieve supreme or infinite happiness. The word 'power' means infinite treasure of the soul. The objective of narration of this property and next seven properties-six causal factors and one relating to ownership is to establish clearly that pure soul's engineering is characterised by oneness and oneness in ownership and not by influence of other substances. Thus, the soul has nothing to do with any other thing in the universe.

Infinite souls have achieved '*Moksha*' in the past and those who will achieve the same in infinite times to come, will do the same by re-engineering one's soul to its true nature and not taking shelter of other substances. Such souls vanquish ignorance and attain the state of omniscience through this re-engineering approach of six-fold causal factors. The soul is replete with infinite treasure, its own independence, sovereignty, self-sufficiency, completeness, etc., and hence there is no scope for adoption of any external

means. Inward looking approach spontaneously facilitates achievement of '*Moksha*'. There does not exist even an iota of happiness outside the domain of the soul. It is not even necessary to remember the names of these properties but those who imbibe the essence of these will certainly achieve success. Even a frog or an eight-year-old child can realise the soul once the inward looking approach is adopted. Such is the great secret of understanding that once somebody comprehends fully even one property, knowledge of other properties follows.

In self-realisation, the six causal factors are indivisible. One's own self is the performer, performance, instrument and does so for itself, out of itself and with the support of the self. One has to realise the uniqueness of these indivisible causal factors and build the superstructure of super soul one by one. These six-fold transformations are independent of any external factors. The latter may be present at the time of transformation but do not contribute anything. One prays to oneself, the pure self bestows everything and if one prays to others, nothing will be achieved as these objects do not have anything to impart and are devoid of the power to impart. It is the nature of the self to be direct and transparent and not to yield to anything indirectly or in a non-transparent manner. Ignorance, attachments and shelter of other inanimate things wither away spontaneously, the moment the soul turns inward. Such power exists in the soul all the time. It is not to be acquired. It is to be remembered that six fold causal factors exist in the pure soul and are not associated with the transmigration of the soul. Taking shelter in other objects is the path of continuous births and deaths and taking shelter in the pure self is the path to '*Moksha*'. This analysis of six fold causal factors provides scope for re-engineering of the soul to achieve '*Moksha*', in

contrast to modern engineering which is geared towards worldly and meaningless existence.

41. The Infinite Power of *Karma* (*Karma*) - The property of *Karma* refers to the ability of the soul to perform in accordance with the nature of the pure soul which is absolutely perfect.

The word '*Karma*' is used in four different senses in philosophical literature.

- (a) Inanimate *karmic* particles that block manifestation of the properties of the pure soul
- (b) Distortions of the soul in the form of feelings of attachment, detachment, delusion, etc., known as feeling-based *Karma*.
- (c) Transformation of the soul into its purer forms like right perception, right knowledge, right conduct, etc.
- (d) Soul's transcendental nature of power of deliverance of infinite pure forms.

The first one refers to other substances, the second arises due to wrong perception of the soul, the third one refers to temporary forms or manifestation of the pure soul and the fourth one refers to the permanent nature of the pure soul valid for all times. When a person takes recourse or shelter in the fourth one, the third one gets manifested in each of its forms and the first and second ones wither away or vanish. This property refers to the third feature of the pure soul, which manifests on its own. The perception of oneself as that of the state of '*Moksha*', is a perception that has been proved beyond doubt by spiritual scientists. Definite and perfect manifestation of infinite powers of the soul is the unique *Karma* power of the soul.

The *Karma* property is the first one of the six-fold causal factors in the pure soul. There is no sequence in the six-fold causal factors as these operate and perform simultaneously in one unit of time. However, these are expressed in some sequence for narration and easy comprehension. First, it does not manifest in worldly existence due to wrong perception. When it manifests, the task is accomplished. The power of such manifestation was ever in existence. Its partial manifestation marks the march towards '*Moksha*' and full manifestation indicates realization of '*Moksha*'. Thus, this *Karma* property symbolises all the manifestations, right from the state of right perception to achievement of the state of '*Moksha*' and thereafter manifestation of such purer forms for infinite times to follow. Such manifestations take place automatically and instantaneously once wrong perception is given up and a person takes refuge in the pure soul. It is not caused by any other factor or matter, which may be present at the same time. These factors have mere contextual presence and have their own causal factors, but do not affect the functioning of the soul. It arises from within the soul. When all the other causal factors within the soul are pure, *Karma* or deliverance/accomplishment of the task has to be pure only. This is the great realisation that all causal factors ever exist within the soul and have infinite power of performance. Just as a mango tree will yield mango fruits only and not lemons and the lemon tree yields only lemons and not mango fruits, the soul yields only its purer forms and nothing else. Similarly, every property of the soul yields its own types of forms and does not yield other forms of other properties. Each 'department' of the soul has its own act to perform.

A seeker of '*Moksha*' thus severs all dependence on/relations with other objects and gets absorbed in the

true nature of the pure soul in order to ensure complete manifestation of all properties in its entirety. A true seeker may have sense of pity and kindness to others and ideas of devotion, worship, pilgrimage, etc., but it is clear that these do not by themselves contribute to self-realisation. Without self-realisation, these acts of devotion, etc. are at best good labels or packets without the substance in it. Just as sugar is sweet by its nature, lime is sour, coal is black by its nature, fire is hot by its nature, so also the soul is an ocean of peace and happiness by its very nature. No other object has this property. Further, one who considers a piece of glass as diamond, does not know either glass or diamond. Similarly one, who does not distinguish between the soul and other substances, does not know either. Once a person realises that the soul is replete with infinite properties and does not contain even an iota of other substances and takes refuge in the former and renounces attachments, etc., one really becomes accomplished. The self alone can know the self completely, none else can. It knows itself after its complete engrossment with itself.

42. The Infinite Power of the Performer (*Karta*) -

One who can independently perform is the performer. A real performer does not depend on other objects. Soul has the power to accomplish '*Moksha*'/emancipation by itself. It does not rely on others such as acts of attachments, Gurus, bodily acts, penance, renunciation, etc. That is, the degree of performance is not decided according to renunciation of external objects but according to understanding and realisation of the pure soul. The ultimate performance of accomplishment of '*Moksha*' is done by the constant realisation of pure soul. Right faith, right knowledge and right conduct constitute the nature of '*Siddha*' (one who has achieved '*Moksha*') and the soul is the performer of

this task. Such is the infinite power of the performer. The waves of infinite properties with their infinite power take place in the ocean of pure soul in one unit of time. Thus, the pure soul is infinitely deeper and more powerful than all oceans in the universe put together. No other matter in the universe is a greater performer than the pure soul. Other substances such as matter, space, time, medium of motion and rest cannot perform such an act of infinite happiness and consciousness as they do not possess such properties. Ordinary people do not understand this all-powerful nature of the soul and take refuge in different Gods and Goddesses and perform innumerable kinds of acts, which do not yield the desirable happiness. These Gods have no power to make a human being happy. The dictum that 'pray to the most powerful' is alright but people do not understand as to who is the most powerful. Our soul itself is the most powerful entity and performer in the universe.

Infinite properties of the soul perform the functions of the soul and the soul does not even have a single property whereby it can affect others. The soul can know and see the entire universe in the smallest unit of time, but cannot cause even an iota of change in other substances.

The soul takes different forms and these are caused by itself. This is natural and spontaneous. As it takes new forms, it does not mean that new forms are caused by other substances. The soul has the immense and infinite power to generate infinite forms. It is neither a slave/nor is it dependent on other substances for these newer forms. The soul neither sheds its properties nor does it imbibe the properties of any other substance. It does not cross the boundary of its nature and performs within it.

The divine nature of the soul is beyond words or imagination but can be realised through inward looking as

it gets visualised through knowledge. This is how the soul becomes the greatest performer in realising and releasing its infinite energy.

43. Instrumentality (*Karan*) - What are the real instruments or means needed to realize the soul? The soul itself performs the role of instruments and accomplishes the task from self-realisation in the beginning to the ultimate state of '*Moksha*'. When a soul realises the true nature of itself, the castle of '*Moksha*' is built on series of such realisations, which act as instruments or building blocks to achieve the goal. The soul itself is the best means. There is no difference between the means, the end and the process where the means are used to achieve the ends. The trio—the means, the process and the end constitute one indivisible whole. One who understands the pure soul, does not indulge in physical activities or other attachments as instruments for achieving '*Moksha*'. These are contrary to the path of '*Moksha*' and are obstacles on the way. The pure soul has the infinite potential to become instrumental in achieving self-realisation. In case of fire, its temperature/heat is generated by fire alone and exists independently. In the case of pure soul, its nature of knowledge and happiness are inseparable and co-exist with the pure soul. Therefore, means/instruments are not separate but the same. The pure soul itself becomes the instrument and operates according to the nature of knowledge and happiness. There cannot be any other means than the pure soul. All external means or attachments to means are inanimate and are incapable of becoming means of self-realisation.

When the search for means turns inwards, the anxiety and unhappiness that flow from external means wither away, inward-looking attitude helps to facilitate the realisation

of the potential of the self. People have been looking at external means but have not attained anything. Even while looking inward, if one views the pure soul as consisting of several properties or forms, it is not likely to realise the self. One has to be cautious at every step. The pure soul has to be looked upon as one indivisible whole. Unless the whole of the object is viewed as one, it cannot become an instrument for the end. If someone adopts the property of knowledge as a means to achieve the goal of becoming an Omniscient, it is not possible, as the state of omniscience does not exist independent of the whole of the pure soul. Likewise, taking recourse to each of the properties as a means does not help in self-realisation. Recourse to the whole of the indivisible soul alone can ensure the purest manifestation of all properties.

Thus, an holistic view alone will ensure the right path and this constitutes the real instrument. Just as a master-key acts as a means for opening hundreds of locks, adoption of this key of instrument renders belief in all other means as futile. Inward looking facilitates deeper thinking about the self and its pure nature. It is this piercing attitude and understanding separation of self and *Karmas* that acts as means for ultimate realisation and elimination of even subtle *Karmas*. Attachments and external acts as means are highly temporary, unreliable, cause anxiety, unhappiness and lead to perpetual worldly existence. Inward-looking at the pure soul as a whole yields permanent, completely reliable, anxiety-free, supreme happiness and '*Moksha*' devoid of transmigration. That is why the pure soul is called 'Self-Sovereign King' of the entire Universe.

The means and ends of a substance have to exist in the same substance and not in other substances. This is the

greatest principle determining the nature of all substances. The soul is not an instrument to bring about changes in other substances nor other substances can be means for changes in the soul.

44. Obligation to Self (*Sampradan*) - The soul has the unique nature of gifting to itself all that it stands for. It absorbs its own self. It gifts to itself and retains them with itself. The soul produces infinite pure forms with infinite knowledge etc., for itself and not for anyone else. None can enjoy the bliss produced by the soul except the own self. The soul itself is both the donor and donee. It accepts the forms/gifts produced/created by itself. It has only the capability to receive it—the only privileged one to imbibe and digest. Feelings of attachment/detachment, food, etc., are directed to external objects and a soul does not have the ability/capacity to imbibe or absorb those feelings. These are *karmic* particles and retained by those particles themselves and never passed on to the soul in the real sense. The giver and the taker are often two different entities in normal human behaviour but the kingdom of soul is ruled by an all together different discipline. Whatever the soul does, it does by itself, in itself and for itself.. For example, the property of omniscience is that of the soul and the state of omniscience is created by the soul and for the soul only. If the soul is not so, it has to beg its happiness from other objects and this will be dependence, which can never produce happiness and bliss.

The following points emerge out of the above description:

- (a) One's soul itself is the only efficient and privileged entity to receive the gift of bliss/supreme happiness.

- (b) Who is the donor? Yes, the soul which possesses infinite powers alone can give to itself infinite happiness.
- (c) What will such a donor give? One's own soul becomes the donor and gifts itself infinite pure modes of infinite knowledge, perception, power, happiness, etc.
- (d) By what method, the gifts be imparted? It will give by itself. Once an individual soul gets absorbed in itself (nature of pure soul) the gifts are from its infinite treasure.
- (e) A noble person never misses an opportunity to donate/help/oblige whenever the opportunity comes. This quality reveals itself. Likewise, when a seeker directs one's attitude to the true nature of the self, it obliges itself and blesses oneself. It is infallible and there is no question of ever missing the sublime experience.
- (f) The pure soul only deserves this unique gift, not revealed to oneself so far. The gift is the infinite treasure of divine properties of the soul, leading to infinite happiness forever. These infinite gifts are given infinite times but still never get exhausted.
- (g) The best things in this world, are kept in the best of cases/show cases with adequate care and safety so that they won't be lost; the best of the pure soul, its sublime form is kept within itself squarely secured and to be enjoyed only by the own-self. The pure soul itself is the best case/showcase and its best form (directing attention to itself) where infinite properties find their realisation/manifestation. One does not look elsewhere or at others to realise the same.

45. Inexhaustible Treasure (*Apadan*) - The soul generates new forms every moment and previous forms perish at the same time but the soul retains its inexhaustible, imperishable

and permanent nature. In other words, while keeping itself permanent and inexhaustible, it keeps generating newer and newer forms/realisations. The momentary nature of newer forms is incapable of generating other forms (state of being) but the permanent state of nature begets only new forms. Therefore, continuous perception of the permanent nature enables purer forms to take place.

With the destruction of the previous forms, the soul does not perish. It is an inexhaustible treasure of infinite forms and hence new forms keep generating. Persons who do not know this characteristic, keep on worrying about the form that is destroyed and are afraid of what is to come next. However, a knowledgeable person does not feel pleasure or pain about changing external forms which are basically associated with the presence or absence of material objects and steadily concentrates on the permanent nature of the soul and takes refuge in the pure soul. The forms stem from the immutable and permanent nature of the soul and not from the forms. As said earlier, forms are momentary and perishable and do not have the characteristic of becoming permanent.

Like in a mine of diamonds, diamonds are found, the soul is an inexhaustible mine of diamonds of consciousness, right perception, right knowledge and right conduct. A day or year does not repeat itself but time is eternal. Likewise, present and the bygone forms of the soul do not come back but the soul is permanent and timeless. This timeless nature of the soul is full of knowledge and bliss. Even if the infinite forms for infinite times stem from this permanent nature, the treasure of the soul will not be reduced even by an iota. It remains the same at any point of time. In other words, whatever form is depleted at every moment,

it is repleted instantaneously and hence the soul retains the same nature and power. The soul has taken infinite births and forms in the past, but its power has not diminished even slightly. The soul will take infinite forms in future and its power will still remain the same. Its power is not hampered at all whether it lives in hell or heaven. The soul is infinitely powerful but without knowing its true nature, the power does not manifest itself. Knowledge does not spring from physical bodies, words, scriptures or attachments as all these have temporary existence. Knowledge comes from the soul, which is permanent as it is an inexhaustible reservoir of knowledge. Such is the immense and wonderful nature of the soul, incomparable with any charismatic thing in the universe.

46. Self-Refuge (*Adbikaran*) - The pure self takes refuge in itself and refuge in any other object in the whole universe is alien to it. Just as a mother shelters her child, a teacher the students, the doctor his patients, a king his people, a soul shelters its own self. Such sheltering is the *dharma* or property of the soul itself and it need not search for refuge elsewhere, whatever be the external adverse conditions in which the soul is placed, nothing can prevent/obstruct the self-refuge nature of the soul. Within the soul, there is a reservoir of infinite consciousness and bliss, which is the refuge for the soul forever. Except the pure soul, there is nothing in the whole universe where the self can take refuge.

The realisation of infinite faith, infinite knowledge and infinite bliss provides the foundations on which the pure soul's palace is built. The body, mind, senses, words, attachments and noble thoughts do not provide the succour to the soul, nor the soul provides succour to them. The forms

of soul, which take refuge in the nature of pure soul alone lead to generation of pure forms. The self-refuge nature of pure self cannot ever generate malign forms that cause misery and unhappiness. It can only lead to absolute and infinite bliss and happiness.

If the soul does not take refuge in its own nature and takes shelter in associated objects, the latter cannot create any happiness and lead to peace as these simply do not exist within the soul and hence cannot provide any refuge. Therefore, an individual takes recourse in its own nature, leaving other objects whose association is temporary. External or other objects in the universe can never provide the peace that emanate from within. The support/foundation/shelter/refuge can be found in the same object and is not separable. For example, gold remains gold as it always takes refuge in the forms or properties of gold. Gold can only provide support to retain itself as gold. It does not depend on other objects to support and retain its goldness. Thus, the foundation of goldness is not different from gold. Likewise, refuge of the soul has to be within itself and cannot be separate, i.e., it is inseparable. Similarly all substances are independent and are supported by their own foundations. The pure soul too is supported by itself.

47. Self-owned Relationship (*Swaswami* - *Sambandh*)

- A son is related to his mother, wife is related to her husband, money is related to its owner, land to a landlord, kingdom to a King and so on. Spirituality has relation only with the pure soul and nothing else, not even to one's body or senses.

Karmic bondage takes place when one ignores self-ownership relation with one's soul and takes refuge in *Karmas*. The relation between the soul and *Karmas* is only

contextual and contact-based and not of ownership. If the soul owns *Karmas* or bodies, then the soul would become inanimate substance and will have the properties of smell, taste, colour, touch, etc., as possessed by matter and would no longer remain a soul. There will be chaos in the universe if one substance can own other substances. All the substances would keep the others changing and there would be no rules or systems. Thus, all substances would destroy themselves and there would be no order in the universe.

When the ownership with the self is recognised, it is also recognised that there is complete absence of relationship with other objects. There is a revolution in the belief of ownership of self and complete transformation within.

Out of reverence, it is often prayed that the God is our Lord and owner. In fact, those who have achieved liberation own their infinite properties of omniscience, bliss, etc., and do not own other souls. They are not in the business of owning others' souls. The pure soul is the owner of itself. None owns a soul except oneself. Otherwise, souls in the state of liberation or mundane existence will be slaves of other souls and there will be no independence of each soul and it will be impossible for a soul to attain liberation and bliss. Every soul is eternal and not made or owned by anyone. If at all one believes in a creator God, then question arises as to why such a God created such a miserable world, who created Him and out of what did he create. If accepted that God is eternal, then why not accept the soul to be eternal. Why should God own other souls? God definitely has other job to do than to own the world filled with animate and inanimate things.

Who owns the soul? The soul owns itself. The soul is the owner of its properties of supreme knowledge, perception

and bliss. Hence, a pure soul establishes relationship with these characteristics and is devoid of relations with other objects. The experience of such 'owned' relationship is in fact the essence of spiritual order. 'Owned' is one which is always with oneself and never gets separated. Physical body, attachments, friends, relatives get separated at times and hence are not owned. Knowledge, perception and bliss never get separated from the soul and are hence 'owned' by the soul. The soul's relationship is identified with its nature and renunciation of material objects and extend relations becomes easy and automatic. Thus renunciation is incidental to spiritual absorption. This is how the pure soul keeps its unity with the self and experiences infinite peace forever. The severance of relations with other substances is not for the sake of breaking relations but to focus on the self with the conviction that even an atom is not owned by the soul.

Appa so Paramappa
Soul is God

Yogindu Deva, Paramatma Prakash, II, Verse 174

Chapter VI

SECULAR UNDERPINNINGS

The Pure Soul is beyond all standpoints

Kunda Kunda Acharya, Samayasara, Verse 144

What is Secular?

The word 'secular' has various connotations and five of them are as follows. It refers to (1) something not belonging to a religious order; (2) a belief that the State, morals, education etc. should be independent of religion (3) age-old or in course of age (4) human approach or social ethics and (5) in statistical analysis, the secular trend is an indicator of 'normals'; it serves as a base or reference point in judging the effects of factors other than the changing factors.

The concept of the pure soul encompasses all the above five connotations. It does not belong to any religious order as it deals only with the nature of substance. It advocates inculcation of belief which is independent of religions, countries/geographical area, morals and systems of education. The concept of the pure soul is an age-old concept as it is eternal. It is more humane as it does not discriminate between human beings. In terms of analysis, the concept of pure soul serves as a reference or base point for analysis of our mundane and spiritual existence.



Dhyan - Meditation on Pure Soul

A proper understanding of the universal concept of pure soul has been made complicated by the existence of different systems of beliefs and faiths, religions, languages, philosophies, cultures, vested social and political interests of different leaders and their followers, scriptures that deal with specific aspects of life or soul, preoccupations of people with material life and economic interests, etc. Therefore, the concept of soul, although secular, eternal and pure by its very nature, has been affected by vagaries of time, people, places and conditions under which these ideas of the soul emerged.

1. Secular Organic Processes – What is the biology of the soul? Physical bodies look like ‘living’, but these are functioning of atoms and not of a soul. Soul is the real ‘living’ organism. Biological processes in human beings, animals, insects, etc. are secular as regulated by physical body, parts, blood etc. The science of medicine is to provide corrective actions where these organs do not function properly based on the principles governing the same. In earlier chapters, substances in the universe, principles of reality, stages of purification of the soul, principles of causation, select properties of the pure soul etc. have been explained which essentially reflect the functioning of the soul which is secular and applies to all souls like any biological processes. Understanding of the pure soul can trigger corrective actions and lead to infinite happiness.

2. Secular Nature - The concept of pure soul is secular and eternal and has, therefore, relevance for all times and all beings in any part of the universe. Anything that is eternal has to remain unchangeable. Its apparently changing character causes misconceptions, tensions, complexities, struggle for survival, uncertainty, fear, wars, taking steps to prevent change and so on.

The appreciation of eternal nature leads to secular approach as everything depends on how one views himself/herself and not on how others view us or we view others. Changing nature creates complexities in understanding, and a belief in the eternal and secular nature resolves that complexity into simplicity. It is simple to understand eternal and secular aspects of the soul than to comprehend the changing, biased, individualistic and non-secular aspects.

3. Secular Technology/Re-engineering - The modern society or for that matter society at any time is divided in terms of caste, creed, country, colour, systems of belief, religions, languages, etc. One can almost name any criterion for dividing a society. These divisions make our understanding of truth very complicated. New technology is nothing but newer understanding of the same substance, not necessary that things are really made or remade. Technology is the way to resolve complexity into simplicity.

The existence of pure soul is beyond all religious fundamentalism. This unique aspect is taken care of by eternal nature such that the functioning of pure soul runs on its own, repairs on its own when gets out of control, maintains on its own, without depending on the whims and fancies of generations of wrong beliefs about the nature of pure soul. The eternal secular aspect provides the right ecology of organism of pure soul in a manner that re-engineering of the pure soul can take place.

4. Secular Website - The real change—which shapes the pure soul, is not a revolution in the functioning of inner processes but a communication revolution. All forms, properties and processes connect everything to everything else in the pure soul. The website of pure soul encompasses the entire network, the eternal network, a sea of information

and connection to the virtual entity of supreme happiness where physical bodies do not exist.

For example, if there is only one telephone, E-Mail, Fax it is of no use. If there is a second telephone or more, then the value of first telephone increases. Likewise, if every one has secular outlook in the spiritual path, then value of this approach increases. If there are more believers in the secular path of spirituality which concentrates on the properties and forms of pure soul, the society would be able to create greater happiness.

5. Secular Names - Pure Soul with its infinite treasure is described in myriad of ways ranging from a mere conscious substance to that of the greatest divine object in the universe and God itself.

The explanation of pure soul is beyond names, numbers or calculations. If one attempts to explain through names, numbers, etc., it is more in the nature of illustration and not real ones.

One could call the pure soul by thousands of names and each can be true from a particular view point. For example, the matter called as “water” remains the same in spite of the fact that some may refer to it by different names, different uses, expressed in different languages depending on the background in terms of events, history, geography, climate, society, politics, age, religion, physiology etc. In the same manner, pure soul remains eternally the same although called by different names depending on their individual experiences and background.

6. Secular Independence and Co-existence - For a concept to be secular it has to be perfect and independent. The pure nature of the self and its independence are two

sides of the same coin. The secular aspect ceases the moment others interfere and the self ceases to work independently.

The pure soul has independent, smooth, secure and uninterrupted existence as there are no enemies or opposite forces. No one is capable of obstructing its realisation. It is due to ignorance that the soul considers itself to be a slave of other substances.

All life is independent and master of its own. All life co-exists and there is no option but to co-exist. By establishing the principle of co-existence, the concept of pure soul is the protector and master of all. Even in the state of liberation, all souls co-exist (then why not live in co-existence in mundane life?).

It may be mentioned here that we do talk of independence in our economic, political, psychological, biological, social, religious lives, etc., but such references to independence is not independence at all. It merely refers to a lesser degree of slavery/enslavement to worldly objects. Real independence comes only through realisation of the nature of the pure soul.

7. Self-orientation - Anything that is secular has to have self-orientation. A system of democracy means self-government i.e. of the people, by the people and for the people. Likewise, the concept of pure soul means self-orientation i.e. of the pure soul, by the pure soul and for the pure soul. It is the innate competence of soul itself to achieve liberation. One has to be convinced of soul's competence and direct one's efforts for ultimate salvation.

The pure soul is to be realised only through self. There are no external means to achieve the same. If one's self is to be experienced through others or other means, its sanctity,

purity and independence will be lost. The experience of self is nothing but self-actualisation. Nobody owns the pure soul and it itself is its own master. The pure soul by nature is self-indulgent. Without a teacher, by itself it is knowledgeable; without earning, by itself, it is a treasure of infinite properties; and without being declared or elected, it is a self-declared king of the universe as there is no parallel to pure soul in terms of its infinite power.

8. Unborn - Any object that has a beginning or end cannot be considered as secular. The pure soul is eternal and hence unborn. It has not originated or created by anybody. It has no beginning. If there is creator of pure soul, creator becomes more important than the creation. If there is an end of pure soul, then destroyer becomes more powerful than pure soul. Even if the power/purity of pure soul increases or decreases during its existence, those forces responsible for such changes assume greater importance. Only the modifications of pure soul and other substances in the universe change. All substances in the universe can never be created nor destroyed. However, one can think of what happened at the beginning of an era or period and what happened at the end of an era. But this does not change the eternal nature of substances.

9. Righteousness - A secular concept has to be on the side of righteousness. In the same token, if righteousness is not established by a concept, it is non-secular in character. Among all the substances in the universe, the pure soul only has the complete, perfect and eternal knowledge and functioning of the universe. Other substances do not have knowledge/conscience as they are inanimate in nature. The universe has its own immutable laws and the whole universe is characterised as one which is ruled by righteousness.

Science deals with the discovery of truth. Truth is the only scientific event and untruth is not scientific. Truth, Science and Pure Soul are synonymous. One whose knowledge is imperfect about the Universe does not know the right path, then how can he show others the right path!

10. Universal relevance - A secular concept is one, which is relevant to all places in the Universe. It has to be territory-neutral. If a concept has local influence on a particular planet/or a part of earth, it cannot be strictly called a secular one. In all the three: upper, middle and lower parts of the Universe, the pure soul is the chieftain, the most revered one and bestower of happiness.

The pure soul's enrichment is everlasting and unparalleled in the universe. Therefore, the pure soul is the real king and crown of the universe and relevant to all beings in the universe.

The pure soul is the knower of all, knower of the whole and hence relevant for all places in the universe. The concept of pure soul is unique and relevant equally to all places and beings in the universe including one's own self. It is secular, as it is completely territory-neutral.

11. Pure and Blemishless - A secular concept should be without any blemish and should be the embodiment of purity. It is not worth pursuing a path which has even the slightest blemish and impurity. The soul is characterised by knowledge only. It functions and retains itself as knowledge. It is nothing but knowledge and hence no blemish of any type. The pure soul never suffers from any ailment and hence ever remains healthy, without any disease. The pure

soul never decays, wanes away or dwindles and thus remains pure forever. It has liberated itself from the bondage of births and deaths and is hence without them. Thus, absolute purity (without any blemish of anger, ego, illusion and greed) lies at the heart of the secular concept.

12. Infinitely Powerful and Sublime - A secular concept has to be infinitely powerful so that none other concept can match this. In the mundane world, power is respected and likewise in the spiritual arena also, one who is powerful is worshipped or commands reverence. It is not enough that one is powerful, as someone else may be more powerful. Therefore, one who is really powerful should not have limited powers but infinite/supreme power. The pure soul is adorned by its own sublime nature and glitters with infinite power and is the most powerful substance in the universe.

The pure soul is made up of the divine brilliance which is infinite and inexhaustible. In all faiths, some way or the other, light occupies an important place. The pure soul is bright, luminous and divine. The pure soul is a statue/idol/image of light and light is one of the simplest characteristics that can be understood by all. Thus, the pure soul is said to be an icon of light.

13. Equal Relevance For All Beings - A secular concept must be relevant to all beings in the universe. Distinctions in terms of relevance depending on substances, areas, times, ideas and forms-i.e., distinctions in terms of environment, territory, history, system of thoughts and types of existence lead to various spiritual schools of thoughts with no conclusion whatsoever.

The pure soul only has the complete knowledge of the universe and how it functions. The pure soul is the only object rich in infinite qualities along with powers of knowledge, consciousness and happiness. By virtue of its immense power and knowledge, the pure soul is undisputed and eternal head of the universe. It is the eternal order in the universe. If one follows this order, he gets rewarded automatically and disobedience of the same automatically begets punishment of mundane life. All substances behave in accordance with their innate nature and hence no scope for any complaint/praise about a substance. Whatever happens in one's mundane life is due to complex operation of *karmic* bondage acquired in previous life/lives. Thus it has relevance for all beings and hence a secular concept.

14. Humanism - Humanism is the quintessence of secular system. Although every soul is equal in all respects in terms of nature and potential, the worldly existence is characterised in different degrees of sensuous sorrows and pleasures. A secular approach does ensure ultimate equality of all human beings and display of kindness and goodness when confronted with inexorable laws of mundane existence reflected in miseries, deaths, fears, diseases, deprivation of material comforts, etc. Thus, compassion of the pure soul is not confined to one or a few or for particular time or acts, it is unlimited compassion shown to all creatures and hence is said to be a great reservoir of compassion.

Those who have realised the pure soul do not have fears of this life, next life, loss of property/friends/relatives, fears of sudden losses or death, etc. The only way to remove fear is to understand the nature of substances in the universe and seek protection in the pure soul. The pure soul is called

as remover of all fears and provider of eternal sanctuary. The system of pure soul is thus based on supreme benign attitude, governance and jurisprudence based on universal goodness and kindness.

15. All-Pervading Scientific Knowledge - A secular concept should be based on complete and all-pervading knowledge of all substances, times, places, etc. Any deficiency in knowledge makes the concept of secularism weak and raises doubts leading to disbelief.

The pure soul's knowledge covers the global territory, i.e., it knows everything about everything and everyone. The pure soul is an embodiment of knowledge. All that is to be known and knowable is known by the pure soul. There is nothing in the universe, unknown to the pure soul. All types of knowledge ultimately have to lead to the pure soul and hence it can be said that all roads lead to the pure soul. The pure soul is the owner of supreme knowledge in the universe. Such knowledge is really scientific and is not based on partial evidence or knowledge of one or more subjects.

Just as the ocean is full of water, the pure soul is full of knowledge and actually is the ocean of knowledge. The ocean is vast and deep, the knowledge of pure soul too is vast and deep. The infinite knowledge of pure soul encompasses all substances in the universe, the forms and properties of all substances relating to all times, places and qualities. The knowledge of pure soul is infallible, reliable and powerful enough to achieve the state of eternal happiness. This is the scientific knowledge par excellence.

16. Self-Evident / Transparent - There should be absolute transparency in any secular concept and there should not be a veil of secrecy. Any system of beliefs based

on the lack of transparency and self-evident character, will not satisfy the rigorous standards of a secular concept. Like the sky is infinite, the pure soul is infinite in character from all angles, absolutely transparent without veil of secrecy. All the properties of the soul manifest completely and perfectly in the state of pure soul and hence nothing remains hidden nor any other substance can prevent/hide the true nature of the pure soul. Like the sky, the pure soul cannot be burnt, destroyed or hidden. Like the sky, the pure soul does not give up it's own characteristics, does not interfere in the functioning of other substances and maintains it's own identity and eternal nature.

The pure soul is self-evident like the earth. The earth is well known to everybody as beings live on the earth. Similarly, the pure soul is known to all those who contemplate on it.

17. Apostle of Peace - The secular path must be replete with peace and happiness and the fruits of adoption of this path should be eternal ecstasy and supreme enjoyment. Temporary or illusory happiness is non-secular. Violence cannot be a secular path as it is antithesis of peace and happiness.

Non-violence is the quintessence of secular concept. There will be no violence to others in thought, word and deed in the secular concept. Pre-occupation with the senses or worldly pleasures cannot yield happiness. The peace of soul is distinct from that of senses or arising out of calmness of senses. Real peace arising out of self-realisation is divine, secular, sublime and unprecedented in one's life. Thus, the pure soul is indeed the apostle of peace—anywhere and everywhere.

The nature of pure soul is such that the every thought of the same acts as pacifier and one forgets the tribulations of this mundane world. If the mundane world is compared to the constant heat of attachments, etc., the realisation of pure soul is like getting under the ocean for getting rid of the heat.

In a state of meditation the soul calms down, like the calm after the storm/stint of worldly life. In view of attributes of forgiveness, tolerance and inner infinite happiness, the pure soul radiates peace and tranquility secularly. It is non-violent to oneself and to others as well.

18. Scientific Path - A secular concept must be amenable to scientific analysis. It must lay down clearly the objective, principles, methodology, etc., and the whole process must be repetitive in the same conditions. Truth proves only eternal rules. Such scriptures are real scientific books and those who have realised the pure soul are only the real experts in such principles.

All the beings in the universe have some feeling of someone being the ruler of this world. Although there is no ruler, the universe is being ruled by the nature of substances. The axis of all the spiritual teachings and of life is the eternal nature of the soul. The soul survives in all forms of existence and hence the soul is pivotal and enjoys the key or central position in explaining any existence of life and the pure soul with its eternal nature provides the axle. Both the qualities of independent nature and eternal nature render the whole concept of pure soul absolutely secular and scientific.

The entire universe is governed by the rule of the eternal nature of the soul. Those who realise the same accomplish the task of eternal happiness and those who do not, pass

through the ocean of births and deaths continuously depending on good and bad deeds performed by them. It is not that the omniscient/pure soul rules the universe but that the omniscient has revealed the nature of all substances in the universe and the path being followed. He has not made any rules but only revealed the rules of nature for all to follow.

19. Welfare Orientation – Welfare of all is at the core of any secular concept. Any concept concerned with welfare of a group of people or species cannot be called as secular one. The secular concept must serve the good of all, irrespective of caste, colour, nationality etc. Those who are truly concerned with the welfare of the universe are the souls who have realised the pure soul and expect others to follow for their own welfare. Realisation of pure self is the pioneering effort in the path of supreme happiness and the welfare of all beings lies in realisation of the same. The knowledge of pure soul is in the interest of all creatures in the universe and hence it can ensure universal welfare.

The pure soul is like a tree. A tree has the capacity to produce infinite trees, i.e., numerous seeds are grown in a tree and when sown, lead to countless trees and so on. A seed has the eternal potential to grow infinite trees. Thus, the pure soul with its infinite forms and properties is symbolised by the welfare tree. When a person acquires the knowledge of the pure soul and experiences the same, one is rescued from the infinite cycle of deaths and births and the pure soul enjoys supreme happiness. This is the greatest rescue possible in the universe and this is accomplished by the pure soul. The pure soul is most merciful as it preaches all beings to become God themselves. No one can be so merciful to make one equivalent to God. The message and

realisation of pure soul is the panacea for all ills and creates an ambience of well being for all and it is thus benefactor for all.

What is done in the name of welfare of beings in the mundane world is highly transient and not all pervasive but one-sided only resulting in ultimate misery in the cycle of births and deaths. Hence, the pure soul is the trendsetter of welfare of all beings, father of eternal welfare against those who talk of illusory, temporary and lopsided concept of welfare. The welfare of self and of others is the *dharmā* of one's life. Those who are in the process of realisation will also benefit and those who will learn about this pure soul will also benefit from this certainly.

The pure soul is thus a treasure of eternal welfare. Welfare orientation is an essential characteristic of the pure soul. It is an embodiment of welfare itself and understanding of the pure soul is beneficial to all those who do so. This trait of welfare orientation is self-evident. Realisation of pure soul relieves one of infinite miseries of the worldly sojourn. Liberation from this mundane existence is the benefit one gets by knowing the nature of the pure soul. The bliss enjoyed by the pure soul is one's own creation and not by any other object. Hence, anyone who does likewise, i.e., realises the true nature will also be blessed. The realisation of the pure soul is the most auspicious event that occurs in one's life and it augurs well for infinite future to come. There is nothing more auspicious in the universe than the realisation of the pure soul.

20. Divinity - Divinity is something that cannot be separated from the concept of secularism. A secular concept has to be divine. All faiths or spiritual endeavours claim divinity. Most powerful, wonderful, sacred, mystical,

mysterious, supernatural, etc., are certain expressions associated with the divine character.

The pure soul encompasses in itself incomparable beauty and wonder and hence it is divine. Most wonderful wealth of infinite properties is owned by the pure self and hence is called divine. The pure soul, by its very nature, is always pure and most sacred. The pure soul is beyond the spell of illusion and is beyond the range of worldly flaws and defects. All the three worlds (the upper, middle and lower parts) are cognized by the pure soul. Otherwise, there is darkness in the sense of not knowing what is the purpose of life. The pure soul is the Lord of the three worlds.

In the whole universe, all creatures think of existence of some super power. The pure soul with its infinite properties is the only super power. The pure soul is a popular Lord. All praise, worship, invocation, prayer, eulogy etc., are addressed to the pure soul and it alone is fit to be eulogized. All supernatural powers, which are unthinkable for ordinary human beings are owned by the pure soul and thus the latter is the master of all powers—supernatural or otherwise. Thus, the pure soul is the most powerful entity in the universe and is an abode of infinite mystical, mysterious and supernatural powers. The pure soul has the divine vision, unlike the limited vision of senses. When a person swims in an ocean, lake or river, one reaches limited place/places. But the great ocean in the universe is the ocean of births and deaths and one who has crossed to the state of pure soul has really transgressed the ocean of misery and unhappiness, hence he is a divine swimmer.

The concept of pure soul is so divine and subtle that it is to be installed within with a lot of effort in the right direction. The pure soul is not a subject matter of discussion

or writing but to be resurrected within the being as the same has disappeared from one's focus due to preoccupation with worldly affairs. The nature of pure soul remains hidden and manifests only in the state of experience/realisation. The concept of pure soul is mystical, occult and enigmatic. It is not easily comprehensible. One has to dive deep to realise the mysterious nature of the pure soul. Without sharp spiritual abilities to imbibe the occult nature of the pure soul, it is not feasible to realise the same with easy approach.

The realisation of pure soul ensures fulfillment of all desires and expectations one has about anything. Liberation ensures everything that one expects in mundane life in abundance and for eternity. Hence, the pure soul is compared to the mythological /divine tree, which is supposed to grant all desires.

21. Invincible - A secular concept must be invincible. If this concept is defeated/subdued, then the other concepts assume great significance. A secular concept must be a supreme concept and should be able to overpower any other concept. The victorious alone can command respect and reverence and the vanquished get sympathy at best but often get embarrassment and humiliation.

All those deeds which are inimical to the nature of pure soul, have been conquered by the soul when it achieves the highest state. It is the nature of the pure soul to conquer *Karmas* and emerge victorious. The pure soul has conquered the ocean of infinite births and deaths. Due to ignorance of the pure soul, one gets infatuated by worldly objects and is caught in the snare of illusion. The knowledge of pure soul helps in conquering this greatest enemy, as this spell of illusion results in perpetual existence in the mundane world. The pure soul always emerges victorious in its fight against

senses and hence ever remains victorious. The pure soul has suppressed all senses and its operation of senses, thereby conquering all desires. As the pure soul possesses infinite power, God is said to have conquered or fallen thousands of enemies of impurities. The pure soul thus possesses thousands of virtues/properties as against thousands of vices. This is realised when the external world is conquered and identification and connectivity with the internal world of the soul is established.

With the infinite power, the pure soul can be described as being the greatest warrior on transcending the conditioned worldly life. The purpose of any soul is to realize the pure soul and achieve the highest status by purifying itself, by acquiring such knowledge and annihilation of *karmic* bondage. Attachments and distortions, etc., seen in the mundane existence cause misery in the world. All these conquerable distortions have been conquered by the pure soul and hence it is the true conqueror.

Constant meditation on the self, leads to lack of interest in sensual pleasures and thereby bondage ceases to take place. Thus, all evils/evil spirits are vanquished and the pure soul emerges victorious.

22. Best / Greatest - A secular concept has to be the best concept. If this shows any signs of inferiority or even second-best character, the concept loses its perfection and the highest status. A secular concept has to be superb and even the slightest or subtle misgiving about it is not tolerable. A secular concept has to be the greatest eternal concept, which can solve all riddles of what is known and what is unknown.

Every being in the universe is by nature at par with the pure soul. Such a highest state is latent in all beings. All

beings are ruled by the nature of pure soul and hence it is the best in all creatures. The pure soul is enlightened by its infinite properties and hence it is the supreme light. The pure soul is beyond the spell of illusion created by senses and is beyond the range of worldly flaws and defects and hence the best and also transcendental. The Omniscient knows all scriptures of all times, is well informed and hence the best polymath. All those who are liberated stay at the top most and best place of the universe and hence the pure soul's abode is the top most and best place. The present, the past and the future—all the three times are known by the soul, being the omniscient and thus called the best knower of all times. The pure soul is the most beautiful, attractive and wonderful object in the universe. It has attracted sages for ages. It has been the cynosure of all beings, whether they believe in it or not. The inward looking of the pure self is so deep that its inner-self is purified completely and hence called the best inner-self. All those who achieve the status of pure soul become legendary and historical personalities and are considered as the best among all. Whatever is the best in the universe, the pure soul/the omniscient possesses, hence the pure soul is second to none, nothing can be compared with the pure soul. This is alluring to all noble souls. The pure soul is the most lustrous and graceful entity with infinite properties and hence very glamorous indeed. The grandeur and glory of the pure soul is so beautifully complex and infinite that it is not easily comprehensible.

The unbelievable brilliance of the pure soul is eternal and unique, making it most enchanting and immensely beautiful. The brilliance is spread all over without limits of time, space, etc. No other object can be as lustrous as the

pure soul. The pure soul is the owner and abode of infinite properties of knowledge, faith, conduct, happiness, etc. The pure soul is termed as the best because it has no quality of darkness or ignorance. The pure soul is pure and divine and not wrathful or having qualities which are impure/against the nature of the pure soul.

One views the pure soul as the most graceful, prestigious and respectable entity in the universe. The eternal grace enjoyed by the pure soul is unparalleled in all times. What is called graceful in the mundane world is transient and highly illusory. The pure soul is said to have the most beautiful vision. Partial or temporal view of events is no vision at all. One, who has eternal vision, has the most beautiful vision.

The pure soul when realised/seen remains beautiful and in best form forever. Pure soul is eternally beautiful and hence called the best form. In the mundane world, true fortune never smiles on anyone, as everything gets perished. Even if one gets fortune, one immediately starts worrying as to how to keep the fortune intact which never happens. The treasure of the pure soul is the best fortune, inexhaustible and ever remains with the self. One is in the best state of health when body functions smoothly and there is no ailment. Similarly, the pure soul is in the best state of health when all infinite properties have perfectly manifested and there are no impurities whatsoever. The best doctor is one who never falls sick and once treatment is given to others, they also do not become sick. The pure soul is the best doctor as once it has purified and removed the impurities, it never becomes impure again.

The pure soul is a unique heap of brilliance; the heap continues to be eternal and radiates the same level of

radiance, for all times. The intensity of radiance does not vary and is constant throughout. This brilliance manifests in infinite ways at a time and continues in the same fashion forever. Nothing can be compared with the radiance/brilliance of pure soul. The pure soul is, in fact, an ocean of splendour, glory and brilliance. It is the grand thing in the universe and none can match the magnificence of the pure soul. Attainment of liberation is the best abode for the soul, the abode of blissful existence with complete engrossment in the self. Life of a pure soul is the best life in the universe. Other paths do not ensure salvation and lead to perpetual existence of misery in deaths and births. No one needs to doubt that the state of *Moksha* is the highest position a soul can achieve and that one who achieves this position is supreme in the universe. It is so because all infinite powers of the soul manifest perfectly and fully in this state alone and no soul enjoys eternal and infinite happiness except one who achieves this position and hence is the supreme being in the universe.

23. First, Last & Only One - A secular concept has to be the first concept and other concepts should follow; otherwise, there will be confusion as to what is first. If the last concept is different from the first one, the last concept either assumes great significance or has no significance. Between the first and the last, if there are other significant concepts, then the first and last lose their importance. Therefore, a secular concept has to be one and one only, and the same has to be the first and last. In other words, there cannot be any conflicts or inconsistencies between the concepts and has to be the same throughout. The concept of pure soul can only meet this highest standard of truth

where all concepts meet and merge in a harmonious and glorious manner.

The concept of pure soul is the first, last and the only concept, which solves all riddles of what is known and what is unknown. The pure soul is knowledge itself and is characterised by knowledge. Therefore, there cannot be any concept beyond pure soul as each concept deals with a part of knowledge or idea. But the pure soul is a bundle of all types and perfect knowledge of all times and spaces into one whole.

The pure soul is endowed with abundant wealth and power of its infinite qualities and therefore it is the only honourable entity. The other kings or honorable people change and have changing fortunes, but the pure soul remains as the most honorable one, eternally. The pure soul is the first and eternal citizen of the universe. It is not only His Majesty for namesake, but it is the most exalted being in the universe and its eminence, respect and dignity is known to all. Worldly exaltations are highly temporary and vanish over time but the pure soul remains exalted forever. The pure soul is one's own Guru (Teacher). It is the first Guru because the soul understands itself only after realising itself. The soul is characterised by knowledge and a Guru is one who has knowledge. It is called the Guru because none else can teach oneself better than oneself. Realisation of the pure soul is the first achievement of any soul and complete engrossment in the same is the last achievement and the pure soul remains one and the same. Except the accomplishments of pure soul, all others wither into history with not much relevance in eternity.

The great ancient epics depict persons of eminence at different periods of history but the omniscients stand first among all such personalities as they have eternal relevance and eminence as against temporary importance assumed by other great persons for temporary causes and benefits to a few people. The cause of pure soul is eternally relevant for all beings and eternally beneficial to all. But none of the great preachers can match the pure soul, whose teachings enable millions of human beings to be liberated and become eternally blissful. The preachings of such Omniscients are remembered for exceptionally long time than the preachings of any other person. The Omniscient preaches one and all to ride firmly on the chariot of righteousness, to liberate from the *karmic* bondage and achieve *Moksha*. Thus, this charioteer is unusual, unprecedented and unparalleled/unique whose guidance when followed ensures victory over senses/*karmic* bondage for anybody/everybody who follow this path.

The pure soul occupies the first place among all. Ages after ages have passed. However, the pure soul remains the epoch-making and prominent person in all ages. The history of the mundane world refers to other beings as epoch-making persons but it is not so as they have only temporary relevance. Each age/era has several great persons but the pure soul occupies the first position of all such persons. All souls are ageless as never born but those who achieve *Moksha*/pure soul can be called as first ones compared to those who do not or do so later. The pure soul/omniscient is the first, last and only one guru of the entire creation, be it humans, animals, etc., or other beings such as trees and vegetation. The concept of pure soul is relevant for the entire creation for all times and spaces and hence is the first, last and only one.

To sum up, the primary objective of this text is to analyse the nature of pure soul as reflected in the eternal treasure of infinite properties. In this Chapter, it is asserted that the concept of pure soul is the most and only secular concept and this has been done based on certain criteria stipulated for this purpose. A number of characteristics have been delineated above, but these are by no means exhaustive. It is possible to think of more characteristics, but it will be some variant of the characteristics as described above.

**I experience again again,
with happiness,
the power of my own soul**

Amrita Chandra, Laghutatvasphot, Chapter 25

Chapter VII

A TREASURE HOUSE OF NAMES

Understanding names of the pure soul
leads to eternal happiness

Laghusabastranamstrotra, Verse 1

The pure soul is synonymous with God and this may be the only entity described by thousands of names. This treasure of names throws further light on the properties of the same. The names have also secular underpinnings. Although people around the globe use various names to describe God or super power, these names ultimately culminate in reference to one or the other attributes of the pure soul only. Some expressions look repetitive but have subtle distinctions with different implications as the emphasis is on another aspect of the same name. Although each of the attributes can be discussed at length, it is briefly described below:

1. Most Honourable (*Shriman*): The pure soul is most respectable and it occupies the highest status in the universe.
2. Self-declared King (*Svayambhu*): It is a self-declared king of the world as there is no parallel to pure soul.
3. Adorned by Sublime Nature (*Vrashabh*): The pure soul is adorned by its own sublime nature and glitters with infinite power.

Note: The names mentioned here are based on Jinasena Acharya's Jinasabastranamam. The sequence of names is broadly followed as in Jinasabastranamam. Attempt is made here to focus on interpretation of these names in respect of characteristics of pure soul.

4. Ecstasy Beyond Senses (*Shambhav*): The pure soul enjoys ecstasy and happiness incomparable and unimaginable by senses.

5. Donor of Ecstasy (*Shambhu*): Looking inward into the pure soul yields ecstasy in every experience and hence the soul is the supreme donor.

6. Self-made King (*Atambhu*): The pure soul, by its own efforts has achieved the highest status.

7. Self-Illuminating (*Svayamprabh*): The pure soul is self-illuminating and hence does not need other substances to illuminate it.

8. All-Powerful (*Prabhu*): The pure soul possesses infinite knowledge and vision and therefore adorned as the all powerful.

9. Self-Indulgent (*Bhokta*): With the experience of happiness of the self, the pure soul is known as self-indulgent.

10. Global Territory (*Vishvabhu*): Pure soul's knowledge covers the entire universe, i.e., knows everything about the universe.

11. No Re-birth (*Apunarbhav*): The pure soul does not come back to the world again after attaining *Moksha* and hence no re-birth.

12. Soul of the World (*Vishvatama*): The whole world is reflected in the pure soul.

13. The God of the World (*Vishvalokesh*): The pure soul is the most divine entity in the whole world.

14. The Eye of the World (*Vishvachakshu*): The whole world is seen by and known to the pure soul and therefore called the eye of the world.

15. Imperishable (*Akshar*): The pure soul never perishes on its own as it is eternal.

16. Knower of the World (*Vishvavid*): The pure soul has the property of being the Omniscient and hence knows the whole world.

17. Owner of All Knowledge (*Vishvavidhyesh*): All that is to be known and knowable is owned by the pure soul. There is nothing in the universe, not known to the pure soul.

18. Origin of Knowledge of World (*Vishvayoni*): The knowledge of the world as it exists has originated from the pure soul. Although such knowledge is eternal, one hears only from the Omniscient.

19. Indestructible (*Anashvar*): The pure soul is eternal and cannot be destroyed by anyone.

20. World's Vision (*Vishvadrashva*): The whole world is seen by the pure soul and thus has world's vision.

21. Spread Everywhere (*Vibhu*): In the state of omniscience, its vision and knowledge spreads everywhere.

22. Creator (*Dhata*): The path of *Moksha* is shown by the pure soul and hence said to have created the rules for path to *Moksha*. In fact, such rules are revealed but not created.

23. Owner of the World (*Vishvesh*): The whole world is said to be owned by the pure soul as, it alone possesses the knowledge of the entire world.

24. The World's eyes (*Vishvalochan*): Just as eyes help us to see the path to destination, the pure soul shows the path to *Moksha*.

25. Worldwide Influence (*Vishvavyapi*): The influence and importance of the pure soul is so wide that both believers and non-believers talk about it.

26. Adept in Process (*Vidhi*): The knowledge of the pure soul only enables one to become adept in the pathway of *Moksha*.

27. Creator of Spiritual World (*Vedha*): With realisation of pure soul one creates one's own spiritual world.

28. Eternal (*Shashvat*): The pure soul exists at all times and never ceases to exist or reappear after sometime.

29. Four Faces / Facing the World (*Vishvatomukh*): Four properties of pure soul: Omniscient, Omnivision, Omnipotent and supreme happiness represent four faces of pure soul.

30. Teacher for Livelihood (*Vishvakarma*): Those who have realised the pure soul undertake a livelihood which is non-violent in nature and conducive to the path of *Moksha*.

31. The Best in the World (*Jagatajyeshth*): The pure soul is the best in the world, nothing better is possible beyond this.

32. Idol of the World (*Vishvamurti*): The whole world is reflected on the surface of the pure soul and hence is the idol of the world.

33. Ideal of the World (*Jineshvar*): For those who embark on the path of *Moksha*, the pure soul is the greatest ideal.

34. Observer of the World (*Vishvadrik*): All the substances of the world are seen and observed only by the pure soul.

35. God of all Creatures (*Vishvabhutesh*): Every creature in the Universe aims at becoming the pure soul or God.

36. Light of the World (*Vishvajyoti*): The pure soul guides all those who seek spiritual upliftment and hence the light of the world.

37. Non-creator (*Anishvar*): The pure soul is one's own master and God. There is no other God.

38. Conqueror of *Karmas* (*Jina*): All *Karmas* have been conquered by the soul in *Moksha*.

39. Natural Conqueror (*Jishnu*): It is the nature of pure soul to conquer *Karmas* and emerge victorious. *Karmas* are alien to pure soul.

40. Unknowable Soul (*Ameyatma*): One's own soul cannot be known by others and hence called unknowable soul.

41. God of the World (*Vishvarish*): The pure soul is regarded/revered as the God of the World as it is of divine nature.

42. Owner of the Universe (*Jagatapati*): The entire universe is reflected in the pure soul and hence it is called the owner.

43. Conqueror of the Infinite (*Anantajit*): The pure soul has conquered the oceans of infinite births, deaths and distortions.

44. Imponderable Soul (*Achintyatma*): The nature of pure soul cannot be pondered by people who do not have knowledge of the self.

45. Divine Friend (*Bhavyabandhu*): To those who want to understand divinity, knowledge of pure self is like a friend.

46. Without Bondage (*Abandhan*): The pure soul annihilates all the bondage of *Karmas* and is thus called without any bondage.

47. Soul of the First Era (*Yugadipurush*): In the cycle of time, eras come and go. In every era (third/fourth) the first soul who realises and preaches the concept of pure soul is called the soul of the first era.

48. God of Treasure of Infinite Properties (*Brahma*): The pure soul is a repository of infinite properties/characteristics/qualities.

49. Five Gods (*Panchabrahmaya*): Depending on the degree of purification of the inner self, five stages are described as Monk, Teacher among monks, Head of monks, State of the Omniscient and Pure Souls in *Nirvana*.

50. Blissful (*Shiva*): The pure soul is blissful and enjoys unparalleled happiness within.

51. Perfect Soul (*Para*): Knowledge and other properties become complete and perfect in the state of *Moksha*.

52. Perfection par excellence (*Paratara*): When all the properties of the soul manifest fully, the soul achieves perfection which is unthinkable.

53. The most subtle object (*Sukshma*): The operation of pure soul is subtle and beyond senses.

54. Most Beneficial (*Parameshhti*): The attainment of *Moksha* is the most beneficial in this universe.

55. Everlasting (*Sanatana*): The nature of pure soul is everlasting and eternal.

56. Self-Illuminating Light House (*Svayamjyoti*): The pure soul is a Light House of knowledge which illuminates others and the self.

57. Unborn (*Aja*): The pure soul is eternal uncreated and hence unborn. It is beginningless.

58. Without Birth (*Ajanma*): Once the soul achieves the status of *Moksha*, it is without births.

59. Creator of Scriptures (*Brahmayoni*): The pure souls have only imparted the knowledge of the self and universe and thus are called the creator of scriptures.

60. Without Form of Mundane Existence (*Ayonija*): One can take eighty four lakh types of births in the world if liberation is not achieved. The pure soul does not take any one of these births.

61. Conqueror of Worldly Illusion (*Moharivijayi*): In view of ignorance of pure soul, one gets caught in the snare of worldly illusion. The knowledge of the pure soul helps in conquering this spell of illusion.

62. Ever Victorious (*Jeta*): The pure soul always emerges victorious in its fight against *Karmas* and senses.

63. Mover of the wheel of *Dharma* (*Dharmachakri*): The wheel of *Dharma* is propelled by the people who know the pure soul.

64. Flag Bearer of Kindness (*Dayadhvaj*): Without knowledge of pure soul, there can be no true kindness.

65. Peace Maker (*Prashantari*): The enemies of self (ignorance, attachments, etc.) wither away with the realization of pure soul.

66. Soul with Infinite Depth (*Anantatma*): It is impossible to find the end of the pure soul and hence is unfathomable.

67. Meditator (*Yogi*): The pure soul is adorned with the highest and purest level of meditation and contemplation of the self.

68. Worshipped by Yogis (*Yogishvararchit*): The best of sages and yogis worship the pure soul, as they are engrossed in the meditation of the self.

69. Knower of the Pure Soul (*Brahmvita*): The pure soul only knows its true nature and infinite treasure of properties.

70. Knower of God (*Brahmatatvajna*): The pure soul has acquired the knowledge of God and also knows the secret of self i.e. self itself being the God.

71. Propounder of Spiritual Knowledge (*Brahmodhyavit*): Knowledge of pure self is propounded by those who have realised the same.

72. God of Sages (*Yatishvar*): Sages pay their reverence and obeisance to the pure soul and it is the God of Sages.

73. Embodiment of Purity (*Shuddha*): The pure soul is devoid of the blemish of *Karma* and hence embodiment of purity.

74. Embodiment of Knowledge (*Buddha*): The pure soul achieves the status of the Omniscient and hence it is an embodiment of all knowledge in the Universe.

75. Embodiment of Wisdom (*Prabuddhatma*): With distinct knowledge of substances, the pure soul is the embodiment of all wisdom.

76. Embodiment of Accomplishment (*Siddhartha*): All that needs to be accomplished in the universe has been accomplished by those who have realised the pure soul.

77. Rule of Proof (*Siddhashasan*): The preachings of pure soul always rule the universe as these continuously provide proof of the truth.

78. Souls in *Moksha* (*Siddha*): All those liberated from *karmic* bondage reside for ever in the abode of *Moksha*.

79. Expert in the Principles (*Siddhantavida*): Those who have realised the pure soul are only the real experts in all principles.

80. Object of Meditation (*Dhyeya*): The pure soul and its eternal nature is the object or centre of meditation for all real seekers of *Moksha*.

81. Successful (*Siddha-Sadhya*): The objective of meditation is successfully accomplished when the pure soul is realized.

82. Welfare of the Universe (*Jagaddhit*): Those who have realised the pure soul and teach others to follow are truly concerned with the welfare of the universe.

83. Treasure of Tolerance (*Sabbishnu*): The pure soul is the repository and treasure of tolerance and forgiveness.

84. Infallible (*Achyut*): Pure souls are firmly engrossed in the self and will never move or fall from this status.

85. Infinite Existence (*Anant*): Since the eternal soul never gets destroyed, it exists for ever.

86. Widespread Influence (*Prabh-Vishnu*): The influence of pure soul in the universe is immense and known to all those seeking liberation.

87. Best Birth (*Bhavodbhav*): The last birth in which those seeking *Moksha* actually achieve the same, is the best birth where they get rid of *karmic* bondage for good.

88. Utmost Powerful (*Prabhushnu*): No object in the universe is as powerful as the pure soul and hence is the most powerful one.

89. Without Disease / Affliction (*Ajar*): The pure souls are free from diseases or any affliction, unlike the worldly beings who mostly suffer from these.

90. Free from Decay (*Ajarya*): Human or other bodies decay with age or over time but the pure soul does not suffer from any kind of decay.

91. Glowing with Infinite Properties (*Bhrajishnu*): The pure soul is glowing and is always radiant with infinite properties.

92. Owner of Supreme Knowledge (*Dhishvar*): The pure soul becomes the owner of supreme knowledge in the universe in the state of omniscience.

93. Non-Disappearance (*Avyaya*): As the pure soul is without destruction, it never disappears; it always exists.

94. Sunlike Characteristics (*Vibhavasu*): To destroy darkness of ignorance, the pure soul is like the Sun.

95. Non-Descendence to the World (*Asambhushnu*): Those who achieve *Moksha* through perfect realisation of pure soul do not descend to this world.

96. Self-acquired (*Svayambhushnu*): The highest status of pure soul is achieved by one's own efforts and the pure self is self-made.

97. Ancient Entity (*Puratan*): The pure soul is eternal and always exists. It is as ancient as one can think of.

98. Supreme Soul (*Paramatma*): The status of Omniscient is supreme, beyond which there is no other higher stage.

99. Supreme Light (*Paramjyoti*): The pure soul has the knowledge of infinite objects and hence it is supreme light.

100. Supreme Soul in the Universe (*Trijagataparameshvar*): The pure soul is the supreme soul in the universe for all times and places in the universe.

101. Owner of Divine Language (*Divya Bhashapati*): The Omniscients preach the world through divine language and hence are said to be the owners of language.

102. Divinity (*Divya*): The pure soul encompasses in itself incomparable truth, happiness, beauty and wonder and hence divine.

103. Speaker of Pure Words (*Putavak*): The words of the Omniscient are exceedingly pure and without any blemish.

104. Pure Rule/Governance (*Putashasan*): The system/rule/governance of substances is shown and preached by the pure soul.

105. Pure Soul (*Putatma*): Soul's eternal nature is without blemish or malignity.

106. Divine Light (*Paramajyoti*): What is preached by the Omniscient acts as Divine Light in guiding the path to *Moksha*.

107. President of *Dharma* (*Dharmadhyakshka*): The pure soul is the holder of *dharmal*/righteousness and acts as the Head.

108. Suppressor of Senses (*Damishvar*): The pure soul has suppressed all senses and the operation of senses, thereby it has conquered all desires.

109. Owner of the Wealth—the Richest (*Shripati*): The wealth of knowledge and other qualities are owned by the pure soul and hence it is the richest one in the universe.

110. Owner of Infinite Wealth (*Bhagavan*): Most wonderful wealth of infinite properties is owned by the pure self and hence called owner of infinite wealth.

111. Worshipped by the World (*Arhan*): All worshippers in the world refer to one or more qualities of pure soul.

112. Non-existence of particles (*Araja*): The pure soul, by nature, is independent and without the dust of *karmic* particles.

113. Without *Karmic* Particles (*Viraja*): In worldly existence, there is association of *karmic* particles but the pure soul is without them in *Moksha*.

114. Pure Substance (*Shuchi*): The pure soul, by its very nature, is always pure and most sacred substance.

115. Path Finder (*Tirthakrit*): The path to *Moksha* is guided by the nature of the pure soul and hence it is the path finder.

116. Replete with Infinite knowledge (*Kevali*): The pure soul is adorned with all the knowledge about all substances, times and places.

117. Replete with Infinite Power (*Ishan*): The pure soul is full of infinite power, knowledge and vision.

118. Object of Worship (*Pujarh*): In view of absolute power and purity, it is the object of worship by all.

119. Graduate (*Snatak*): The pure soul possesses all the requisite knowledge about self and others and hence considered as graduate.

120. Non-blemish (*Amal*): The distortions do not exist in the state of pure self and hence non-blemish nature.

121. Owner of Infinite Light (*Anant Dipti*): The soul is the owner of infinite light of knowledge and vision.

122. Knowledge-Soul (*Jnanatma*): The soul is made of knowledge only. It functions and retains itself as knowledge.

123. Self-Enlightened (*Svayambudha*): The pure soul has acquired knowledge of the self by himself and has embarked on the path to *Moksha* owing to self-enlightenment.

124. Protector of All Creatures (*Prajapati*): As all creatures by nature and potential are same, all creatures have to be protected.

125. Liberated (*Mukta*): The pure soul has liberated from the enslavement of *Karmas*.

126. Empowered (*Shakta*): The pure soul is empowered with infinite properties and each property has infinite power.

127. Without Impediments (*Nirabadh*): No substance can create any impediment in the operation of pure soul. The pure soul functions by itself.

128. Bodiless (*Nishkal*): The pure soul does not have a body in physical sense. It is without body and *karmic* substance.

129. Lord of the Three Worlds (*Bhuvaneshvar*): The pure soul is regarded as the Lord of the upper, middle and lower parts of the world.

130. Transcendental (*Niranjan*): The pure soul is beyond the spell of illusion created by *Karmas* and is beyond the range of worldly faults.

131. Light of Three Worlds (*Jagat Jyoti*): All the three worlds (the upper, middle and lower parts) are known by the pure soul only.

132. Flawless Exposition (*Niruktotikt*): The exposition of substances and the universe by the pure soul is flawless and beyond any doubt .

133. Healthiest (*Niramay*): The pure soul never suffers from any ailment and hence remains healthy for ever.

134. Immovable (*Achal Sthiti*): The pure soul's abode is its temple of knowledge and it never moves away from this nature.

135. Without Commotion (*Akshobhya*): The pure soul has perfect equanimity and does not have any commotion, excitement, agitation or fret.

136. Unchangeable (*Kutastha*): The eternal nature of pure soul does not change and hence it is unchangeable, remains the same forever.

137. Absolute Firmness (*Sthanu*): The pure soul is absolutely firm in its nature and does not move from place to place after *Moksha*.

138. Without Decadence (*Akshya*): The pure soul never decays, wanes away or dwindles and thus remains the same for ever.

139. Pre-Eminent (*Agrani*): In the whole world, the pure soul enjoys pre-eminence and is an outstanding substance.

140. Group Leader (*Gramani*): For all those groups of souls seeking *Moksha*, the pure soul is the Group Leader, i.e., the contemplation of pure soul serves as the guide for achieving *Moksha*.

141. Pioneer of the Path (*Neta*): Realisation of pure self is the pioneering effort in the path to *Moksha*.

142. Propounder (*Praneta*): The scriptures that talk about the pure soul are the real scriptures propounded by the Omniscients.

143. Jurisprudent (*Nyay Shastrakrit*): Jurisprudence flows from the pure soul and it is in the form of eternal knowledge of all substances of the universe.

144. Welfare-oriented Preachings (*Shasta*): The preaching on pure soul is not intended to serve any individual's or group's vested interest, but are concerned about everybody's welfare in the universe.

145. Lord of *Dharma* (*Dharmapati*): The pure soul possesses all qualities associated with the *dharma* and hence is the Lord of *Dharma*.

146. Abundant Righteousness (*Dhamrya*): The pure soul has all characteristics of righteousness in abundance.

147. Devout (*Dharmatma*): The pure self itself is the embodiment of *dharma* and hence devout.

148. Pioneer of the System of *Dharma* (*Dharma-tirthakrit*): In order to promote realisation of pure self, various systems of *dharma* like pilgrimages, scriptures, penance, etc., are pioneered by the Omniscients.

149. Zodiacal Sign-Taurus (*Vrishadvaj*): The nature of pure self is the Zodiacal sign and the banner of self-*dharma*.

150. Master of Zodiacal Sign-Taurus (*Vrishadbish*): Not only that *dharma* is the zodiacal sign of pure self; this itself is the Master of such Signs.

151. Comet (*Vrishaketu*): The banner of *dharma* and knowledge of the pure self is like the comet.

152. Armament of Taurus (*Vrishayudh*): The knowledge of pure self works as armament for destruction of *Karmas*.

153. Taurus (*Vrish*): Like the zodiacal sign of Taurus, the sign of spiritual upliftment is indicated by the pure soul.

154. Leader of Taurus (*Vrishapati*): One who possesses the knowledge of pure soul and has realised the same is the Leader in the path of *Moksha* and in predicting future.

155. Sustainer (*Bhartta*): All creatures in the universe are sustained and maintained by their eternal nature.

156. Bull Sign (*Vrishabhank*): The pure soul is indicated by the sign of Bull, representing vigour.

157. Born as Taurus (*Vrishodbhav*): In common parlance people think that to be born under taurus sign, is auspicious. But actually speaking realisation of pure soul is the most auspicious sign.

158. Golden Naval (*Hiranyanabhi*): One born with beautiful naval is said to have golden naval. The pure soul is so beautiful and incomparable to any one in the universe and thus has golden naval.

159. Abode of Truth (*Bhutatma*): The pure soul is the eternal truth of life and this is the abode of truth itself, the self knows all that is truthful.

160. Exorcist (*Bhutabhrit*): The knowledge of pure soul is powerful enough to drive off the evil spirit of *Karmas*, illusion and ignorance.

161. Truthful Conception (*Bhutabhavan*): Just as gold ornaments are made out of gold, all forms of pure soul are of the same pure soul.

162. Source of *Moksha* (*Prabhav*): The source of concept of *Moksha* lies in the pure soul and preachings of the Omniscients.

163. Without Mundane Existence (*Vibhav*): The pure soul in the state of *Moksha* does not have mundane existence.

164. Illuminator (*Bhasvan*): It is self-enlightened and self-illuminating and hence called illuminator.

165. Existence (*Bhav*): The pure soul's existence is characterised by the form that disappears, the new form that emerges and yet the substance remains eternal.

166. Consciousness (*Bhava*): The pure soul is characterized by consciousness.

167. Destroyer of Worldly Existence (*Bhavantak*): The realisation of pure soul leads to the destruction of worldly existence and achievement of *Moksha*.

168. Conception in Golden Womb (*Hiranyagarbh*): When the conception of a Tirthankara takes place, the whole world looks golden for a moment and hence called as conception in golden womb.

169. Most Auspicious Conception (*Shrigarbh*): The great preacher's penultimate conception is the most auspicious as this soul ultimately reaches the state of *Moksha*.

170. Abundant Affluence (*Prabhatavibhav*): The pure soul with its infinite properties is abundantly affluent.

171. Liberated from Birth (*Abhav*): The great preceptors are liberated as this is their last birth and will never be born again.

172. Sovereign (*Svayamprabhu*): The pure soul is all powerful, independent and sovereign.

173. Sovereignty of Soul (*Prabhatatma*): In the state of Omniscience, everything is known and seen and thus the sovereignty of the soul cannot be challenged.

174. Embodiment of Truth (*Bhutanath*): The pure soul is the embodiment of truth and its knowledge is truth itself.

175. Lord of the Universe (*Jagatprabhu*): All in the universe revere and worship the pure soul and hence the Lord of the Universe.

176. First Among All (*Sarvadi*): The pure soul is the essence of life and hence first among everything to be talked about.

177. Omnivision (*Sarvadrik*): The pure soul attains the state of omnivision where all the substances in the universe are seen.

178. Universal Welfare (*Sarva*): The knowledge of pure soul is in the interest of all creatures and it can ensure universal welfare.

179. Omniscient (*Sarvajna*): The pure soul knows all the substances, their properties, forms of all the times in a single unit of time, simultaneously.

180. Worth-seeing (*Sarva Darshan*): To have a glimpse of the accomplished pure soul is conducive to realisation of the self and hence worth seeing.

181. Universal Soul (*Sarvatma*): The whole world is reflected in the state of omniscience on the soul's surface and hence called as the universal soul.

182. Popular Lord (*Sarvalokesh*): All creatures think of existence of some super power. The pure soul with its infinite properties is the only super power and popular Lord.

183. Ingenious (*Sarvavid*): The pure soul knows and digests all knowledge and things that exist and hence ingenious.

184. Conqueror of the World (*Sarvalokajit*): With inward-looking approach, the pure soul conquers the mundane world and achieves *Moksha*.

185. Best State of Existence (*Sugati*): The state of pure soul is the best state of existence enjoying infinite happiness.

186. Knower of Scriptures (*Susbrut*): From time immemorial, sages have passed the preaching of the Omniscients down the ages in the form of scriptures; those who realise the pure soul, really know the scriptures.

187. Great Listener (*Suvak*): All beings in the universe pray to the super power/Lord and the Omniscients—Pure Soul listens to all prayers and hence great listener.

188. Best Speech (*Sushruk*): The Omniscient's speech is the best speech ever made by anybody in the universe and has eternal relevance.

189. Master of All Skills (*Suri*): Being the Omniscient, the pure soul is the master of all skills, arts, sciences and systems of learning.

190. Polymath (*Babusbrut*): The Omniscient knows all scriptures of all times and hence is well informed and polymath.

191. Destruction of Indirect Knowledge (*Vishrut*): Once the state of omniscient is achieved, knowledge is direct.

192. Omnipresence (*Vishvatahpad*): Like the sun rays, the rays of knowledge of the Omniscient spread everywhere in the universe.

193. Top of the Universe (*Vishvashirsha*): All those who achieve *Moksha* stay at the top most place of the universe and hence the pure soul's abode is at the top most place.

194. Perfect Audition (*Shuchishrava*): The pure soul being the omniscient, knows everything and hence there is perfect audition, which leads to perfect knowledge.

195. Top Most Among Thousand Attributes (*Sabastrashirsh*): The pure soul enjoys infinite happiness and hence among the thousand qualities; this is the top most quality.

196. Territorial King (*Kshetrajna*): The soul has innumerable but definite units of space. Like the King, all such units of space are under its control.

197. Thousand Eyes (*Sabastraksh*): Infinite substances are seen by the pure soul and hence said to have (figuratively) thousand eyes. There are thousands of ways to look at the pure soul.

198. Conqueror of Thousands (*Sabastrapat*): As the pure soul possesses infinite power, the God is said to have conquered thousands of enemies of impurities.

199. Knower of All Times (*Bhutabhavyabhavadbharta*): The present, the past and future – all the three times are known by the soul in the state of omniscience and thus called knower of all times.

200. God of All Skills (*Vishvaavidhyamaheshvar*): The pure soul has knowledge of all possible skills prevalent in the world.

201. Gigantic (*Sthavisht*): The pure soul is termed as being gigantic and colossal in view of infinite properties and forms.

202. Veteran (*Sthavir*): In the final state of pure soul, all the properties have fully grown and matured. Being eternal in nature, the pure soul is veteran in the universe.

203. Eldest (*Jyeshth*): The pure soul always existed and hence the eldest.

204. Backbone (*Prasht*): The pure soul is the backbone of the universe. Without the self there cannot be any talk of this universe.

205. Most Lovable (*Presht*): The pure soul is infinitely loved and admired by those who understand its infinite power and those who do not understand also keep on talking about the same as the subject is liked by them.

206. Most Preferable (*Varishtadhi*): The pure soul is prosperous and complete in all respects and hence is the senior and most preferable one in the universe.

207. Absolutely Stable (*Stshesht*): In the state of *Moksha*, the pure soul becomes absolutely stable without any vibrations or movement.

208. Centre of Gravity (*Garisht*): The pure soul being the centre of gravity is pre-eminently attractive and the eternal existence gravitates on the qualities of the same.

209. Myriad Forms (*Bahisht*): The God is said to have myriad forms. The pure soul has many properties and these properties take myriad forms.

210. Excellent (*Shresht*): Most desirable and auspicious being in the universe is the pure soul and hence excellent.

211. Minutest (*Anisht*): There is no substance as subtle as the soul.

212. Divine and Sweet Voice (*Garishtagi*): The voice that conveys the nature of pure soul is sweet and divine.

213. Destroyer of the Worldly Existence (*Vishvabhrit*): Souls who achieve *Moksha* destroy their worldly life of births and deaths.

214. Describer of World Order (*Vishvashrit*): The Omniscients provide vivid description of the order, systems and rules governing the worldly life and hence called describer of world order.

215. God of the World (*Vishvet*): The pure soul occupies the highest and purest state and hence regarded as the God of the world.

216. Protector of the World (*Vishvabhuk*): The preaching of the Omniscient pertains to, among other things, protection of lives (non-violence) and environment (non-interference in operation of substances) and thus is the protector of the world.

217. Leader of the World (*Vishvanayak*): The Omniscient is the Lord of Three Worlds – lower, middle and upper and hence called as the Leader of the World.

218. Absolutely Reliable (*Vishvasahi*): The knowledge in the state of omniscience pertains to the whole world and hence his teachings and knowledge are perfectly reliable.

219. Identification with the World (*Vishvarupatma*): The whole world is reflected and known by the pure soul in the state of omniscience and hence the soul itself looks like the world.

220. Conqueror of the World (*Vishvajit*): The soul has its own world. This is realised when the attractions of the external world are conquered and the internal world of the soul is identified.

221. Conqueror of Death (*Vijitantak*): The pure soul never dies, or after achieving the state of *Moksha*, there are no births and deaths. Birth and death are the two sides of the same coin of the worldly life and hence the soul is called as conqueror of death.

222. Without Birth (*Vibhav*): The pure soul has liberated itself from the bondage of births and deaths and hence is without birth.

223. Without Fear (*Vibhay*): Fear is the characteristic of worldly life. With a strong belief in the concept of soul, one does not have fear.

224. Great Warrior (*Veer*): With the infinite power, the pure soul can be described as being great warrior in conquering the worldly life.

225. Without Sadness/Grief (*Vishok*): The pure soul enjoys infinite happiness and hence it has no cause for any grief or sadness.

226. Without Old Age (*Vijar*): The pure soul is ageless. It has no body and diseases. Changes associated with old age are that of a body.

227. Ancient (Not a new concept) (*Ajaran*): The pure soul is an eternal substance and is as ancient as one can think of it. The concept of the pure soul is not a new one.

228. Non-Attached (*Virag*): The pure soul is not attached to any other object in the universe. Attachment leads to influx of *Karmas* and bondage.

229. Self-Engrossed (*Virat*): The pure soul is engrossed in the self and hence without attachments, sins, evil deeds, etc.

230. Without Possessions/Possession-less (*Asang*): The pure soul does not possess any external object in the state of *Moksha*.

231. Solitude / Solitary (*Vivikta*): The pure soul is solitary in nature and enjoys infinite happiness in solitude.

232. Without Malignity (*Vitamatsar*): The pure soul does not have malign ideas of anger, ego, greed, etc.

233. Friend of Humble Beings (*Vineyajanatabandhu*): Humility is conducive to realisation of the self and hence called friendly.

234. Annihilation of Sins (*Vileenasheshakalmash*): All sins have been annihilated in the state of pure soul. The word “pure” indicates absence of all malignity in it.

235. Vibration-less (*Viyog*): In the worldly existence, there are vibration in the units of space of soul due to distortions of impurities and consequent bondage. The pure soul is liberated, without bondage and vibrations.

236. Yogi-Par Excellence (*Yogavid*): The pure soul is without vibrations and hence a Yogi of the highest order.

237. Wizard (*Viddvan*): The pure soul knows everything about the self and the universe, for all times and places and hence called a wizard.

238. Harbinger of Spiritual Order (*Vidbata*): The spiritual order in the universe flows from the concept and existence of pure soul and hence called harbinger of spiritual order.

239. Best Methodology of Working (*Suvidhi*): The pure soul has achieved the highest and most powerful status in the universe and hence the methodology of working of pure soul is the best in the universe for all times.

240. Highest/Perfect Wisdom (*Sudhi*): It is an act of highest and perfect wisdom for a soul to embark on the path of pure soul.

241. Radiating with Peace (*Kshantibhak*): In view of inner infinite happiness, the pure soul radiates with peace.

242. Image of the Earth (*Prithvimurti*): The earth tolerates everything that happens on it. The pure soul, like earth, remains silent in spite of upheavals of distortions in the worldly life.

243. Tranquility (*Shantibhak*): The nature of pure soul is tranquil. It has infinite happiness and other properties and remains peaceful with itself.

244. Ocean of Tranquility (*Salilatmak*): The pure soul is an ocean of tranquility - unperturbed by any external happenings around it.

245. Air-Like (*Vayumurti*): Like air, the pure soul is not accompanied by anything.

246. Unaccompanied Soul (*Asangatma*): The soul ever remains solitary, single. It is not accompanied by any other substance. It lives by itself.

247. Embodiment of Fire (*Vanhimurti*): Just as fire destroys the fuel, the pure soul destroys the fuel of distortions and *Karma*.

248. Conflagration of Unrighteousness (*Adharmadhak*): Unrighteousness is confined to flames when righteousness emerges due to realisation of the pure soul.

249. Adept in Oblation Fire (*Yajamanatma*): The pure soul has sacrificed or put into the fire all the impurities of *Karma* and is liberated.

250. Performer of Oblation Fire (*Suyajva*): Performance of destruction of distortions by the pure soul is compared to oblation fire.

251. Utmost Purity (*Sutva*): One who takes a bath in the holy water of divine knowledge, will certainly acquire utmost purity.

252. Worshipped by the King of Heavens (*Sutramapujit*): The pure soul is worshipped by the King of Heavens (*Indra*). *Indra* is an ardent follower and devout.

253. Seer (*Ritvik*): The Omniscient is the greatest Seer. This quality manifests when contemplation of pure soul is done.

254. Lord of the Oblation Fire (*Yajnapati*): The pure soul is the Lord of the ceremony of oblation fire. Meditation of the pure soul is called as the oblation fire that burns *karmic* bondage.

255. The Character of Oblation Fire (*Yajya*): Mediation on pure soul has characteristics similar to fire and oblation. In fact, it refers to offering oneself to the life of pure soul.

256. Inseparable Part of Oblation Fire (*Yajnang*): Meditation on pure soul is an inseparable part of the ceremony and main objective is to promote self-realisation.

257. Nectar of Eternity (*Amrit*): The nectar of eternity is obtained through meditation on pure soul where *karmic* bondage is blazed.

258. Oblations (*Havi*): Oblation is the process of acquiring complete knowledge through meditation on pure soul.

259. Space-Like (*Vyomamurti*): The pure soul is transparent and clear like the sky.

260. Abstract like Space (*Amurtatma*): The soul is abstract and subtle like the space. It does not have qualities of touch, taste, smell or colour as found in atoms.

261. Non-Sticking Substance (*Nirlep*): The pure soul is a non-sticking substance. In the mundane existence, the *karmic* particles are said to be sticking to the surface of the soul and veil its true nature.

262. Without Dust (*Nirmal*): The pure soul achieves a status which is without blemish of *karmic* particles.

263. Immutable (*Achal*): The pure soul is completely engrossed within the self and cannot be changed or disturbed.

264. Moon-Like (*Somamuti*): The realisation of pure soul like moonlight is very soothing and conducive to happiness.

265. Embodiment of Beauty (*Susaumyatma*): The pure soul is the most beautiful object in the universe and the cynosure of all beings. A beautiful object must be eternal.

266. Sun-Like (*Suryamurti*): The soul has brightness of consciousness, and thus called as the embodiment of the Sun.

267. Great Radiance (*Mahaprabh*): The pure soul has profuse radiance of consciousness - eternally scintillating the soul.

268. Knower of Mantra (*Mantravit*): Pure souls alone know the true meaning and the instrumental role of mantras in accomplishment of the task.

269. Prescriber of Mantra (*Mantrakrit*): The mantras have been formulated and prescribed by the knowers of pure soul.

270. Expert in Mantra (*Mantri*): Those who have acquired the art of mantra by knowing the eternal nature of pure soul and practice them are known as experts in mantras.

271. Embodiment of Mantra (*Mantramurti*): The pure soul is realised after practising the essence of preachings of great masters and hence termed as an embodiment of mantra.

272. Knower of Infinity (*Anantag*): The pure soul knows the infinite substances existing in the universe with their infinite properties including the pure soul.

273. Independent (*Svatantra*): The pure soul is independent as it is liberated from the shackles of *Karmas*. In the mundane existence, souls tend to act more in consonance with the fruition of *Karmas*.

274. Elucidator of Scriptures (*Tantrakrit*): The pure soul vividly elucidates all mantras and scriptures; the accumulated teachings of great souls. Therefore, the pure soul is the real elucidator of all scriptures.

275. The Best Inner-Self (*Svantah*): The inward looking of the pure self is so deep that the inner-self is purified completely and hence called the best inner-self.

276. Banishment of Death (*Kritantant*): In the state of pure soul, death has been banished and never visits again. It is the end of death.

277. Creator of Scriptures (*Kritantakrit*): The scriptures have been created by those who have realised the pure soul and hence the pure soul is creator of scriptures.

278. The Luckiest Soul (*Kriti*): The pure soul is the extremely luckiest soul because it could accomplish the task of achieving *Moksha*/self-realisation.

279. Accomplishment of Purpose (*Kritarth*): The purpose of a soul is to accomplish the task of acquiring its knowledge and annihilation of *karmic* bondage.

280. True Task to be Emulated (*Satkriya*): The accomplishment by the pure soul is equally respected by all those who desire to emulate the same.

281. Accomplishment of Task - Master Performer (*Kritakriya*): The task involved in realising the pure self is hazardous and fallible. Accomplishment of the task is master performance.

282. Performer of Great Penance (*Kritakratu*): The task of *Moksha* cannot be achieved but for great penance required in terms of giving up desires, meditation and steadfast engrossment with the self.

283. Eternal Presence (*Nitya*): The presence of the pure soul is always felt and has eternal presence.

284. Conqueror of Death (*Mrityunjay*): The pure soul has conquered *Karmas* and bondage relating to physical body and its death and thus said to have conquered death.

285. Absence of Death (*Amrityu*): There is complete absence of death after *Moksha*, as there is absence of physical or *karmic* body.

286. Nectarous Soul (*Amritatma*): The experience of pure soul is incomparable. It is compared here with joy of drinking nectar.

287. Originator of Nectarous State (*Amritodbhav*): Once the pure soul is realized it never vanishes. The inward-looking approach to pure soul has originated the nectarous state of *Moksha*.

288. Complete Knowledge of God (*Brahmanishta*): Only the pure soul has the complete knowledge of God and knows what it means.

289. Best/Highest God (*Parabrahma*): The state of omniscience is the best or highest form as all that is associated with the God get manifested.

290. Soul of God (*Brahmatma*): The pure soul is indeed the soul of the God himself. The pure soul achieves the form of God.

291. God-made-Possible (*Brahamasambhav*): The pure soul has achieved the status of God by itself and hence becoming God is made possible.

292. Master of Great Sages (*Mahabrahmapati*): The Omniscient is the master of all great sages who seek that status and get guided by them.

293. Master in Art of Becoming God (*Brahmyet*): By acquiring the state of Omniscient, the pure soul has mastered the art of becoming God.

294. The Greatest and Highest Divine Status (*Mahabrahmapadeshvar*): The pure soul in the state of *Moksha* enjoys/owns the greatest and highest status a soul can assume.

295. Ever Reflecting Happiness (*Suprasanna*): The pure soul/or those who have realised the same always reflect happiness in each of their form.

296. Happy Soul (*Prasannatma*): All distortions in nature have been completely eradicated in the pure soul and hence called happy soul.

297. Absolute Sovereign (*Jnan-dharm-dam-prabhu*): The pure soul enjoys absolute sovereignty and has overpowered all senses which lead to multifarious desires.

298. Tranquil Soul (*Prashamatma*): The pure soul is extremely quiet and peaceful and hence enjoys tremendous tranquility.

299. Absence of Vibrations of Desires (*Prashantatma*): The distortions and mundane desires create vibrations which interfere with peace of the soul. These are absent in the case of pure soul.

300. Historical and the Best Soul (*Puranapurushottam*): Those who achieve the status of pure soul become legendary, historical and are the Best.

301. Giant Ashoka Tree (*Mahashokadbvaj*): The human body of the Omniscient rises in the space and the heavenly beings create a giant Ashoka Tree like an umbrella. The pure soul is symbolised by the giant Ashoka Tree.

302. Un sorrowful (*Ashok*): The name 'Ashoka' means without sorrow/grief. This really symbolises the unsorrowful state of pure soul.

303. Great Donor/Benefactor of Happiness (*Kah-svarup*): Whoever listens to/practices the preaching of the Omniscient is bound to become happy and thus he is a great donor/benefactor of happiness.

304. Creator of Right Path (*Srishta*): The right path to *Moksha* is only shown by the Omniscient and hence called the Creator of right path.

305. Lotus Seater (*Padmavishtar*): The soul is both pure and beautiful like a lotus. The heavenly beings create a magnificent lotus throne for Arihants, although he never touches the same. So pure soul is said to be lotus seater.

306. Master of *Moksha* (*Padmesh*): If the state of *Moksha* is compared with the most beautiful lady, then the pure soul is the master or husband of this beautiful lady of *Moksha*.

307. Producer of Lotus (*Padmasambhuti*): When the Omniscient (Arihant) moves from one place to another in the space, it looks as if the Omniscient is walking on the lotuses (organised by heavenly beings). In view of this, he is called the

producer of lotuses, as lotus are seen in the space, not produced on the earth.

308. Lotus-Naval (*Padmanabhi*): The naval of the Omniscient looks like a beautiful lotus. The knowledge of the pure soul is the real naval of the soul.

309. Second to None (*Anuttar*): Whatever is the best in the universe, the pure soul possesses. It is second to none.

310. Born of Lotus Womb (*Padmayoni*): Thirthankaras who achieve the status of the Omniscient and *Moksha* are born of lotus-shaped womb of their mother, in the penultimate life.

311. Womb of the Spiritual World (*Jagatyoni*): There is no right concept of spirituality without the pure soul. The spiritual world stems from the concept of pure soul.

312. Only One (Cynosure) (*Itya*): All the noble souls want to achieve the status of pure soul or *Moksha* only and hence cynosure of all.

313. Eulogized by Great Souls (*Stutya*): The King of Heavens and other great souls in the universe worship and eulogize the pure soul.

314. God of Prayers (*Stutishvar*): All praises, worships, invocations, prayers, eulogies, etc., are addressed to the pure soul and he is only fit to be eulogized. Hence, the pure soul is the God of prayers.

315. Praiseworthy (*Stavanarh*): In view of infinite properties and wonderful entity in the universe, the pure soul alone is praiseworthy, worthy of prayers, invocations, etc.

316. Lord of Five Senses (*Rishikesh*): The five senses of touch, taste, smell, seeing and hearing have been conquered by the pure soul and hence called the Lord of Senses.

317. Conqueror of the Conquerable (*Jitajey*): Attachments and distortions cause misery in the world. These are conquered by the pure soul.

318. Performer of all duties (*Kritakriya*): The only duty of the soul is to realise the self and once this is done, all duties are supposed to have been performed.

319. Lord of the Spiritual Community (*Ganadhip*): The groups interested in knowing and realising the pure soul represent spiritual community and the pure soul is looked upon as the Lord by the members of such spiritual community.

320. Senior in the Spiritual Community (*Ganajyesht*): All the spiritual communities gather to listen to the pure soul: among them it is the senior most of all, as it is the first to become Omniscient in the group.

321. Most Distinguished Soul (*Ganya*): Those who have realised the pure soul are the most distinguished ones with outstanding merit.

322. Sacred Deed (*Punya*): The pure soul is sacred and holy. The act of purification of soul is a sacred deed indeed.

323. Leader of the Spiritual Community (*Ganagrani*): Among all those involved in development of spiritual community, the pure soul is a great leader guiding all on the path of *Moksha*.

324. Treasure of Properties (*Gunakar*): The pure soul has infinite properties and is therefore a treasure of the same.

325. The Ocean of Properties (*Gunambhodhi*): Just as the ocean is vast and deep, the infinite properties are very vast and deep. It is difficult to fathom the infinite attributes of the pure soul.

326. Connoisseur (*Gunajna*): The pure soul is a knower of all qualities and their forms and hence a connoisseur, an appreciator of all virtues.

327. Owner of Properties (*Gunanayak*): The pure soul itself is the owner of all properties as these exist within the self. By virtue of ownership of properties, the pure self is the leader of all that is virtuous.

328. Respectable (*Gunadari*): The pure soul is respectable as he has comprehended the eternal properties and has realised the same.

329. Destroyer of Mundane Distortions (*Gunoch-chhedhi*): The mundane distortions of the self that exist in worldly life are uprooted and destroyed with the realisation of pure soul.

330. God Without the Attributes of Distortion (*Nirgun*): Once the distortions are eliminated, the soul emerges as pure and becomes synonymous with God.

331. Owner of Divine Speech (*Punyagi*): The preachings and the language expressed are all pure and sacred and thus the omniscient is the owner of divine speech.

332. Meritorious / Virtuous (*Guna*): The pure soul is the most virtuous or meritorious entity as it has infinite properties/ virtues.

333. Protector of Refugees (*Sharanya*): Those who take refuge in the pure soul are protected and they alone get liberated from *karmic* bondage.

334. Divine Speaker (*Punyavak*): The words of the pure soul are divine, sacred and pure and hence a divine speaker.

335. Pious (*Put*): The pure soul is pious as it is holy, sacred, free from distortions and purified through penance.

336. Chief (*Varenya*): The pure soul is the chief and the best entity in the universe.

337. Leader of Sacred Deeds (*Punyanayak*): The pure soul is the owner and leader of all sacred deeds or highest spiritual performance.

338. Innumerable (*Aganya*): As the pure soul is a treasure of infinite properties, these qualities are innumerable and uncountable and hence described with different names.

339. Holy Wisdom (*Punyadhi*): The pure soul is an embodiment of holy wisdom, which ensures eternal happiness.

340. Glamorous (*Gunya*): The pure soul is full of grace with infinite properties and hence very glamorous.

341. Product of Piousness (*Punyakrit*): The pure soul is the product of pious idea of self-purification. *Moksha* or supreme happiness is a product of piousness of the self.

342. Rule of Piousness (*Punyashasan*): The order or functioning of the pure soul is sacred and pious without any blemish. The pure soul is ruled by piousness.

343. Resting in Righteousness (*Dharmaram*): The pure soul is like the garden of righteousness. The pure soul rests within and blossoms in righteousness.

344. Village of Virtues (*Gunagram*): The pure soul is like a village of virtues or a community of virtues, inhabited by virtues or its properties.

345. Prevention of Bondage (*Punyapunya Nirodhak*): The pure soul's forms are devoid of feelings of good and bad which prevent occurrence of bondage of *Karma*.

346. Sin Shooter (*Papapet*): Sins that a soul commits in mundane existence are absent in the state of pure soul.

347. Without Affliction of Sins (*Vipapatma*): The pure soul is one without affliction of sins. Non-realisation of pure soul is the greatest sin.

348. Destroyer of Sins (*Vipapma*): Inner-looking approach results in the engrossment with the self and destruction of sins.

349. Beyond Blemish (*Vitakalmash*): The pure soul is beyond blemish and bondage of *Karmas* and thus called “pure”.

350. Beyond Inner Conflicts (*Nirdvandv*): The distortions of nature in terms of greed, anger, ego, deceit, etc lead to inner conflicts. After realisation of pure soul, such inner conflicts disappear.

351. Without Arrogance (*Nirmad*): The pure soul does not identify itself with the passions of ego and arrogance, which are the characteristics of mundane existence.

352. Without Infatuation (*Nirmoh*): The pure soul has no infatuations to the worldly objects.

353. Without Disturbances (*Nirupadrav*): In the state of *Moksha* or engrossment with the self, no one can ever cause any disturbance. The eternal nature of soul is without any disturbances.

354. Incessant Vision (*Nirnimesh*): The Omnivision property of pure soul is incessant. In the state of *Moksha*, there are no eyes but the incessant vision continues.

355. Survives by Itself (*Nirahar*): The eternal soul survives by itself and not due to food. It is the body that needs food and not the pure soul.

356. Inert (*Nishkriy*): In the mundane existence, one is busy with these worldly activities of food, earning etc. which are absent in the pure soul and hence it is passive or inert.

357. Without Impediment (*Nirupallav*): Units of space, infinite properties, power of each property – everything of the pure soul is permanent and there is no scope for anyone to create any impediments.

358. Peaceful Disposition (*Shant*): The nature of pure soul is that of peaceful disposition and undisturbed by external events.

359. Immaculate (*Nishkalank*): The pure soul is without any slur, stigma or disgrace of any type. It is chaste, pure and perfect.

360. Removal of Sins (*Nirastaina*): The pure soul has removed all sins inimical to eternal nature.

361. Inculpable (*Nirdhutagas*): The pure soul is never guilty of anything as all sins committed in the mundane existence have been got rid off.

362. Without Influx of *Karmas* (*Nirasrav*): The pure soul has no influx of *Karmas* and all previous *Karmas* have been destroyed.

363. Colossal (*Vishal*): The pure soul is infinitely great and wonderful. Words cannot describe its gigantic nature.

364. Resplendent Luminous (*Vipulajyoti*): The pure soul is resplendent luminous in view of its power of infinite knowledge and vision.

365. Incomparable (*Atul*): Nothing in the universe is comparable with the pure soul.

366. Incomprehensible Grandeur (*Achintyavaibhav*): The grandeur of pure soul is infinite and incomprehensible. This magnificence is unthinkable by any one in the mundane existence.

367. Excellent Record of Perfection (*Susanvrit*): The pure soul has an excellent record of perfection in all respects. There is complete prevention of influx of *Karma* as all vows are perfectly followed.

368. Well-guarded Secret Soul (*Suguptatma*): The pure soul enjoys absolute silence and hence all that is known and seen remains well guarded secrets. In the path of *Moksha* also, such souls observe silence or keep the secrets to themselves.

369. Well Protector of All Lives (*Subhrit*): The preachings of the omniscients include protection and fostering of all lives

as all are equal by nature. All those on the path to *Moksha* also teach and practice the same.

370. Knower of the Supreme Truth (*Sunayatavavid*): The pure soul is the knower of the supreme truth.

371. Solitary Knowledge (*Akavidhya*): The Omniscient is characterised by absolute knowledge of all substances and all times and all places. This solitary aspect of knowledge is the alone attribute of pure soul.

372. Great Scholarship (*Mahavidhya*): The pure soul is a great scholar of all kinds of skill and scholarship in the universe.

373. Sage (*Muni*): The pure soul is a great sage as it knows everything directly and clearly. The knowledge of pure soul is not vague or conditional.

374. Perfectly Grown (*Parividh*): All properties of the soul have perfectly, absolutely and infinitely grown in the pure soul.

375. Master of All (*Pati*): All lives are independent and master of their own. All lives co-exist and there is no other option. By preaching the principle of coexistence, he is the protector or master of all.

376. Lord of Knowledge (*Dhish*): The Omniscient is one who knows everything and thus the King or Lord of knowledge. All true knowledge flows from the omniscient.

377. Reservoir of Skill (*Vidhyanidhi*): The pure soul is a reservoir of all skills, knowledge and wisdom.

378. Observer (*Sakshi*): The pure soul is the greatest observer of all that is happening in the substances and the universe due to the powers of omniscience and omnivision.

379. The Greatest Hero (*Vineta*): The pure soul/omniscient is the greatest hero of *Moksha* as he has not only achieved that unique status but also shown the path to others to achieve the same.

380. Annihilator of Ordained Death (*Vihatantak*): In the worldly existence, every soul undergoes the process of births and deaths. However, in *Moksha*, the pure soul has annihilated this ordained death.

381. The Father (*Pita*): As a father ensures growth of children, the truth-probing attitude of the self ensures development of pure soul into the state of *Moksha*.

382. Grandfather (*Pitamah*): The pure souls play the roles of father and teacher. When the role of father and teacher gets combined, it is the role of grandfather.

383. Great Saviour (*Pata*): The contemplation of pure soul saves one from all the miseries one faces and hence a great saviour.

384. Holy – His Holiness (*Pavitra*): The pure soul is holy as all that is evil has disappeared and hence referred to as His Holiness.

385. Purification of Others (*Pavan*): Any one who turns inward and contemplates on the nature of pure soul is bound to realise the eternal nature of the soul and purify oneself forever.

386. Initiation into Divinity (*Gati*): The pure soul is the most powerful one, hence all beings who are interested in it get initiated into divinity, would quickly move to *Moksha*.

387. Preserver (*Trata*): The eternal nature of pure soul is preserved during the long mundane existence. The nature manifests once a person realises the same.

388. Pre-eminent Physician (*Bhishagvar*): Birth, death, old age, etc., are the greatest of diseases afflicting the worldly life. The pure soul is a pre-eminent physician, who removes all diseases at once.

389. Superior (*Varya*): Those who have realised the nature of pure soul or achieved *Moksha* are superior souls.

390. The Greatest Boon-Giver (*Varad*): In the mundane world, one or few boons/desires are fulfilled, but the pure soul is the greatest boon-giver.

391. Supreme Being (*Param*): The pure soul is the supreme being in the universe and has treasure of infinite properties and power. It is independent, sovereign and eternal.

392. The Greatest Man (*Puman*): The pure soul is the greatest man who takes care of the self and also preaches to others. It is the most valorous and virile.

393. King of Poets (*Kavi*): The greatest of the scriptures are the works of the pure soul. Such scriptures require exemplary skill of that of a poet. Hence, the pure soul is the King of Poets.

394. Historical and Ancient Entity (*Puranapurush*): In view of eternal existence of the soul, it is an ancient and historical entity. It has been sought after by sages and seekers in all ages and places.

395. Unacquired Attributes (*Varshiyam*): The properties/attributes of pure soul are eternal and not acquired at any point of history.

396. The First of Souls (*Vrishabh*): The pure soul is the first, supreme and most powerful object and its knowledge leads to *Moksha*.

397. An Ancient King (*Puru*): The pure soul is called the ancient king who sets the standards for achieving *Moksha*.

398. Consecration and Deliverance (*Pratishtapurav*): When the pure soul is consecrated/installed within the self, the deliverance – or beginning of the process of liberation takes place.

399. Causativeness (*Hetu*): When a person realises that he is a pure soul, seeds of pure soul are sown that ultimately

blossom into the state of omniscience. Thus knowledge of pure soul is the causative factor for emancipation.

400. Only Great Grandfather (*Bhuvanaikapitamah*): Only the pure soul/Omniscient teaches the world the essence of *Moksha* and spiritual upliftment. All other teachers only pass on the same message from ages to ages. Hence, the pure soul is the only great grandfather for all souls.

401. Tree God / Welfare Tree (*Shrivrikshalakshan*): The pure soul is symbolised by the tree. A tree or its seed has capacity to produce infinite trees. The pure soul with its infinite forms and properties is symbolised by the tree.

402. Symbol of Subtlety / Fineness (*Shlakshan*): The pure soul is so subtle and fine that it is difficult to observe through naked eyes or microscope. It is abstract in nature, not amenable to easy description and hence expressed through symbols.

403. Symptomatic (*Lakshanya*): Being a subtle object, pure soul is described through symptoms for better understanding. Symptoms are explained in figurative sense but by themselves, these are not the attributes.

404. Auspicious Symptoms (*Shubhalakshan*): The traits used to describe the nature of pure soul are all good and auspicious, indicating good omens. That is, the symptoms are so graceful and elegant that these have the potential to help comprehend the entire universe and the self.

405. Invigilator (*Niraksh*): Just as an invigilator or inspector is able to understand things, although not happening before his eyes, the pure soul knows the universe without the use of physical eyes.

406. Attractive Lotus-Eye (*Pundarikaksha*): The pure soul's eyes-vision power-is so attractive and appealing like lotus-eye. It is the inward-looking eye which is most attractive and powerful.

407. Almighty (*Pushkal*): The infinite powers possessed by the pure soul make it almighty - the most vigorous and robust entity in the universe.

408. God of Love (*Pushkareksban*): The pure soul is cupid, the God of love and is the most beautiful object, ever charming and lovely, incomparable with transient physical beauty of mundane existence.

409. Lord of Accomplishments (*Siddhid*): The knowledge of pure soul helps to attain infinite happiness and power. Thus, the pure soul is the Lord of all accomplishments.

410. Eternal Achievement of all Resolutions (*Siddha Sankalp*): Often people resolve to accomplish certain things in mundane existence and their achievement, if any, is only temporary, lost within or after that life. In case of pure soul, all that was resolved to be achieved is accomplished forever.

411. Soul of *Moksha* (*Siddhatma*): One who contemplates on the nature of pure soul will certainly achieve *Moksha*. The essence of *Moksha* lies in knowing the soul.

412. Means for Achieving *Moksha* (*Siddha Sadhan*): The three jewels relate to the pure soul only. The absolute belief in the pure soul is right faith, the knowledge of the pure soul is right knowledge and engrossment with the pure soul is right conduct.

413. Enlightened (*Buddhabodh*): All that is knowable in the universe is known by the pure soul and one becomes enlightened only with the knowledge of the same.

414. Icon of Enlightenment (*Mahabodhi*): Spiritual and other knowledge manifested in the pure soul is followed and praised by all in the universe. Thus, it is an icon of enlightenment.

415. Icon of Growth (*Vardhaman*): Knowledge of pure soul grows when one meditates on the same and hence called the icon of growth.

416. Master of All Supernatural Powers (*Maharddhik*): All supernatural powers, which are unthinkable for ordinary human beings are owned by the pure soul and thus the latter is the master of all such powers.

417. Subject of Scriptures (*Vedang*): The songs of pure soul are sung in the scriptures. These may be in the form of stories, narratives, etc. which reveal the experiences of the pure soul.

418. Adept in Scriptures (*Vedavit*): Sages are experts in spiritual scriptures because they have knowledge and faith in these and also realise the eternal truth.

419. Worthy of Experience (*Vedhya*): These preachings of great sages are really beneficial to all concerned. All engaged in spiritual endeavours have to understand and experience the truth.

420. Space-Like (*Jatarup*): The pure soul is eternal, infinite and abstract like the space. It is natural and does not possess anything..

421. The Wisest of All (*Vidanvar*): Those who acquire knowledge of pure soul are the wisest of all and will be liberated.

422. The Knowable by the Omniscient (*Vedavedhya*): The state of omniscience is the highest one for the pure soul. The pure soul is fully comprehended and experienced only in the state of omniscience.

423. Realisation only through Self (*Svasamvedhya*): The pure soul is to be realised or experienced only through the self. There are no external means to achieve this end.

424. Genderless (*Vived*): In the three genders, differences are basically physical and emotional. The pure soul is gender-neutral.

425. The Best Among Speakers (*Vadatanvar*): Most speakers in this world talk of things that are transient. The knower of pure soul or omniscient speaks of eternal happiness and eternal nature of substances and hence is the best speaker in the Universe.

426. Without Beginning or End (*Anadinidhan*): The soul and the world do not have a beginning or an end. Some people waste their time in speculating about how the world would have originated and how it will come to an end.

427. Imperceptible (*Avayakt*): The soul cannot be comprehended or seen by senses. The soul is subtle and hence imperceptible.

428. Abundant Clarity (*Vyaktavak*): A person who has realised the pure soul, becomes absolutely clear about the path of *Moksha*.

429. Transparent Rules (*Vyaktashasan*): The Omniscient has revealed the rules governing the Universe and independence of all the substances which are quite transparent and eternal.

430. Creator of Ages (*Yugadikrit*): Time is infinite and eternal in nature and is realised and known only by the pure soul. The pure soul knows all the ages and hence called the creator of ages.

431. Succor to All Ages (*Yugadhar*): The knowledge of pure soul alone can benefit all beings and make their life meaningful. It provides succor to all in all ages.

432. Beginner of the Age (*Yugadi*): At the beginning of each era (4th in time cycle) on the earth, the Tirthankara (the enlightened pure soul) preach as to what to do and what not to do. That is why it is called as the beginner of age.

433. Living Before Ages (*Jagadadij*): The pure soul is eternal and always exists; even before an era begins.

434. Beyond the Kings of Heavens (*Atindra*): The Kings in Heavens have enormous powers beyond the comprehension of ordinary human beings. However, the powers and happiness of pure soul are infinite and beyond the comprehension of Kings of Heavens.

435. Beyond Senses (*Atindriy*): Wordly beings have senses based on individual perception and do not have free and unbiased perception. The pure soul is beyond the comprehension of senses.

436. The King of Wisdom (*Dhindra*): The pure has all the knowledge and wisdom at its command to achieve the highest status of *Moksha* and be eternally powerful and is thus the King of all Wisdom.

437. The Greatest King of the Universe (*Mahendra*): Kings are powerful, rich and happy in their own way but their Kingship is transient and not without limits. With the resplendent richness and power, the pure soul is the Supreme King - king of kings in the universe.

438. Vision Beyond Senses (*Atindriyarthadrik*): The capacity of the pure soul is to look beyond the vision of senses; it sees and understands operations of substances, not perceptible to senses.

439. Without Senses (*Anindriya*): In *Moksha*, there is neither physical body nor senses. Infinite power of pure soul manifests automatically with complete engrossment with the self.

440. The God of Gods (*Ahamindrachrya*): The Kings of Heavens, known as Gods aspire to achieve the state of *Moksha*. The pure soul is the God of all Gods.

441. Worshipped by Gods (*Mahendramahit*): The heavenly Gods learn about the reality of the universe only from the Omniscient. The latter is worshipped by them as they are a great source of inspiration for spiritual upliftment.

442. The Greatest Being (*Mahan*): The pure soul is the greatest being as all the qualities have manifested completely and perfectly.

443. Best Birth (*Udbhav*): Those who realise the pure soul redeem themselves from the mundane world and never return. Thus, the pure soul is uplifted in this birth and hence it is called the best birth.

444. Result (*Karan*): The realization of pure soul is the effect / result, the cause for this form is only right faith - knowledge - conduct in consonance with the qualities of the pure soul.

445. Doer (*Karta*): The pure soul is called the doer, because the pure forms of souls are caused by the experience of the same.

446. The Great Swimmer (*Parag*): The greatest ocean in the universe is that of births and deaths and only the pure soul swims across it.

447. The Great Rescuer (*Bhavatarak*): When a person acquires the knowledge of the pure soul and experiences supreme happiness, one is rescued from the infinite cycle of misery. This is the greatest rescue possible in the universe.

448. Unfathomable (*Agrahya*): The nature of pure soul is so infinite that one can really never fathom or digest in ordinary course of life.

449. Mysterious (*Gahan*): The nature of the soul is intricate and mysterious. The sages and seers who realise the same also remain aloof to unravel the same. It is so mysterious that the moment one gets to know it, gets mysteriously engrossed with the self.

450. Impregnable by Senses (*Gubhya*): Only when a person develops an inward-looking approach and gives up attachments of the senses, the pure soul is realised. Hence, it is impregnable by senses.

451. Transcendent (*Paradbrya*): The perfect and the best manifestation of the pure soul is the transcendental experience. This experience is of the highest order.

452. Most Powerful (*Parameshvar*): The pure soul is the most powerful one in the universe and endowed with infinite qualities of diverse nature.

453. Abode of Infinite Supernatural Powers (*Anantardhi*): The pure soul is the abode of infinite powers which are mystical and mysterious.

454. Limitless Power of Supernatural Accomplishments (*Ameyardhi*): Through constant self-absorption, infinite number of supernatural powers are accomplished and each one is limitless in power.

455. Imponderable Powers (*Achintyardhi*): The supernatural powers of the soul are so obscure and intricate that it is difficult to ponder over them and acquire their knowledge.

456. Knower of the Whole (*Samagradhi*): The knowledge of the omniscient is the knowledge of the whole of universe with various dimensions of time, etc.

457. Supreme VIP (*Pragra*): The pure soul is the most honourable and highly accomplished being in the world. Hence, in functions and ceremonies, spiritual or otherwise, the pure soul (GOD) is made the supreme VIP and worshipped, prayed or honoured.

458. Embodiment of Auspiciousness (*Pragrahar*): The pure soul is remembered first in any auspicious occasion and is the embodiment of auspiciousness. This has been so from ages.

459. Citizen of the Topmost Land (*Abhyagra*): The abode of pure soul, is on the top of the universe. The pure souls are the citizens of this land where there is infinite happiness for eternal times to come.

460. Unique/First Among All (*Pratyagra*): The life of pure soul is unique, new and first of its kind experience hitherto not experienced in the mundane existence.

461. Master of All (*Agray*): All beings in the universe consider God as the master of all. People search the master of the universe, not knowing that the pure soul itself is the master of all.

462. Fore-Front (*Agrim*): The pure soul remains in the forefront of whatever is done/not done (Without realizing this, people remember other Gods before embarking on spiritual or worldly endeavours).

463. Fore-Father (*Agraj*): The divine souls are like forefathers who lived long ago and taught the golden rules to realize *Moksha*. They have left the heritage in the form of scriptures and knowledge of the pure soul.

464. Performer of Great Penance (*Mahatapa*): The path of self-realisation requires devout austerity and detachment. This is possible through performance of great penance.

465. Owner of Greatest Brilliance (*Mahateja*): The greatest brilliance of knowledge is owned and radiated by the pure soul.

466. The Greatest Reward for Penance (*Mahodark*): If the reward expected from penance is in terms of worldly possessions, these disappear with death. The reward of *Moksha* and infinite happiness is everlasting and hence the greatest of all rewards.

467. The Majesty/His Highness (*Mahoday*): The pure soul is endowed with abundant wealth and power of its infinite qualities and therefore the most honourable entity. The other Kings or honourable people change and have changing fortunes, but the pure soul remains eternally most honourable as His Majesty/His Highness.

468. Most exalted Being (*Mahayasha*): It is the most exalted being in the universe and its eminence/respect and dignity is known to all. Worldly exaltations are highly temporary and vanish over time but the pure soul remains exalted forever.

469. Majestic Abode of Overwhelming Influence (*Mahadham*): The soul itself is the abode of majestic influence. It is the influence acquired by accomplishment of the self.

470. The Greatest Reality (*Mahasatva*): The greatest reality in the universe is the existence of pure soul with all its sublimity and power. Other substances in the universe do exist, but are of non-consequence if the reality of pure soul is not recognised.

471. The Greatest Forbearance (*Mahadbriti*): Even after acquiring knowledge of the pure soul, one has to display great fortitude and forbearance, not seen in any worldly activity.

472. The Greatest Fortitude (*Mahadhairya*): The pure soul does not develop signs of impatience. While embarking on spiritual endeavours, it successfully passes the test of endurance.

473. The Greatest Creativity (*Mahavirya*): The pure soul has the potency to create/mirror image of any object in the universe and also has its knowledge.

474. The Greatest Wealth/Wealthiest (*Mahasampt*): The only lasting wealth is that of soul's own properties. The worldly wealth is transient and unable to fulfill all desires.

475. The Greatest Valiant (*Mahabal*): The highest physical valour is not even comparable with this infinite and everlasting valour of the soul which ensures eternal bliss and happiness.

476. The Greatest Potency (*Mahashakti*): The potency of the pure soul is immense and infinite. There is no greater

powerful entity in the universe who is powerful to know and see all things, of all times and of all space simultaneously.

477. The Greatest Flame/Light (*Mahajyoti*): The pure soul is the greatest light that never extinguishes. It is an eternal lighthouse of the universe.

478. The Greatest Prosperous Entity (*Mahabhuti*): The richness of the pure soul is unbelievable and beyond one's ability to visualise its eternal infinite properties—making it the greatest prosperous entity.

479. The Greatest Luminosity (*Mahadhyuti*): All the stars/sun have limited luminosity. Some stars wither away and some stars are born. But the pure soul is an eternal star, unaffected by time and changing physical conditions.

480. The Greatest Intellectual (*Mahamati*): The greatest intellectual people are those who have chosen, out of billions of options - the path of salvation. This can only ensure lasting happiness.

481. The Greatest Moralist (*Mahaniti*): Sages know and follow ethical laws which are fair and just and they preach the same to others and follow the science of morality.

482. The Greatest Forgiver (*Mahakshanti*): The best form of forgiveness is practiced by the sages. Such a great quality helps in meditation and penance.

483. The Greatest Merciful (*Mahaday*): Ordinary acts of kindness do not have lasting influence on the affected persons. The pure soul is the most merciful as it preaches to all beings to become God themselves.

484. The Greatest Distinguisher (*Mahaprajya*): The greatest wisdom lies in differentiating prudently against what is not desirable for the soul and discarding the same. Such prudence descends on only a few.

485. The Greatest Providence (*Mahabhag*): The providence has really shined upon them who have realized the pure soul, otherwise such souls will continue to live in abysmal existence of mundane life.

486. The Greatest Bliss (*Mahanand*): There can be no bliss comparable to that of the pure soul. It is divine and eternal. The senses cannot yield such happiness.

487. The Greatest Poet (*Mahakavi*): The soul is the most beautiful and mystic being and to write, visualize and compose on the same needs the greatest of poetic minds.

488. The Greatest of Great (*Mahamaha*): There are a number of great persons known for their exemplary achievements. Except the pure soul, all others have no relevance for the eternity.

489. The Greatest Glory (*Mahakirti*): The glory of the pure soul is known to all and at all times. Liberation is abundantly glorious.

490. The Greatest Brilliance (*Mahakanti*): The infinite brilliance of the pure soul makes it the most splendid one.

491. The Greatest Body/Physique (*Mahavapu*): Those who are born in the penultimate life have very powerful physical body, unimaginable by anyone.

492. The Greatest Gift (*Mahadan*): The divine preaching comes as gifts to the seekers. This is the greatest gift yielding benefit forever, whereas worldly gifts may serve only some temporary cause.

493. The Greatest Knowledge (*Mahajnani*): Worldly knowledge disappears with death. The divine knowledge preached by the Omniscient is eternal and leads to *Moksha*.

494. The Greatest Yoga (*Mahayog*): In a state of complete and utmost concentration on pure soul, the true nature manifests itself and this is the highest and greatest yoga.

495. The Greatest Quality (*Mahagun*): The pure soul is the abode of infinite properties of knowledge, faith, conduct, happiness, etc. This greatest quality is owned by the pure soul.

496. Greatest Lord of Greatest Worship (*Mahamahapati*): Worshipping idols or other objects do not lead to any tangible benefit if the purpose is not realisation of pure soul. The greatest Lordship and the greatest worship is rendered to the pure soul.

497. The Greatest Five-Fold Benediction (*Prapt-maha-Kalyan-Panchak*): The pure souls, in their penultimate life, have five greatest benedictions at the time of conception, birth, renunciation, enlightenment (omniscience) and *Moksha*. Many great souls derive the greatest inspiration from these benedictions.

498. The Greatest God (*Mahaprabhu*): The religious propounders, heavenly beings, and people who render unbelievable service to humanity, etc., are all often called Gods. However, all such great things happen in the life of those who achieve salvation. Hence, the pure soul is the greatest God of all.

499. The Lord of Greatest Wonders (*Mahapratiharyadbish*): When the greatest preachers/Tirthankaras achieve the status of omniscience, the heavenly Gods create and build a wonderful stage with divine pearls and diamonds, such as divine lotus-like sitting place, the divine tree, radiant glow behind the face, the divine trumpet, the divine whiskers/flappers, the divine three umbrellas, shower divine flowers and divine sound without any language.

500. The Lord of Greatest Grandeur (*Mahesvar*): Its glory across the universe and its treasure of infinite properties – all make the pure soul the Lord of greatest grandeur in the Universe.

501. The Greatest Seer (*Mahamuni*): There are many sages and seers seeking eternal truth and reality. The Omniscient is the great seer among sages because he has achieved the best state.

502. The Greatest Observer of Silence (*Mahamauni*): In the state of *Moksha* the pure soul is the greatest observer of silence.

503. The Greatest Meditator (*Mahadhyani*): The pure soul is the greatest meditator who has realised eternal peace and happiness.

504. The Greatest Vanquisher (*Mahadam*): The path to *Moksha* begins by vanquishing the senses through constant practice. All senses have been vanquished by the omniscients.

505. The Greatest Empowerment (*Mahaksham*): The soul is so empowered that it is capable by itself to achieve the state of *Moksha*, without the support of external objects. This empowerment is eternal.

506. The Greatest Icon of Chastity (*Mahasheel*): With the complete absorption with the self, there are no desires whatsoever. This is the greatest form of chastity.

507. The Great Oblation (*Mahayajna*): In the process of realizing the pure soul, the greatest penance is practiced with complete self engrossment, thus sacrificing all desires for all times to come.

508. The Greatest Icon of Worship (*Mahamakh*): The pure soul remains the only icon of worship which ultimately leads to eternal bliss.

509. The Master of Greatest Vows (*Mahavratapati*): The greatest vows of absolute non-violence, truth, non-stealing, abstinence from sensuous activities and non-possession are the greatest ones because there can not be any other vows beyond this. In the state of engrossment with the self, these vows are automatically followed.

510. The Greatest Adorable (*Mahya*): The pure soul is the single greatest, eternal and adorable entity in the universe. Individual names have only limited adorability by some for some time.

511. The Greatest Brilliance (*Mahakantidhar*): The pure soul has brilliance which is unheard, unknown and inexperienced by any ordinary individual.

512. The Greatest Ruler (*Adhip*): Although there is no ruler, the universe is being ruled by the nature of substances as revealed by the Omniscient and hence called as the Greatest Ruler.

513. The Greatest Friend (*Mahamaitrimay*): All beings in the universe exist because of their own attributes and operate in accordance with their nature without any interference. There is an attitude of highest level of friendliness to all and not a slightest level of animosity to anyone.

514. The Greatest Immeasurable (*Amey*): The pure soul has infinite properties and each one of these blossom in infinite ways. The pure soul remains intriguing and immeasurable.

515. The Greatest Measures (*Mahopay*): The path of three jewels viz., right faith, right knowledge and right conduct, constitute the greatest measure to attain *Moksha*.

516. The Greatest Glow (*Mahomay*): The pure soul has extra-ordinary brilliance and awesome knowledge, so it is termed as having the greatest glow.

517. The Greatest Benign Entity (*Mahakarunik*): The message of the pure soul is that all souls can achieve *Moksha* and attain lasting happiness. No other worldly person can have such benignity.

518. The Greatest Spell/Incantation (*Manta*): The pure soul endowed with the quality of omniscience knows all as they are. The knowledge is infinite and hence casts a spell on any one who realises the same.

519. The Greatest Mystical Verse (*Mahamantra*): All the mystical verses/mantras follow from the preaching of the Omniscient and is thus the Lord of greatest mystical verses. These mystical verses help in realisation of the self and ultimate salvation.

520. The Greatest Ascetic (*Mahayati*): The knower of pure soul is the greatest ascetic who really subdues all passions.

521. The Greatest Sound (*Mahanad*): The sound produced by the utterance of words relating to the pure soul is the greatest music and the rest is mere noise.

522. The Greatest Proclamation (*Mahagosh*): No worldly proclamations have lasting influence. The message of pure soul is thus the greatest proclamation and none can ever think of better proclamation.

523. The Greatest Worship (*Mahējya*): The pure soul is the greatest, the highest and the eternal state of the soul and none is comparable to this in the entire universe.

524. The Greatest Unprecedented Splendour (*Mahasānpati*): When a person attains the state of omniscience, one acquires unprecedented splendour, brilliance, knowledge, happiness, etc.

525. The Greatest Bearer of Oblation (*Maha-dhvaradhar*): The soul is the bearer of sacrifices and penance as viewed from the mundane existence. Spiritually speaking one successively achieves high levels of peace and happiness.

526. The Greatest Axis (*Dhurya*): The axis of all the spiritual teachings and life is the eternal nature of the soul. The soul is pivotal and enjoys the key position in explaining changing forms of life and matter.

527. The Greatest Magnanimity (*Mahaudarya*): The soul does not interfere or distort the operations of other substances. It is the display of greatest magnanimity.

528. The Greatest Eloquence (*Maheshṭavak*): The pure soul is the God of Eloquence. His preachings are perfect and beneficial to all. None is more eloquent.

529. The Greatest Enlightened Soul (*Mahatma*): Pure soul follows this noble profession of enlightenment.

530. The Greatest Heap of Luminosity (*Mahasandham*): The pure soul is the greatest heap of eternal luminosity. The Sun, the Moon, etc., also lose their luminosity over time and new stars are born.

531. The Greatest Sage (*Maharshi*): The real seer is the knower of pure soul and is termed as the Greatest Sage as such sages achieve the status of pure soul eventually.

532. The Greatest Adorable Birth (*Mahitoday*): The birth, which solemnizes the realisation of pure soul, is the greatest adorable birth which puts an end to infinite births.

533. The Greatest Hook for Misery (*Mahakleshankush*): By taking refuge in the pure soul, the misery of births and deaths is controlled or hooked. Thus the pure soul is the greatest trouble shooter entity in the universe.

534. The Greatest Gallant (*Shur*): Anger, greed, etc., have been the greatest enemies of a soul as they cause continuous cycle of births and deaths. One who conquers oneself shows the greatest gallantry.

535. The Lord of Enlightened-Greatest Souls (*Mahabhutapati*): The ignorant may worship anybody or everybody but the most enlightened will worship only the truth which is the Greatest Lord.

536. The Greatest Guru (*Guru*): One who has realised the pure soul is the Greatest Guru. Such a Guru talks of salvation for others, and achieves the same for the self.

537. The Greatest Bravery (*Mahaparakram*): Bravery in mundane existence has only transient rewards and does not ensure eternal and all pervasive reward as reflected in eternal happiness.

538. The Greatest Eternity (*Anant*): Substances like space (sky) and time are also infinite but inanimate. The soul has infinite properties and are realised by the soul itself, hence has the greatest eternity.

539. The Greatest Enemy of Anger (*Mahakrodharipu*): Anger is the greatest enemy of the soul as it is distortion of the self. Once this inimical nature of anger is understood, the true nature of pure soul is realised.

540. The Greatest Subjugation of Senses (*Vashi*): Senses operate in most complicated manner. Subjugation of senses underlies all spiritual endeavours and ultimate salvation.

541. The Greatest Swimmer in the Greatest Ocean of Worldly Life (*Mahabhavabdhi-santari*): One who has realised the nature of the pure soul will swim the ocean of birth and deaths and achieve *Moksha* and hence called as the greatest swimmer of the greatest ocean.

542. Destroyer of the Greatest Mountain of Ignorance (*Mahamohadri-Sudan*): Out of sheer ignorance, one is subjected to illusions, attachments and infatuations. Knowledge of pure soul is needed to pierce the mountain of ignorance and destroy the same.

543. The Greatest Algorithm (*Mahagunakar*): There are infinite properties and forms of pure soul and each of these operate in a fraction of time simultaneously. The greatest mathematical acumen is needed to understand this greatly complicated and eternal system working amidst other substances.

544. The Greatest Martial (*Kshant*): There has been a long war between the self and its distortions due to ignorance. One who realizes the pure soul is the greatest martial.

545. God of the Greatest Yogis (*Mahayogishvar*): There are great yogis who are masters in their own right and meditate on the nature of the pure soul.

546. The Greatest Tranquility (*Shami*): The tranquility witnessed in any solitary place is nothing compared to the ocean of tranquility of pure soul which is eternal and unheard.

547. The Lord of Greatest Meditation (*Mahadhyanaapati*): Meditation on the pure soul is the greatest and most intriguing and thus called as the Lord of the greatest meditation.

548. Greatest Follower of the Greatest *Dharma* of Non-Violence (*Dhyatamahadbarm*): To be engrossed completely with the self is following the greatest *dharma* of non-violence as in this state only, there will be no violence to others in thought, word and deed.

549. The Greatest Undertaker of Vows (*Mahavrat*): The pure soul is the greatest undertaker of the greatest vows of non-violence, truth, non-stealing, non-possession and celibacy.

550. The Greatest Annihilator of *Karmas* (*Mahakarmariha*): The pure soul is the greatest annihilator as *karmic* bondage never occurs henceforth.

551. The Greatest Knower of the Soul (*Atmajna*): The pure soul knows all about oneself and other substances in the universe.

552. The Greatest God of Gods (*Mahadev*): The heavenly beings are called as Gods. The pure soul is the greatest God of all Gods, due to reverence to it by all Gods.

553. The Greatest Force (*Maheshita*): The infinite properties reinforce eternally and hence the pure soul operates with the greatest force unparalleled by any other substance.

554. The Greatest Healer of all Afflictions (*Sarvakaleshapah*): The realisation of the pure soul helps in

eradication of all afflictions and misery and manifestation of happiness, joy and bliss.

555. Benefactor to all beings (*Sadhu*): The message and realisation of pure soul create an ambience of well being for all.

556. Remover of all Distortions (*Sarva-doshabar*): Misunderstanding of the self leads to wrong pattern of actions and reactions causing continuous misery in life. Realisation of the same results in appreciation of true nature and removal of all distortions.

557. Reliever from all Sins (*Har*): With proper understanding of the soul, one would keep oneself away from all inimical actions/sins.

558. Beyond All Numbers and Calculations (*Asankhyey*): The infinite properties of soul are beyond numbers and calculations and hence one has to visualise the self through proper perception. Explanation through numbers is only illustrative in nature.

559. Unfathomable – Beyond Sensuous Knowledge (*Aprameyatma*): Knowledge acquired through senses is limited, partial, imperfect and one-sided. One has to go beyond the senses to appreciate and realise the true nature of self.

560. Apostle of Peace (*Shamatma*): Real peace arising out of self-realisation is divine, sublime and unprecedented. The pure soul is indeed the apostle of peace – anywhere and everywhere.

561. The Reservoir of Peace (*Prashamakar*): The pure soul is a reservoir of peace. Just as an ocean is full of water, the pure soul is replete with peace.

562. The Lord of All Yogis (*Sarvayoshishvar*): All the sages and yogis contemplate on the nature of pure soul. Thus it is the Lord of all Yogis.

563. Unthinkable by commoners (*Achintya*): The concept of pure soul is subtle and requires an extra-ordinary understanding. It defies all common understanding of events.

564. Self-realisation through Scriptures (*Sbrutatma*): The scriptures constitute the God in words. Through systematic study of scriptures and contemplation, the pure soul can be realised.

565. Knowledge of Universe through Scriptures (*Vishtarashava*): The knowledge of the universe can only be acquired through scriptures propounded by the Omniscient as it is beyond mundane logic and knowledge.

566. Suppressive Soul (*Dantatma*): The pure soul is termed as suppressive soul as realisation of eternal life is accompanied by subjugation of transient life of senses.

567. The Lord of Penance (*Damatirthesb*): The pure soul is called the Lord of Penance in view of absolute need for living its eternal life and not of senses.

568. Yogic Soul (*Yogatma*): The activities of body, speech and mind completely cease as the yogis always contemplate on the eternal nature of the pure soul.

569. Omnipresent (*Jnan Sarvag*): The pure soul is said to be present everywhere as it has the knowledge of the entire universe, just as sunrays are present but the Sun is not physically present where rays travel.

570. The Chieftain of the Universe (*Pradban*): In all the three – Upper, middle and lower parts of the universe, the pure soul is the chieftain as all have reverence for the same.

571. Soul of the Universe (*Atma*): The soul is characterised by knowledge and vision. In the absence of soul, no body will know anything about the Universe and hence called as soul of the Universe.

572. Best Creation (*Prakriti*): When one focuses on the eternal nature of soul, the form that manifests is the best creation. This is divine and incomparable.

573. The Owner of Supreme Wealth (*Param*): The soul possesses the supreme wealth of infinite properties and no other substance owns such wealth.

574. The Supreme Ascent (*Paramoday*): When the soul blossoms in its absolute perfection, it is the supreme ascent as there is nothing beyond this.

575. Supreme Thrower Away of Bondage (*Prakshinabandh*): The *karmic* bondage is the external reason for transmigration of all souls, internal reason being ignorance of the self. Once the eternal nature of pure soul emerges, *karmic* bondage is thrown away to winds.

576. Supreme Destroyer of Lust (*Kamari*): The realisation of pure soul focuses on the eternal nature and the passions and cravings get destroyed.

577. Embodiment of Forgiveness (*Kshemakrit*): Passions entangle one in worldly life. The pure soul is an embodiment of forgiveness as it ensures happiness in worldly life as well as eternal bliss.

578. Rule of Remission (*Kshemashasan*): The spiritual world is ruled by the rule of remission (forgiveness), and not by 'tit for tat' principle.

579. Om, God Almighty (*Pranav*): The pure soul and preachings thereof are symbolised by the sacred and mystical syllable Om, God Almighty. The sound produced by the syllable Om is conducive to meditation.

580. Amatorial (*Pranat*): Seekers of truth or sages love only the pure soul and there exists amatorial/marriage like relations between them. The pure soul is the sweetheart of all.

581. The Eternity of Life (*Pran*): The non-soul substances have no consciousness and the pure soul is the only eternal living substance.

582. The Lord of Life (*Pranad*): In the presence of soul, even the inanimate objects such as physical body looks to be conscious. The pure soul is thus life giver or infuses life in the associated objects.

583. The Lord of Obeisance (*Pranateshvar*): Being the most powerful and blissful, the whole world pays reverential salutations to the pure soul.

584. Worthy of Relevance (*Praman*): The Omniscient has perfect knowledge of everything in the universe and is worthy of salutations by all.

585. The Owner of Soul's Treasure (*Pranidhi*): Absolute knowledge, absolute happiness, etc., are a few traits of the infinite treasure of soul.

586. Expert in All (*Daksha*): The pure soul, being omniscient in nature, knows all that exists in the universe and is thus expert in everything.

587. Favourably Disposed Hero (*Dakshin*): Like a proverbial hero who keeps all heroines in good humour, every being is favourably disposed to one-self.

588. Performer of Yagna of Knowledge (*Adhvaryu*): As one moves up on the path of spiritual endeavours, one sacrifices ignorance in the pyre of penance and acquires eternal knowledge.

589. Showman of Right Path (*Adhvar*): The Omniscient with perfect knowledge only can show the right path to happiness.

590. Blissful (*Anand*): Infinite properties cannot co-exist and sustain themselves for eternity without yielding eternal bliss.

591. Delightful to All (*Nandan*): Being blissful in nature, any one who contemplates on the nature of pure soul becomes delightful.

592. The Prosperous Clan (*Nand*): The pure soul belongs to the prosperous clan. The prosperity of infinite properties produces bliss and never leads to misery.

593. Worthy of Salutations (*Vandhya*): The pure soul is the only entity worthy of worship. This is the be-all and end-all of everything that is meaningful in the universe.

594. Beyond Censure/Condemnation (*Anindhya*): One may display ignorance about it but will not censure and condemn the pure soul. One may not believe in God but still say that there is some unknown power of nature.

595. Worthy of Applause (*Abhinandan*): All those who have embarked on the path of pure soul deserve lot of applause and greetings, as this is the only task worth to be pursued in the universe for eternal happiness.

596. Annihilator of Amoristic Sentiment (*Kamaha*): Once self-realisation occurs, futility and transient nature of passions becomes clear. So sages eventually annihilate all amoristic sentiments.

597. Fulfillment of All Desires (*Kamad*): Mundane life is dominated by one's ambition to fulfil various desires but these never get satisfied fully. In *Moksha*, all desires are fulfilled forever.

598. Coveted by All (*Kamya*): All the worldly beings desire to be powerful and happy, but such desires are fulfilled only when the self is realised.

599. Mythological Heavenly Cow (*Kamadhenu*): It is said that all desires if expressed before the heavenly cow, are immediately fulfilled. Similarly, realisation of pure soul results in fulfillment of all desires.

600. Vanquisher of Enemy (*Arinjay*): The pure soul has conquered all the *Karmas* which are inimical and cause perpetual existence in worldly life.

601. Uncultured / Best Cultured (*Asanskrit-Susanskar*): The pure soul is independent and uninfluenced by anybody. The soul nurtures itself by its own contemplation and hence the best nurtured object.

602. Innate / Natural (*Prakrit*): All the qualities of pure soul are innate, unprocessed and unrefined by any one. It is its eternal nature.

603. Terminator of Impurity (*Vaikritantakrit*): With the realisation of the pure soul, impurities of various types of *Karmas* are terminated.

604. Terminator of Mundane Existence (*Antakrit*): Mundane existence of the cycle of births and deaths is terminated with the contemplation of pure soul.

605. Lustrous (*Kantagu*): The pure soul is the most lustrous entity in the universe. What cannot be seen and known in the light of thousands of suns can be seen by the pure soul.

606. Utmost Appealing (*Kant*): The loveliness of pure soul appeals to everyone. The very thought that the pure soul is omniscient, omnipotent and omnipresent appeals to all.

607. Mythological Gem (*Chintamani*): The pure soul is a mythological gem that can satisfy all desires. The soul being a treasure of infinite properties, all desires get fulfilled with the realisation of the pure soul.

608. Attainment of Cherished Status (*Abhishta*): The pure soul has the highest status in the universe. With the realisation of pure soul, the long cherished status/goal is attained.

609. Unconquerable (*Ajit*): The pure soul never gets tainted, enslaved or overpowered by any other soul/substance.

610. Conqueror of Cravings (*Jitakamari*): The knowledge of pure soul leads to realisation of futility of the cravings and ultimately conquering them.

611. The Embodiment of Immense Knowledge (*Amit*): The worldly life is marked by cravings for knowledge. The pure soul has infinite knowledge.

612. Kingdom of Limitlessness (*Amit Shasan*): With infinite properties manifesting in infinite ways, the kingdom of the pure soul is limitless.

613. Conqueror of Anger (*Jitakrodh*): Anger-blind person is not able to see the pure soul. The contemplation of pure soul results in conquering of anger.

614. Conqueror of Enemies (*Jitamitra*): The message of pure soul is so soothing to everyone that external enemies become friends and inner foes just disappear.

615. Conqueror of Troubles (*Jitaklesh*): A seeker of pure soul develops detachment and indifference to worldly substances and is engrossed with the self. Such a person has conquered all troubles.

616. Conqueror of God of Death (*Jitantak*): One can conquer anything in life but this is of no consequence if death is not conquered as everything will be of no avail after death.

617. Conqueror of impediments of Senses (*Jinendra*): There is none like the Omniscient to conquer the impediments of senses and live the life of pure soul.

618. Blessed with Supreme Bliss (*Paramanand*): The pure soul is the king of bliss. None in the universe enjoys utmost happiness as the pure soul.

619. The King of Seers (*Munindra*): The seers have reverence for the supreme being. The Omniscient is the only

supreme being ever seen in the worldly existence and hence called as the king of all seers.

620. The Divine Phonation of Huge Drums (*Dundubhistavan*): When heavenly beings come to listen to the preachings of the Omniscient, they make the divine sound/phonation of huge drums, which is one of the wonders associated with the pure soul.

621. Adored by the Kings of Heaven (*Mahendra-vandhya*): Various kings and others assemble to listen to the divine preachings in a specific giant stage erected by the orders of the king of Heaven. All these kings have the highest reverence for the Omniscient.

622. The God of Yogis (*Yogindra*): All yogis worship and contemplate on the nature of pure soul and realise the same. The pure soul is the God of all Yogis.

623. The God of Monks (*Yatindra*): Some human beings become renunciate and become monks to realise the pure soul. The monks take refuge in the pure soul and hence termed as the God of monks.

624. The Son of Great King (*Nabhinandan*): The pure soul, particularly those souls born in their penultimate life as the son of the king are called by this name. The king is also called as great because of his greatest son.

625. The Progeny of the great King (*Nabhey*): Anyone who follows the path of self realisation is following the path of great Kings who have followed the same.

626. Delivered by the Great King (*Nabhij*): The child is given to the world by the great king and hence termed as delivered or brought forth by the great king.

627. Unborn (*Ajat*): The pure soul is eternal and is never born. It only changes its form. Pure souls are never born again in this mundane world and are eternally in *Moksha*.

628. The Best of Vows (*Suvrat*): The best vow is where there is the determination of oneself to realize the pure soul.

629. The Primogenitor of Human Race (*Manu*): Omniscients have taught the human race how to endeavour for spiritual accomplishment and are hence called the primogenitor.

630. The Best (*Uttam*): The pure soul is termed as the best because it has no quality of darkness or ignorance or impurities.

631. Unpenetratable (*Abhedhya*): The pure soul is solid and not vulnerable to outside influence. The pure soul's infinite properties cannot be pierced or disintegrated/disunited.

632. Immortal (*Anatyay*): The pure soul is immutable, immortal and does not die or perish.

633. Without Food (*Anashvan*): Food is needed for body and not for the soul. Life in *Moksha* does not require food.

634. Abundant / More and More (*Adhik*): Infinite properties operate in infinite ways and hence a seeker will always discover something more and more in its nature and never gets exhausted.

635. Presiding Guru (*Adhiguru*): The pure soul residing within us is the presiding Guru, the supreme teacher, accessible at any moment to us and like Guru himself.

636. The Best Speaker - Indelible impression (*Sudhi*): Those who listen to the speech of the Omniscients and act on those lines achieve *Moksha*, and eternal happiness.

637. The Best Intelligent One (*Sumedha*): One who acquires knowledge of the pure soul is the most intelligent person, as such knowledge will be ever lasting and will not end with this human life.

638. The Best Valiant (*Vikrami*): Acts of valiance and bravery in mundane life are of transient importance. The

attainment of self-realisation eliminates all enemies forever and hence called as the best valiant act.

639. The Supreme Lord for All (*Svami*): People talk of different Lords depending on faith or religion pursued, the pure soul is not the name of a particular individual. It refers to the eternal being and eternal happiness within us.

640. Without Deterrent (*Duradharsh*): The blossoming of pure self, cannot be prevented or deferred by any one, once the process of realisation commences.

641. Disinterested in Worldly Matters (*Nirutsyk*): Once a person develops interest in the pure soul, sensuous matters look trivial and are not pursued.

642. Singularity (*Vishisht*): The soul's infinite properties of knowledge, vision, happiness etc. are extra-ordinary and singular and none of the other substances in the universe possess these qualities.

643. Custodian of Courteousness (*Shishtabhuk*): Courtesy is shown by souls and not by other matters in the universe. The self is the custodian of most courteous behaviour and is the most civilised entity.

644. Well-behaved Nature (*Shisht*): The pure self is well-behaved and the most decent entity. In spite of the soul's association with other substances from eternity, it never destroys other substances.

645. The Greatest/Supreme Concept (*Pratyay*): The pure soul has perfect knowledge of all times and spaces and hence this is the supreme concept.

646. Cupid (*Kaman*): The pure soul is also addressed as the cupid-God of love. It is so much enchanting, lovable and amorous that no one is beyond its influence. Every one likes to talk about the pure soul and such talk is interesting to all.

647. Devoid of Sins (*Anagh*): The term “pure” refers to absence of all sins. Not to know oneself is the greatest sin. Once the self is realised, there will be no sins.

648. Welfare Orientation (*Kshemi*): One’s ultimate welfare lies in realisation of the self. The concept of welfare of beings in the mundane world is highly transient and does not prevent misery of births and deaths.

649. Father of Welfare (*Kshemankar*): The ultimate welfare is ensured when one attains salvation. The pure soul is the father of eternal welfare.

650. Without Decadence (*Akshayya*): The human body and bodies of other beings are subject to decay. Once the perfect knowledge is attained, there is no decay of knowledge and the pure soul remains the same.

651. Lord of *Dharma* Welfare (*Kshemadharmapati*): The inspiration of pure soul eternally guides all beings to attain the highest state of welfare and hence eternal Lord of welfare of all.

652. The Greatest Forgiver (*Kshami*): All worldly events are pardonable as these are of no consequence in the life of pure soul and hence called as the greatest forgiver.

653. Incomprehensible (*Agrahya*): One has to acquire complete knowledge of the pure soul and realise the same, otherwise it remains incomprehensible with partial knowledge.

654. Realisable Through Right Knowledge (*Jnananigrahya*): One who acquires right knowledge through the preaching of Omniscients and the scriptures, definitely comprehends the pure soul.

655. Comprehension Through Meditation (*Dhyanagamyā*): Only when one constantly meditates on the nature of pure soul, it is realised but not simply by ideas/imaginations.

656. Inexpressible (*Niruttar*): The pure soul is so supreme, exalted, most powerful, beautiful and knowledgeable entity and it is inexpressible.

657. Righteous (*Sukriti*): The pure soul is always righteous. The greatest good has been achieved by the pure soul by realisation of the self.

658. Root of Languages (*Dhatu*): All languages have words and these words have constituent elements known as roots. The origin of all languages lies in understanding similar quality of soul.

659. Most Graceful (*Ijyarb*): The eternal grace enjoyed by the pure soul is unparalleled in all times. What is called graceful in the mundane world is transient and highly illusory.

660. Most Truthful Vision (*Sunay*): The pure soul has the most truthful vision. Without it, one will have only partial or temporal view of events. One, who has eternal vision, has the most truthful vision.

661. The Abode of Abundance (*Shrinivas*): The pure soul lives in the abode of abundance. The so-called abundance witnessed in the mundane world is deceptive and lasts only temporarily.

662. Visible from All Four Directions (*Chaturvakatra*): When a soul attains the state of omniscience, it rises very high from the ground. From such a height, the omniscient is seen from all directions and hence said to be visible from four directions.

663. Four Fascia (*Chaturanan*): In view of the face seen from four sides, it is said that it is fasciated from four sides and is four fascia.

664. Four Sides but one Face (*Chatursya*): It is said that it is seated on all the four sides. The face is one but seen from four sides.

665. Having Four Faces (*Chaturmukh*): In the state of omniscience, the physical human body becomes very light due to annihilation of many *Karma* and therefore rises very high and is so placed that it is seen from all the four directions and said to have four faces.

666. Truthful Soul (*Satyatma*): Truth lies at the heart of the pure soul. Truth is realised by the pure soul. The soul is truth and truth is soul.

667. The Science of Truth (*Satyavijna*): Science deals with the discovery of truth. The Omniscient has realised the science of truth. The pure soul is thus based on the greatest principle of science, viz., truth.

668. Truthful Speaker (*Satyavak*): Without realising the truth, how one can speak the truth. The words of the Omniscient are divine, truthful and reflect the reality in the universe.

669. Rule of Truth (*Satyashasan*): The Omniscient teaches the world the true path of eternal happiness. Truth only triumphs in the path of *Moksha*. Truth rules the pure soul.

670. Blessings of Truth (*Satyashi*): One who acquires knowledge of the pure soul, blesses others with the same truth. A blessing which withers away at any time is no blessing at all.

671. Aiming at Truth (*Satyasandhan*): Truth is the only target and shooting at the target is only the objective of spiritual endeavours of pure soul.

672. Truth (*Satya*): Truth is one without distortions and impurities. It is revealed by the omniscient to the world through preachings. The pure soul is an embodiment of truth.

673. Thoroughly Truthful (*Satyaparayan*): The pure soul, in all times and forms, is thoroughly truthful only. Passage of time does not change the pure soul.

674. Stability (*Stheyana*): The nature of pure soul is highly stable. It behaves in a steady manner and has unshakable equilibrium of purity and operation of its infinite properties.

675. Bountiful (*Sthaviyana*): The nature of pure soul is magnanimous and bountiful. It enjoys eternal bliss and wants others to enjoy the same without limits.

676. Most Proximate (*Nediyana*): The pure soul resides in every one and hence most proximate to recall. One need not search for it in mountains, rivers, temples, forests, etc., it is always close-by to every one.

677. Most Remote (*Daviyana*): Although the pure soul is close-by to any one, it is very remote to those who are preoccupied by mundane activities of this world. It remains far-fetched for them.

678. Television (*Duradarshan*): When one switches on the channel of pure soul, one is able to see the unfolding of pure soul with its immense treasure.

679. More Subtle than Particles/Atoms (*Anoraniyana*): Atoms/particles are subtle objects. The pure soul is more subtle and extremely abstract.

680. Unatomic (*Ananu*): No property of atoms can be, in any way, compared or is similar to that of pure soul and hence unatomic.

681. First and Best Guru (*Gariyasam Guru*): It is the first Guru because the soul understands oneself only after realising the ownself. It is called as Best Guru because none else can teach oneself better than oneself.

682. Eternal Meditation (*Sadayoga*): Meditation is not something like hobby or an activity to be pursued occasionally. Meditation is the nature of the pure soul.

683. Eternal Bliss (*Sadabhoga*): Eternal bliss is the nature of pure soul and this cannot be separated by anyone.

684. Eternal Fulfillment / Contentment (*SadatRIPT*): The pure soul remains eternally gratified, as everything that needs to be fulfilled has already been fulfilled.

685. Eternal Welfare (*Sadashiv*): The state of *Moksha*, remains the same for ever. It is a steady state of existence of eternal welfare.

686. Eternal Nature of Knowledge (*Sadagati*): The pure soul is an embodiment of knowledge. This property of knowledge is eternal. No other substance in the universe has this property.

687. Eternal Happiness (*Sadasukhya*): The nature of pure soul is that of happiness. Once realised, it is eternally experienced by the soul.

688. Eternal Omniscience (*Sadavidhya*): When the state of omniscience, where the entire universe is reflected in infinite dimensions manifests, it remains eternal.

689. Eternal Manifestation without Impediments (*Sadodaya*): There is no force at any time anywhere, which can prevent manifestation and realisation of infinite exuberance of pure soul.

690. Best Sound / Declaration (*Sughosh*): It is declared by the Omniscients that every soul is a pure soul having infinite properties. This is the best and most magnificent sound produced in the universe.

691. Best Face (*Sumukh*): After the achievement of state of Omniscience, the human body radiates exceptional brilliance. Its glimpse inspires one and all to exert for spiritual perfection.

692. Amiable (*Saumya*): The pure soul enjoys quietude and peace. He has become completely detached. This makes the pure soul and those meditating on the same amiable.

693. Comforting to All (*Sukhad*): Those who have realised the pure soul and contemplate on the same enjoy spiritual happiness. Thus, the concept of pure soul is comforting to all.

694. Benefactor to All (*Subit*): All beings who have realised the pure soul and all those in the process will certainly benefit from this.

695. Captivating to All (*Subrit*): The state of pure soul with its treasure of infinite power attracts all beings. There is no other parallel state of existence.

696. The Well-Guarded Secret (*Sugupt*): The existence of pure soul with its immense power is a well-guarded secret from eternity and remains so unless one discovers the same.

697. Latent in Nature (*Guptibhrit*): So long as a person is preoccupied with matters of mind, speech and body, soul's nature remains latent and is a confidential matter for the soul itself.

698. Protector to All (*Gopta*): The soul does not interfere in functioning of other souls and thereby allowing the self-protecting nature to operate by itself.

699. Head of the Universe (*Lokadhyaksha*): By virtue of its immense power, the pure soul is undisputed and eternal head of the universe.

700. God of Life (*Dameshvar*): The soul has eternal life of consciousness which never ceases to exist and hence called as eternal God of life.

701. The Preceptor of Gods (*Brihaspati*): As heavenly Kings/beings frequently visit those who achieve the state of omniscience and learn about the divine path, he is the greatest preceptor of Gods.

702. Master of Speech (*Vagmi*): The Omniscient is the master of speech as the greatest secrets of the working of the universe are taught by him, which yield eternal benefits to the listeners.

703. Lord of Speech (*Vachaspati*): Anyone who listens to Him (Omniscient) understands in his own language and thus the Omniscient is master of all languages which owe their origin to him. Their preachings involve 18 major languages and 700 minor languages.

704. Magnanimous in Imparting Knowledge (*Udharadhi*): The Omniscients preach very liberally in the theatre complex erected wonderfully by the heavenly beings where humans, animals, heavenly beings and monks/yogis assemble.

705. The Greatest Thinker (*Manishi*): Those whom we call thinkers in the mundane existence do not necessarily have right knowledge. The Omniscient is the greatest thinker who has mastered all metaphysical matters beyond any doubt whatsoever.

706. The Greatest Fortitude (*Dhishan*): The path to *Moksha* requires steady mind with firmness and strong determination to achieve salvation.

707. The Greatest Retentiveness (*Dhiman*): The power of infinite retention is the characteristic of pure soul. The powers are self-propelling, self-maintaining and eternal.

708. Lord of Discretion (*Shemushish*): The pure soul is the Lord of discretion and has the greatest power of prudence and discrimination. Without this ability of discretion, one will be lost in the mundane world.

709. The Lord of All Speeches (*Giranpati*): Through the theory of relative truth / multifaceted reality/partial truth, the Omniscient resolves all questions and establishes the eternal truth in its entirety.

710. Infinite Forms (*Naikarup*): The pure soul is colossal in terms of infinite properties, eternal nature, knowledge of time and space, and infinite forms.

711. Multifaceted Reality and Speech (*Nayottung*): Reality is multifaceted. Its description involves the use of many expressions/words where each one describes the part of reality/truth.

712. Nature of Infinite Properties and Speech (*Naikadharmakrit*): Some infinite properties of soul can be expressed and many are not amenable to description in words. One has to take cognizance of them.

713. The Omniscient's Preachings - beyond doubt (*Naikatma*): Omniscients have known and seen all the substances and their properties and hence true beyond any doubt.

714. Beyond Normal Understanding (*Avijney*): The nature of pure soul is difficult to understand by an ordinary human being. One has to delve deep into the subject.

715. Beyond Logic (*Apratakryatma*): The concept of pure soul is beyond simple logic and devoid of physical characteristics. One has to look into eternal and permanent characteristics.

716. Knowledge of All Deeds (*Kritajna*): The Omniscient has the knowledge of all deeds of all beings of all times and there is nothing that is not known to Him.

717. Knowledge of Nature of All Substances (*Kritalakshan*): The Omniscient has known and seen all the substances of all times and space with their various characteristics and forms.

718. Pregnant with Knowledge (*Jnanagarbh*): The pure soul is pregnant with knowledge. It is full of knowledge, is made up of knowledge and does nothing but knowing.

719. Pregnant with Kindness (*Dayagarbh*): The preachings of the Omniscient reflect the desire that all the worldly beings can understand the true nature of pure soul and achieve salvation.

720. Pregnant with Three Jewels (*Ratnagarbh*): The three jewels of right faith, right knowledge and right conduct are like torch-bearer in the path of *Moksha* and manifest perfectly and fully in that state.

721. Mass of Brilliant Light (*Prabhasvar*): The pure soul is a mass of brilliant light. All objects in the universe are known in all dimensions of time, space, forms, etc.

722. Pregnant with Lotus Life (*Padmagarbh*): The pure soul is unaffected by worldly desires as lotus in the water. The realisation of pure soul takes place when one understands one's lotus type nature of detachment.

723. Pregnant with the Universe (*Jagatagarbh*): In the perfect nature of pure soul, the entire universe is eternally reflected in it as if the pure soul has delivered the universe. Hence it is said to be pregnant with the reflections of the universe.

724. Pregnant with Purity of Gold (*Hemagarbh*): When the soul is purified, it is disassociated from worldly desires and remains the same eternally. The purity and the process of purification of soul are compared with that of gold.

725. Worth-Looking (*Sudarshan*): The pure soul is winsome and elegant and is worth looking at because it eliminates the misery of deaths and births and ensures eternal bliss.

726. The God of Prosperity (*Lakshmi*): The worldly wealth or the prosperity of Goddess of wealth is nothing compared to that of eternal wealth of pure soul.

727. The God of Gods (*Tridashadhyaksh*): Heavenly beings are often called as Gods depending on their special features known as God/Goddess of Wealth, Power, Wisdom, Knowledge, etc. The pure soul is the God of all of them. The

gods have long but limited life and the pure soul's happiness is eternal. All celestial gods too aspire to achieve salvation.

728. Residing in the Plane of Resoluteness / Firmness (*Dradhiyan*): Heavenly beings reside in airplane like objects. However, they have no control over senses. Realisation of pure soul requires firmness of mind and steadfast pursuit of pure soul.

729. The King of Kings of Heavens (*In*): There are Kings of various heavens and they are very powerful. However, all these kings also worship the Omniscient and follow the preachings.

730. The Greatest Sovereign (*Ishita*): The Kings and beings in all the parts of the universe accept the sovereignty of the pure soul and bow to infinite attributes of this greatest sovereign.

731. Most Alluring (*Manohar*): The nature of pure soul is most alluring, so much so that any one who understands will never stop and will make all efforts to realise the same.

732. All Appealing Qualities (*Manojnang*): Each quality of the pure soul is most appealing and requires deeper understanding of infinite ways in which it operates.

733. Quietly Gallant (*Dhir*): The path to realisation of pure soul requires a lot of patience and firmness of purpose. It is a gallantry work, never done by a worldly person ever before and is to be quietly pursued.

734. Profound Governance (*Gambhirashasan*): Pursuit of pure soul is a serious business and one who adopts this path undergoes profound administration of one's daily life and regulation of mind, body and speech.

735. The Great Pillar (*Dharmayup*): The concept of pure soul constitutes the great pillar on which the palace of *Moksha* is built.

736. Solemnisation of Kindness (*Dhayayag*): While undertaking the path to salvation, one shows nothing but kindness and compassion to fellow beings and all creatures.

737. The Wheel of Chariot of Pure Soul (*Dharmanemi*): It is through the grand tradition of keeping the wheel of chariot of pure soul moving that we have the preachings with us, otherwise this eternal knowledge would have disappeared.

738. The God of Monks (*Munishvar*): One may revere the monks and the latter revere the pure soul and thus called as the God of monks.

739. Missile of *Dharma* (*Dharmachakrayudh*): Heavenly beings are armed with a discus-shaped missile which never fails. Armed with missile of the concept of pure soul, one will never fail in achieving liberation.

740. Supreme God (*Deva*): While, heavenly beings are known for their games of fun and frolic, the pure soul is the Supreme God and enjoys eternal and supreme happiness.

741. Ruination of *Karmas* (*Karmaha*): With the realisation of pure soul, the process of ruination of *karmic* bondage begins and with attainment of salvation, all *Karmas* are destroyed.

742. The Proclamation of *Dharma* (*Dharmaghoshan*): The pure soul has proclaimed the *dharmas* of pure soul as the key to salvation and end of misery in worldly life.

743. Infallible Preachings (*Amoghavak*): The preachings of Omniscients are infallible. Efforts made on the lines of preachings will never go waste.

744. Infallible Order (*Amoghajna*): The pure soul has revealed to the world the path to salvation but has not created the same. It is the eternal order in the universe by which souls achieve *Moksha*.

745. *Stainlessness (Nirmalaya)*: The pure soul is without any stains of *karmic* bondage. In the mundane existence, the soul is stained by multitude of desires which prevent the understanding of pure soul.

746. *Infallible Governance (Amoghashasan)*: One who accepts the order of pure soul and brings oneself under its discipline, is bound to succeed in achieving salvation and will never fail.

747. *Best Form (Surup)*: The soul is in the best form when pure. No object in the universe is eternally beautiful, good looking and real as it seems like the pure soul.

748. *Most Fortunate (Subhag)*: Most fortunate souls are those who realise the pure soul and become Omniscient. In the mundane world, fortune really never smiles on anyone, as everything gets perished.

749. *The Greatest Recluse (Tyagi)*: One who adopts the path of pure soul is called as the greatest recluse as he has sacrificed worldly life to pursue this path.

750. *The Knower of all times (Samayajna)*: The Omniscient sees and knows all the substances in the universe of all the times. Even if there are infinite universes, the pure soul can see and know all objects of all times.

751. *All Comprehensive Knowledge (Samahit)*: All the problems of all beings have solution in the all comprehensive knowledge of pure soul.

752. *Well-Placed (Susthit)*: To be placed in pure soul is the best placement, with life of infinite happiness and engrossment.

753. *Best of Health (Svasthyabhak)*: The pure soul is in the best state of health when all infinite properties have perfectly manifested and there are no impurities.

754. The Best Doctor (*Svasth*): The best doctor never falls sick and prevents others from falling sick. The pure soul is the best doctor and those who follow Him become healthiest forever.

755. Absence of sickness of *Karmic* Particles (*Nirajask*): When *karmic* particles are separated, the soul becomes the healthiest. The knowledge of pure soul is the medicine that removes all *Karmas*.

756. Absence of Festivals (*Niruddhav*): The worldly life is characterised by celebration of festivals in order to forget unhappiness or sorrows. The pure soul has its life within and has eternal festivals.

757. Absence of Coating of *Karma* (*Alep*): The mundane existence is described as coating of *Karma* over the soul. The realisation of pure soul leads to removal of coating and its true nature emerges.

758. Absence of Stigma (*Nishkalankatma*): The pure soul is without any stigma, slur, blemish, disgrace, etc. The mundane existence is actually full of disgrace and humiliation.

759. Absence of Attachment (*Vitarag*): The pure soul has the inexhaustible treasure of its own. Presence of attachments would imply some imperfection in its treasure.

760. Absence of Desires (*Gatasprih*): Such is the immense power of pure soul which uproots all desires forever and these never rise again.

761. Subjugation of Senses (*Vashyendriy*): One who embarks on the path of realisation of pure soul, subjugates the subject matter of senses.

762. Free From Shackles of Bondage (*Vimukttatma*): In the state of *Moksha*, a soul is completely free from the shackles of *karmic* bondage. The understanding of the concept of pure soul is to realise the eternal nature of the soul.

763. Unobstructed Existence (*Nihstapna*): The pure soul has smooth, secure and uninterrupted existence as there are no enemies or opposite forces.

764. Conqueror of Senses (*Jitendriy*): With the presence of complete knowledge, vision and eternal happiness, senses have no function to discharge.

765. The Ocean of Calmness (*Prashat*): With the absence of *karmic* substances, the pure soul becomes an ocean of calmness.

766. The Sage with Infinite Brilliance (*Anantadhamarshi*): All the infinite properties of the pure soul blossom within imparting infinite brilliance to him.

767. Well Being For All (*Mangal*): Mundane life is characterised by misery but the realisation of eternal nature of pure soul ensures well being for all.

768. The Greatest Cleanser (*Malaha*): The concept of pure soul is the cleanser who provides the strength and means to come out of the quagmire of *Karmas* and enjoy eternal happiness.

769. Absence of Sorrows and Sins (*Anagh*): Ignorance of pure soul is the greatest sin and cause of sorrows. The pure soul enjoys absolute happiness forever.

770. Uniqueness (*Anidrik*): The infinite treasure of the soul is confined within and cannot be experienced by other matters or souls.

771. Worthy of Similization (*Upamabhut*): Although no simile fits the pure soul, it can only be explained through similization.

772. Worth seeing by All (*Drishti*): Infinite fortune smiles on those who see and realise the pure soul.

773. Imperceptible (*Agochar*): The pure soul cannot be easily perceived by senses. It is during the experience, the infinite treasure unfolds itself.

774. Godliness (*Daiv*): The pure soul is not God as doer, regulator and creator of the universe but it is as divine as God and deserves the devotion of the same kind.

775. Incorporeal (*Amurt*): One has to think in terms of abstract properties of knowledge, happiness, etc. to understand the concept of pure soul.

776. Personification (*Murtiman*): Although the pure soul is abstract, it is possible to personify the same. The shape of pure soul is equivalent to the size of the body of the last human birth.

777. One and One Only (*Ek*): The pure soul is a unique entity in the universe, occupies extraordinary status and requires extraordinary understanding to realise the same.

778. One but with Infinite Properties (*Naik*): Although the pure soul is one, it has infinite properties and forms and has eternal existence.

779. Non-Engrossment with Others (*Nanaikatarva – drik*): The pure soul is absolutely engrossed with the self/oneness and never ever gets engrossed with other substances.

780. Comprehension through Spiritual Knowledge (*Adhyatmagamyā*): The subject matter of spiritual literature is the soul and it is comprehended through meditation and contemplation.

781. Incomprehensible Through Pseudo-Spiritualism (*Agamyatma*): Real spirituality is concerned with the pure soul. Any other type of spiritualism leads nowhere and hence called pseudo spiritualism.

782. Respected by Yogis (*Yogavandit*): The great yogi respects spirituality concerning the pure soul. Only those who realise the pure soul, are revered and respected by true yogis.

783. Expert in Yoga (*Yogavid*): The realisation of pure soul and attempts to contemplate on the eternal nature of pure soul is real yoga.

784. Omnipresence (*Sarvatrag*): The omniscient has the knowledge of all that is present in the universe. The pure soul is called as omnipresent.

785. Eternal knowledge (*Sadabhavi*): The pure soul has eternal existence and knows all matters, all times, all areas and all states of existence. There is nothing beyond this knowledge.

786. Vision of Matters of All Times (*Trikal-Vishayarth-Drik*): With an extraordinary visionary ability, all substances of all times are seen by the pure soul in the smallest unit of time.

787. Imparter of Happiness to All (*Shankar*): Happiness comes from within the pure soul and not from any outside object. The pure soul is said to be the imparter of happiness to all.

788. The Preacher of Happiness (*Shanvad*): The Omniscient has preached to the whole world that real happiness lies in realisation of pure soul. Sensuous happiness is short-lived and at best momentary.

789. Controller of Mind (*Dant*): The realisation of pure soul is possible through control of mind. Once the control is exercised on the waverings of mind, focus on pure soul gets facilitated.

790. Divorce of Senses (*Dami*): Senses operate freely in the mundane existence. Once attention is completely diverted to pure soul, senses are not heeded and hence are said to have been divorced.

791. Embodiment of Universal Forgiveness (*Kshantiparayan*): All substances behave as per their innate nature and hence no scope for any complaint/praise. Thus, a believer in pure soul becomes the embodiment of universal forgiveness.

792. The Lord of the Universe (*Adhip*): The pure soul has only imparted the true knowledge of the universe and laws governing the same and hence called as the Lord of the Universe.

793. Eternal Happiness (*Paramanand*): Efforts that do not lead to happiness are not worth pursuing. The pursuit of pure soul leads to eternal happiness and hence worth pursuing at any cost.

794. Transcendental Knowledge (*Paratmajna*): The pure soul is transcendental divine light that reveals oneself and all the objects in the universe.

795. The Almighty (*Paratpar*): The pure soul is the most powerful entity in the universe. No substance matter can be compared with the pure soul in any respect.

796. Dear to All Beings in the Universe (*Trijagat-Vallabh*): Everyone thinks of the Almighty / the pure soul and consider Him as the dear one to himself.

797. Worshipped by all in the Universe (*Abhyarch*): The idea of worship ultimately culminates into worshipping the pure soul who is almighty, omniscient, omnipresent and has omnivision and can help directly/indirectly in improving the lot in present/future life.

798. Benefactor to All in the Universe (*Trijagat-Mangaloday*): As realisation of pure soul, ultimately leads to eternal happiness, it is benefactor of all.

799. Worshipped by the Kings in the Universe (*Trijagatpati-Pujanghri*): The most powerful, rich and noblest of kings of humans and heavens worship the pure soul.

800. Crown of the Universe (*Trilokagrashikhamani*): Pure souls adorn the universe like the crown of the King. It is symbolic of sovereignty and power that pure soul wields in the universe.

801. Vision of All Times (*Trikaladarshi*): The omniscient has the vision of all times – past, present and future and of all objects in the universe.

802. The God of the Universe (*Lokesh*): The pure soul, by virtue of immense and infinite power, is the God of the universe. The pure soul is the divine entity, revered by all beings in the universe.

803. The Protector of the Universe (*Lokadhata*): One is engrossed with the self and does not interfere in the functioning of other substances. Knowledge of the universe is revealed by the pure soul and hence protector of the knowledge of universe.

804. Steadiness in Vows (*Dradhavrata*): The pure soul is strictly engrossed with self and this is the greatest vow observed by the same. The pure soul displays steadiness in vows/pledges.

805. Unprecedented Experience (*Sarvalokatig*): The experience of the pure soul is unique and unprecedented in one's life, never experienced before in any form or part of the universe by the same soul since eternity.

806. Worthy of Worship (*Pujya*): The path to *Moksha* is revealed only by the Omniscient and hence the efforts in this direction lead to eternal happiness and hence this state is worthy of worship.

807. Unparalleled Character (*Sarvalokaikasarithi*): Knowledge of pure soul is unusual, unprecedented and unparalleled/unique and when followed ensures victory over

senses/*karmic* bondage for anybody/everybody who follows his preachings.

808. Most Ancient (*Puran*): The soul is eternal, it has no beginning and no end. Some people take interest in research on ancient objects and attempt to trace the history. But the pure soul is the most ancient object.

809. Prominent Person (*Purush*): All persons although have the same capability, do not attempt to realise the same. Prominence is achieved only when the pure soul is realised.

810. The First of its Kind (*Purv*): Once a person experiences the pure soul, it is the first of its kind and does not resemble anything that might have happened before in one's life.

811. The Real Author of Scriptures (*Kritapurvan-gavistar*): All true scriptures are based on the preachings of the pure soul. He is the real author. Truth can be preached only by one who has the entire knowledge of everything in the universe of all times.

812. The First Among All Gods (*Adidev*): The heavenly beings are known as Gods but they too worship the pure soul and wish to achieve *Moksha*. Thus, the pure soul is first among all Gods.

813. The First Among All Great Ancient Persons (*Puranadhya*): The great ancient epics depict ancient persons of eminence but the Omniscient is the best among all as it has eternal relevance.

814. The First Among All Preachers (*Purudev*): None of the great preachers can match the Omniscient / Tirthankara whose teachings enable millions of human beings to achieve salvation and eternal bliss.

815. The First God of All Gods to be Worshipped (*Adidevata*): The Omniscient becomes the first and only God to be worshipped for achievement of salvation as knowledgeable

beings whether in heaven or human race worship the pure soul.

816. The Epoch Making Person (*Yugamukhya*): The history of the mundane world refers to other beings as epoch-making persons but it is not so as they have only temporary relevance as against the eternal relevance of pure soul.

817. The Senior Most of the Era (*Yugajyeshth*): All souls are ageless as never born but those who achieve *Moksha* can be called as seniors compared to those who do not or do so later.

818. The First Preacher of the Era (*Yugadisthitideshak*): Only when some one achieves the state of omniscience and the gospel of pure soul is taught, the new era is said to have set in.

819. Grandeur of Salvation (*Kalyanavarn*): The demeanour of pure soul is that of liberation. The effect, manifestation, changes, image and mould of pure soul is nothing but liberation only.

820. Synonyms of Salvation (*Kalyan*): The state of pure soul, state of the Omniscient and salvation are synonyms where full manifestation of the nature of soul takes place.

821. Inclined to Salvation (*Kalya*): Knowledge of pure soul is conducive to achievement of salvation, provided one makes efforts for the same.

822. Adorned with Signs of Salvation (*Kalyan Lakshan*): The realisation of pure soul leads to infinite eternal benefits and hence the pure soul is adorned with all signs that symbolise eternal happiness and salvation.

823. The Nature of Salvation (*Kalyan Prakriti*): The nature of soul is to realise its own true nature and salvation. The soul is inclined to achieve salvation by its own nature.

824. Brilliance of Salvation (*Dipakalyanatma*): Among all the substances, no one has the brilliance of salvation as the pure soul.

825. Salvation – Without Sins (*Vikalmash*): In the state of salvation, pure state of soul has fully blossomed and hence there are no sins or evil deeds performed by such souls.

826. Salvation – Without the Blemish of *Karma* (*Vikalank*): Salvation implies complete absence of *Karma*. The true nature of soul is without the influence of *Karmas*.

827. Salvation – Without Physical or *Karmic* Bodies (*Kalatit*): The physical or *karmic* body in any form of existence is associated with the mundane existence of soul. The liberated souls have life of their own without the existence of physical body.

828. Salvation through Annihilation of Sins (*Kalilaghna*): when the sun shines, darkness is annihilated, achievement of salvation and destruction of sins take place simultaneously.

829. Salvation like shine of Full Moon (*Kaladhar*): Like the no moon grows into full moon, the pure soul also graduates from the very first realisation to salvation. However, salvation is infinitely more beautiful and pleasant than the full moon.

830. The Goal of Gods (*Devadev*): The pure soul is the God of heavenly gods and hence the goal of all gods.

831. The Master of the Universe (*Jagannath*): There is no one in the universe as powerful, happy and wonderful as the pure soul and hence everybody who is enlightened revere the pure soul as the Master of the Universe.

832. The Kinsman of the Universe (*Jagadbandhu*): The pure soul/God is the kinsman of all souls in the universe. He belongs to the same fraternity of soul.

833. All-Pervading (*Jagatvibhu*): All creatures in the universe are souls. All the properties of pure soul are pervading in all of them.

834. Well-Wisher for all Beings (*Jagaddhitaishi*): The realisation of pure soul augurs well for welfare of all beings in the universe. If such preachings are followed, one will certainly achieve eternal bliss/salvation. Thus, the pure soul is well wisher for all beings.

835. The Knower of All in the Universe (*Lokajna*): All things and conditions in which these things exist in the universe are known and there is nothing that is hidden from the pure soul.

836. All - Permeating (*Sarvag*): The pure soul always remains within its own space. The whole universe is reflected in the area of soul but in fact the soul does not permeate any other object. Through knowledge, the pure soul permeates all in the universe.

837. Senior Citizen in the Universe (*Jagadagraj*): One who has realised the pure soul/achieved salvation is a senior citizen of the universe, the wise and knowledgeable being.

838. Guru for All Species (*Charachar Guru*): The Omniscient is the Guru of all species. By following the pure soul as Guru, one can achieve salvation.

839. Non-divulging Nature of Pure Soul (*Gopya*): The pure soul is not a mere subject matter of discussion or writing. The nature of pure soul is that of non-divulging type as once one delves into it, one would not like to come out of it.

840. Hidden Nature of Pure Soul (*Gudhatma*): The senses will not be able to comprehend the nature of pure soul. The pure soul is subject matter of experience as the same is abstract and hidden.

841. Mystical Nature of Pure Soul (*Gudhagochar*): The concept of pure soul is mystical, occult and enigmatic. Without sharp abilities, it is not feasible to know the same.

842. Pure Like the New Born Baby (*Sadhyojat*): The experience of pure soul is like that of the birth of new born baby – pure without any distortions, attachments, blemish of *sins*, etc.

843. Enlightened Soul (*Prakashatma*): Those souls who acquire the knowledge of pure soul and realise the same have the brilliance of divine nature and are known as enlightened souls.

844. Luminous Nature of Pure Soul (*Jval-Jjvalan-Satprabh*): Luminous objects like stars, etc., are eulogized. The pure soul is infinitely more resplendent, bright and luminous so that the entire universe is seen in the infinite brightness of pure soul.

845. Sun Like Brilliance (*Adhiyavarn*): Some people worship the Sun. In fact, it is the sun like quality of pure soul which is mistaken for an object of worship.

846. Gold Like Lustre (*Bharmabh*): Just as the pure gold has its own lustre and is inseparable from pure gold, the pure soul has its own divine lustre and the same is inseparable from the pure soul.

847. Best Halo (*Suprabh*): Brilliant objects like the sun, the moon, the stars, etc., have halo around them. The pure soul has also halo of its own, an animate halo. This is the best halo.

848. Golden Halo (*Kanak-prabh*): The pure soul has gold like halo and not the sun like which one cannot see continuously due to heat and brilliance. But this halo can be seen with ease and enjoyed.

849. Golden Colour (*Suvarn-varn*): The pure soul being an abstract entity does not have colour as one of the properties as atoms have. However, it has divine colour similar to that of golden colour.

850. Excessive Radiance (*Rukmabh*): The countenance of pure soul is made up of excessive radiance, which is splendid and clear.

851. Brilliance of Billions of Suns (*Samaprabh*): In the description of pure soul, all poetic imaginations look very small and trifle. The brilliance of pure soul is here described to be greater than that of billions of suns put together.

852. Halo of Heated Gold (*Tapaniyanibh*): When heated, gold assumes very bright halo. The pure soul is compared to this type of halo. Only through meditation on the pure soul one can realise such halo.

853. Highest Peak (*Tung*): There is no other tall object that ensures reaching the highest level of knowledge, happiness, power, etc., other than that of realisation of pure soul.

854. Halo of the Rising Sun (*Balakarbh*): The realisation of pure soul is like rising of the sun where the darkness of ignorance goes away and a fresh beginning of living a life of pure soul commences.

855. Radiance of Fire (*Anal-prabh*): Fire has three important features – light, heat and cooking/ripening/maturing. The pure soul represents light of knowledge, heat/burning leads to destruction of *karmic* substances associated with the soul and as a result of these, the pure soul matures or the true nature of pure soul surfaces.

856. Halo of Silver lining of Evening - Clouds (*Sandhyabhrababbru*): The halo of pure soul is unique and not comparable, yet attempt is made to explain the nature of pure soul through halo of silver lining of clouds.

857. Gold Like Radiance of Pure Soul (*Hemabh*): The pure soul's radiance is compared to that of pure gold. Just as pure gold is devoid of the presence of any of other metal, the pure soul is devoid of malignity of *Karma*.

858. Splendour of Heated Gold Coin (*Taptachami-karaprabh*): The splendour of pure soul is like that of heated pure gold coin, reflecting utmost purity.

859. Image of Heated Gold (*Nishtaptakanakachhay*): The image of pure soul is like that of heated gold with all features including splendour/halo/brilliance.

860. Stunning Brilliance of Treasure (*Kanatkan-chansannibh*): Just as one gets stupefied seeing huge gold treasure, one gets stunned seeing the treasure of pure soul.

861. Distinct Class of Pure Gold (*Hiranyavarn*): The pure soul has distinct class of one's own and is different from other substances. Its purity is compared with complete purity of gold.

862. Appealing/Charming as Gold (*Svarnabh*): Like gold, the concept of pure soul is appealing to all and one who understands its nature will definitely be captivated by the same.

863. Magical Pitcher of Gold (*Shatakumbhani-bhaprabh*): The pure soul is like the magical pitcher where no matter how much is taken out, it always remains full. The pure soul is inexhaustible treasure of infinite properties.

864. Enjoyable as Gold (*Dhyumnabh*): People enjoy to wear gold ornaments as it enhances charms and beauty. Similarly, the realisation of pure soul is enjoyable as it imparts happiness which is eternal.

865. Glitter of Gold (*Jatarupabh*): Gold is known, recognised and seen as glittering object, the pure soul has its own glitter and the same is known and realised in the experience of pure soul.

866. Light of Heated Gold (*Taptajambunaddhyuti*): The heated gold emits light. Similarly, when a person observes various austere practices, one realises the light of the soul. The pure soul emits its own light.

867. Elegance of Gold (*Sudhaitakaladhaitashri*): Like gold, the pure soul has its own elegance and grace which manifests with its realization.

868. Glamour of Gold (*Pradipt*): Just as wearing of golden ornaments adds to the glamour, the glamour of soul lies in realisation of pure soul and achievement of the state of omniscience.

869. Golden Soul (*Hatakadhyuti*): When one gets enlightened, one experiences the wonderful, elegant and most glamorous nature of soul of perpetual bliss and happiness.

870. Goal of Disciplined Beings (*Shishtesht*): Discipline is practiced only with a view to knowing the eternal nature of pure soul.

871. Confirmation of God (*Pushtid*): Realisation of pure soul leads to confirmation of its nature. The believer in the pure soul identifies with the God within and attempts to achieve the same.

872. Eternal Nourishment (*Pusht*): The experience of nature of pure soul itself provides eternal nourishment to these souls. The pure soul is self-energizing.

873. Self-Evident Nature (*Spasht*): The nature of pure soul is self-evident, although in the beginning, this is partially evident and in the state of omniscience, the nature is fully evident.

874. Unequivocal Words and Meaning (*Spashtakshar*): Whatever has been revealed by the Omniscient is distinct, categorical and unequivocal. There is no scope for any ambiguity.

875. Competent (*Ksham*): The pure soul is competent and capable of achieving eternal happiness. Such capabilities lie within a soul. One has to realise such competence and make spiritual endeavours.

876. Uprooting of the Inimical *Karmas* (*Shatrughna*): Once enlightenment takes place, *Karmas* that are inimical to the manifestation of true nature are conquered. In the beginning, *Karmas* are partially uprooted and finally destroyed with the achievement of emancipation.

877. Without Enemies (*Apratigha*): In the mundane existence, *Karmas* are inimical to the eternal nature. But once salvation is achieved, the pure soul has no enemies.

878. Infallible (*Amogh*): The nature of pure soul is infallible and unerring. One who has unlimited faith in the eternal nature of soul, remains infallible.

879. The Greatest Sermoniser (*Prashasta*): The sermons of the Omniscient are meant for realisation of the pure soul and thereby to attain eternal happiness and peace. These sermons are relevant to all beings in the universe for all times, ages and places.

880. Rule of Pure Soul (*Shasita*): The Omniscient has revealed the nature of all substances in the universe. He has not made the rules. By following them, one can become liberated.

881. Self-Born Nature of Pure Soul (*Svabhu*): The nature of pure soul is self-evident, self-proved, self-begotten and ingenerate. This cannot be achieved by anyone's grace or gift.

882. Peace Loving Nature (*Shantinisht*): The mundane existence is characterised by unhappiness and anxieties and the life of pure soul is characterised by peace, tranquility and happiness.

883. The Best of Monks (*Munijyesh*): The knowledge of eternal nature of soul yields happiness in one's own life. The

greatest of monks are the practitioners and preachers of peace within and outside.

884. Infinite Treasure of Peace (*Shivatati*): The pure soul is the treasure house of peace and tranquility. None of the properties infringe on the nature of peace.

885. Bestower of *Moksha* (*Shivaprad*): *Moksha* is bestowed to those souls who engross themselves in the peace loving nature of pure soul.

886. Pacifier (*Shantid*): The realisation of pure soul pacifies oneself and complete engrossment with the pure soul leads to complete pacification of oneself.

887. Pacificatory Nature (*Shantikrit*): Just as sugar is sweet because of its properties, the pure soul is pacifier because of its nature. Peace is something ingrained in the pure soul and cannot be separated.

888. The Ocean of Peace (*Shanti*): The state of omniscience is the ocean of peace and tranquility. If the same is not so peaceful, why would anyone give so much importance?

889. Brightness of Peace (*Kantiman*): The pure soul radiates peace and its brightness is that of peace.

890. Fulfiller of All Desires (*Kamitaprad*): All that we aspire – peace, happiness, power, knowledge, vision, etc., are fulfilled in a single effort of realisation of pure soul and these achievements last forever.

891. Treasure of Benediction (*Sheyondhi*): All properties of soul manifest in the state of realisation and lead to eternal welfare. The pure soul is thus a treasure of eternal welfare.

892. The Abode of Righteousness (*Adhishtan*): *Dharmal* righteousness has to flow from the pure soul only. *Dharma* and pure soul cannot be separated. The pure soul is the abode of *dharmal*.

893. No Disgrace from other Substances (*Apratisht*): No other substance can ever cause any disgrace to pure soul. The existence of pure soul is established by one's own soul and not by others.

894. Self-Consecration (*Pratishtit*): The real consecration is installation of pure soul within one's consciousness. The installation of the idol is considered to be a sacred act, then the installation of pure soul within is infinitely more honourable and dignified act.

895. Well Poised Nature (*Susthir*): Once a person realises the nature of pure soul, one is well poised or well established in oneself.

896. Immovable Nature (*Sthavar*): Salvation means the end of wanderings and having a stable and stationary state. It is in the mundane world that the soul keeps wandering from birth to birth and place to place.

897. Firmness of Pillar (*Sthanu*): Like firmness of pillar, the pure soul in the state of salvation is firmly placed and is motionless; no wanderings and waverings, occur in that state.

898. Earth-Like Vast Expansion (*Prathiyam*): The description of pure soul, like the earth is elaborate and voluminous and cannot be captured in a few words in view of intricate and eternal nature.

899. Well-Known Like the Earth (*Prathit*): The earth is well known to everybody as beings live on the earth. The pure soul is known to all as all dwell in it.

900. Earth-Like Great (*Prithu*): The earth is great as it is inhabited by all. The pure soul is the greatest and most wonderful substance in the universe and no language or expressions are enough to describe the greatness of pure soul.

901. Space-Like Infinite Nature (*Digvasa*): Like the space is infinite, the pure soul has infinite properties which are transparent, without any cover, cannot be burnt or destroyed, and cannot be conquered or killed.

902. Girdle of Air (*Vatarashan*): The pure soul is absolutely transparent and is surrounded by nothing but air. It is described here to be encircled by air which is not a blockade at all.

903. The Lord of Naked Monks (*Nirgranthesh*): To manifest the naked/transparent nature of pure soul is the task in which monks are involved. Life of consciousness/pure soul is as naked as the space.

904. Without Clothings (*Nirambar*): Just as the space is not clothed, the pure soul is transparent. There is nothing hidden inside. All the properties of pure soul manifest in the state of omniscient/*Moksha*.

905. Without Any Possession (*Nishkinchan*): Once a person understands the possessionless characteristic of pure soul, he will gradually/immediately give up the worldly possessions. Passion for possession interferes with the nature of contemplation and meditation of pure soul.

906. Without Desires (*Nirashans*): With the realisation of eternal existence and life of pure soul, desires vanish. In the state of *Moksha*, there are no mundane desires.

907. The Third Eye of Knowledge (*Jnan-chakshu*): The third eye of knowledge enables the pure soul to see the universe in its entirety. The human eyes may be deceived but not the eye of knowledge – a property of pure soul.

908. Without the Veil of Illusion (*Amomuh*): Beings in the mundane existence suffer from the veil of illusion and ignorance. Those who know the pure soul do not have the veil of illusion.

909. Heap of Brilliance (*Tejorashi*): The pure soul is a heap of brilliance. Each property is a heap of infinite forms and the pure soul is a heap of infinite heaps.

910. Infinite Glory (*Anantaui*): The pure soul has attracted the attention of the greatest philosophers, saints, intellectuals and even of common man. The pure soul has eternal infinite glory.

911. The Ocean of infallible Knowledge (*Jnanabbhi*): Just as the ocean is full of water, the pure soul is full of knowledge. the knowledge of pure soul is vast and deep. This is infallible, reliable and powerful.

912. The Ocean of Infinite Piousness (*Shilasagar*): Each of the property of pure soul is pious and pure and termed as ocean of piousness. The pure soul has infinite piousness, which is eternal and everlasting.

913. Heap of Infinite Brilliance (*Tejomay*): The pure soul is made up of a heap of infinite brilliance, the heap continues to be eternal and radiates the same level of radiance, for all times.

914. Unfathomable Light (*Amit-jyoti*): The pure soul is bright, luminous and divine. This divinity aspect is impossible to fathom in any objective or scientific manner but possible to experience the same in meditation.

915. Icon of Light (*Jyotimurti*): The pure soul is a statue/ idol/image of light. Personification and incarnation of pure soul is understood through enlightenment.

916. Destruction of Ignorance (*Tamopah*): When the knowledge of pure soul is obtained, ignorance about pure soul goes away and the journey to *Moksha* begins.

917. The Real Crown of the Universe (*Jagachchuda-mani*): The King's prosperity is not lasting. The pure soul's enrichment

is everlasting and unparalleled in the universe. Therefore, the pure soul is the real king and crown of the universe.

918. Splendorous (*Dipt*): The pure soul is resplendent and lustrous. Nothing can be compared with the radiance/brilliance of pure soul.

919. The Greatest Ocean of Eternal Tranquility (*Shanvan*): When the pure soul is realised one finds in it the greatest ocean of peace and eternal tranquility.

920. Removal of All Barriers (*Vighnavinayak*): When the attention is completely focused on the pure soul, all barriers of attachments to spiritual peace are eliminated.

921. Destroyer of Sins (*Kalighna*): Contemplation of pure soul leads to automatic destruction of sins. Ignorance of eternal nature of one self is the greatest sin and father of all sins.

922. Destroyer of Enemy of *Karma* (*Karmashatrughna*): *Karmas* are antithesis of pure soul as these do not exist in the pure soul and get destroyed with the attainment of salvation.

923. Illuminator of the Universe (*Lokalokaprakashak*): Just as a mirror reflects the objects, the pure soul in the state of omniscience reflects the entire universe. Only the pure soul has this unique quality of reflecting the entire universe of all times.

924. Without Slumber (*Anindralu*): Sleep/slumber is a phenomenon associated with the body. The pure soul never sleeps.

925. Liberated from Lethargy (*Antadralu*): Spiritual lethargy is termed as indulgence in body activities. A pure soul is completely liberated from this spiritual lethargy and lives a life of awakened consciousness.

926. Eternal Awakening (*Jagaruk*): Once the futility of worldly life is understood, one gets spiritually awakened,

becomes preoccupied with the self, leading to ultimate eternal awakening.

927. Radiance of Knowledge (*Prabhamay*): The radiance of knowledge spreads across the entire universe at all times, unlike the sun which radiates only a limited part of the universe.

928. The Owner of the Greatest Fortune (*Lakshmiapati*): The infinite properties of pure soul is the greatest fortune the soul possesses. No fortune in the mundane life or all fortunes of all worldly persons in the universe can ever match the fortune of the pure soul.

929. The Light of Universe (*Jagajjyoti*): The pure soul has complete knowledge and hence termed as the light of universe.

930. The King of Righteousness (*Dharmaraj*): The pure soul knows and follows what is right and thus called the greatest king of righteousness.

931. Well Being of the Subjects (*Prajahit*): A good King will always take care of the well being of his subjects. The omniscient, the pure soul has revealed the true nature of soul and other substances for the welfare of the subjects of the universe.

932. Eternal nature of *Moksha* (*Mumukshu*): The eternal nature of the soul is that of the state of *Moksha*. When such desire gets kindled in a being, a person will undertake all spiritual efforts needed to obtain *Moksha*.

933. Expert in Knowledge of Bondage and *Moksha* (*Bandh-Mokshajna*): *Moksha* is nothing but absence of bondage and complete manifestation of attributes of pure soul. It is the knowledge and constant contemplation of pure soul that eliminates the bondage.

934. The Antithesis of Senses (*Jitaksh*): Interest in senses denotes interest in matters of body, which is anti-thesis of interest in pure soul. Operation of senses acts as barriers to self-realisation.

935. Conqueror of Passions (*Jitamanmath*): Spiritual endeavours aim at conquering the passions and getting more and more engrossed with the pure soul.

936. Display of Mode of Quietude (*Prashantara-sashailush*): The mode of pure soul is that of quietude and each of this mode displays peaceful disposition which is not perturbed by any of the external events.

937. Leader of Potential Seekers of *Moksha* (*Bhavya-petakanayak*): The concept of pure soul has always been the guiding principle and the pure soul/Omniscient is the undisputed leader of all of those seeking *Moksha*.

938. The Authentic Person (*Mulakarta*): The concept of pure soul is explained by the omniscient in all dimensions and the scriptures based on those preachings or principles revealed by Him are authentic.

939. Indivisible Light (*Akhillajyoti*): The light of pure soul is such that all the matters in the universe are visible under this light. All the objects in the universe are reflected without any discrimination or division.

940. Destroyer of All Impurities (*Malaghn*): Attachments to worldly objects are distortions of the nature of pure soul. When malignity of attachments goes away, the pure soul manifests fully.

941. Key to *Moksha* (*Mulakaran*): The fundamental causative factor in *Moksha* is realisation of the nature of pure soul. The desire to seek spiritual happiness, ignites the whole process of *Moksha*.

942. Authoritative Person (*Aapt*): An authoritative person is one who experiences the self so that others can trust him and follow the path shown by him.

943. The Lord of Oratory (*Vagishvar*): The omniscient influences millions of beings. His speeches have eternal relevance. None can match this level of art of oratory and hence called the Lord of oratory.

944. Welfare Orientation (*Shreyan*): Liberation from the mundane existence is the benefit one gets by knowing the nature of pure soul.

945. Propitious Preachings (*Shrayasokit*): The preachings of the Omniscient lead to eternal happiness and liberation. It is an auspicious thing to understand his preachings.

946. A Trustworthy Testimony (*Niruktavak*): The statements of Omniscients are authoritative, meaningful, purposive and reliable to those who wish to realize *Moksha*.

947. The Best Spokesman of Divinity (*Pravakta*): Those who are Omniscient can only be the spokesman of divinity or truth in the universe. A spokesperson has to know everything in entirety and cannot be ignorant about the truth.

948. Self-Authorised Spokesman (*Vachasamish*): The pure soul is a self-declared spokesperson of truth in the universe, as He knows the truth. He does not need any authority from others.

949. Destroyer of Lust (*Marajit*): Sexual cravings are found in abundance in worldly existence. The pure soul does not have even an iota of such desires and hence said to have conquered lust.

950. Knowledge of Nature of All Substances (*Vishvabhavit*): The omniscient knows the nature of all substances along with their properties and forms.

951. Extra-ordinary Body of the Omniscient (*Sutanu*): The body of the Omniscient is without thirst, hunger, worry, fear, disease, old age wrinkles, attachment, detachment, anger, sleep, ego, illusion, sweat, urine, stool, feelings of surprise or sadness, etc. It is lightest of all bodies and can walk or move/sit in air/space without any support. The physical body of an Omniscient rises a few thousand feet above the ground.

952. *Moksha* - Disembodied State (*Tanunirmukta*): *Moksha* is a state of perfect life of soul where the soul is disembodied.

953. Best Abode (*Sugat*): Liberation is the best state a soul can achieve and this is possible only through the realisation of the pure soul.

954. Destroyer of False Belief (*Hatadurnay*): With the realisation of pure soul, all other beliefs will look trivial and of no avail and will be automatically destroyed.

955. The God of *Moksha's* (*Sbrish*): The pure soul is the only God and enjoys blissful existence of *Moksha*.

956. Lotus Feet of the Lord / God (*Sbrishritapadabja*): Following of the path of pure soul is symbolized with lotus feet, feet indicates walking on / following the path and lotus indicating its afloating characteristics.

957. Fearlessness (*Vitabhi*): Fears of this life, next life, loss of property/friends/relatives, fears of sudden losses or death, etc will vanish with the awareness of the eternal nature of self.

958. Remover of Fears from Others (*Abhayankar*): One who follows the preaching of the pure soul will not fear others as he has sought eternal sanctuary in the same.

959. Annihilator of All Guilt (*Utsannadosh*): Not knowing the pure soul is the greatest guilt or the father of all guilt. When the pure soul is awakened, all guilt is annihilated.

960. Uninterrupted Eternal Happiness (*Nir-vinghna*): The pure soul enjoys uninterrupted eternal peace and happiness and no one in the universe can disrupt the same.

961. Quiescent (*Nishchal*): The pure soul is firmly engrossed with the self and nothing can move, disrupt and undo the same.

962. Lover of All Souls (*Lokavatsal*): The preachings champion the cause of all souls in the universe.

963. The Best in the Universe (*Lokottar*): Life of a pure soul is the best life in the entire universe.

964. Master of the Knowledge of Universe (*Lokapati*): The omniscient has knowledge of everything in the universe and thus called the Master.

965. The Eye of the Universe (*Lokachakshu*): The knowledge of the Omniscient flows from omnivision - an eye seeing the entire universe of all times and space relating to all substances.

966. Endowed with Infinite Wisdom (*Aparadhi*): The wisdom that decides to adopt the path of pure soul is infinite in nature as it lasts for infinite time and ensures eternal/infinite happiness.

967. Endowed with Steady Wisdom (*Dhiradhi*): The pure soul is endowed with steady wisdom, and never looks back to the mundane life.

968. True Path of Wisdom (*Bhuddhasanmarg*): The path of pure soul is the true path of wisdom. When one's mind is directed towards other paths, it will not ensure eternal bliss and happiness.

969. Pure (*Shuddha*): The mundane existence of the soul is associated with the *Karmas* and hence called impure. Once the soul is disassociated with *Karma* it is called pure soul.

970. Revealer of True and Sacred Preachings (*Satyasunritavak*): True and sacred preachings are those that relate to pure soul, as they alone only can ensure salvation and eternal happiness.

971. The Pinnacle of Wisdom (*Prajnaparamit*): It is the pinnacle of one's wisdom to realise the true nature of pure soul and achieve eternal happiness. Wisdom directed to achieve mundane objectives is not wisdom at all; it is transient and does not involve eternal good.

972. Abundant Wisdom (*Prajna*): The wisdom relating to all times, space, substances and pure soul that ultimately helps to adopt the path of salvation/pure soul is called as abundant wisdom.

973. The Greatest Yogi (*Yati*): One who adopts the path of pure soul has to win over all worldly desires and control the mind. Only the great yogi can do can be a true conqueror.

974. Regulator of Senses (*Niyamitendriya*): When a great discipline is maintained on the matters of body and senses, one can devote oneself to matters of pure soul. The degree of involvement with the pure soul determines the degree of regulation of senses.

975. The Single Most Honourable Entity (*Bhadant*): The pure soul is the single most honourable entity in the universe as it enjoys eternal happiness and supreme status.

976. The Work of the Most Honourable (*Bhadrakrit*): The bliss enjoyed by the pure soul is one's own creation and not created by any other object and hence called as the work of the most honourable.

977. The Embodiment of Goodness (*Bhadra*): The realisation of pure soul will ensure nothing but goodness, and will not do any harm to anyone. It is an embodiment of all that is good in the universe.

978. Divine Tree (*Kalpavriksha*): The realisation of pure soul ensures true fulfillment of all desires. The pure soul is compared to the mythological tree/divine tree which is supposed to grant all desires.

979. Boon Giver (*Varaprad*): The realisation of pure soul is the greatest boon ever received by oneself in one's mundane existence. This boon is that of infinite power and eternal happiness.

980. Uprooter of *Karmic* Enemy (*Samunmulita-karmari*): When a tree is uprooted, even if it looks green, eventually gets destroyed and never grows again. Similarly, the realisation of pure soul leads to complete uprooting of the enemy of *Karmas* and ultimate destruction.

981. Destruction of Fuel of *Karma* (*Karmakashtha-Shushikshani*): Just as wood is destroyed with the fire, realisation of pure soul is like fire which destroys the wood of *karmic* bondage.

982. Competence par-excellence (*Karmnya*): It is the innate competence of soul itself to achieve liberation. Only one has to be convinced of soul's competence of the small and direct one's efforts for ultimate realisation.

983. Diligent par-excellence (*Karamath*): The most important and diligent work to be performed by anybody in the universe is to liberate oneself from mundane existence of *karmic* bondage by one's own spiritual endeavours.

984. Supreme Being and Highest Position (*Pranshu*): All infinite powers of soul manifest perfectly and fully in the state of *Moksha* only and the soul enjoys the highest position and becomes the supreme being in the universe.

985. Excellent Discretionary Power (*Heyadeyavi-chakshan*): The excellent power of discretion lies in understanding the

futility of worldly existence and the need for ascertaining the eternal soul for lasting peace and happiness.

986. Infinitely Powerful (*Anant-Shakti*): When one realises the true nature of the soul, the infinite power of the pure soul manifests automatically.

987. Impregnable (*Achchhedhya*): The fort of pure soul rests on the four pillars of faith, knowledge, conduct and happiness and well guarded on all sides so that the fort is impregnable.

988. Annihilation of Three Enemies (*Tripurari*): The realisation of pure soul is powerful enough to ensure annihilation of the three enemies—births, diseases and deaths.

989. Knowledge of Three Times (*Trilochan*): The Omniscient has knowledge of all the three times—past, present and future.

990. The Third Eye of Knowledge (*Trinetra*): Those who have realised the soul possess the third eye and are able to observe infinitely more than what the physical eyes can see.

991. The Father of Three Worlds (*Tryanbak*): The universe above the earth is known as upper part and below as the lower part and the middle part is known as the transverse world. The secret of three worlds is known and told by father like Omniscent.

992. The Eye of Three Jewels (*Tryaksh*): Right faith, right knowledge and right conduct are known as three jewels. One who has three jewels has only the real eye to see the truth.

993. Extremely Sagacious (*Kevalajnan-Vikshan*): The Omniscient knows about all the forms of life in all the places in the universe, from the lowest part of the universe to the topmost part and beyond which is endless space.

994. Eternal Benedictory (*Samantabhrad*): The realisation of pure soul and the attainment of *Moksha* is an irreversible process. All other souls who follow will also attain the same eternal benediction.

995. Silencer of the Enemy of *Karma* (*Shantari*): After attainment of salvation, *karmic* particles are silenced forever and do not raise their head again.

996. Principal of *Dharma* (*Dharmacharya*): With the supreme knowledge of pure soul, one can guide both the students and teachers and thus considered to be the Principal of the School of *Dharma*.

997. Reservoir of Kindness (*Dayanidhi*): Kindness of the Omniscient is not confined to one or a few or for particular time or acts. It is unlimited kindness shown to all creatures.

998. Observer of Subtleties (*Sukshmadarshi*): The Omniscient with his immense knowledge and power of vision is able to observe each and every object in the universe of all times, area/space and forms.

999. The Conqueror of the Cupid (*Jitanang*): The worldly beings are victims of flowery arrows of cupid. The pure soul is characterised by the absence of passions and lust.

1000. Ocean of Benignity (*Kripalu*): The pure soul is benign and ocean of benignity. In worldly existence, kindness shown is highly transient and the apparent benefits disappear over time but the pure soul and its kindness are eternal and endless.

1001. Sermoniser par-excellence (*Dharmadeshak*): The Omniscient sermonises for others, without any self interest or any desire whatsoever. Sermons take place on their own, without any desire or effort on the part of the Omniscient.

1002. Most Auspicious (*Shubhanyu*): The realisation of pure soul is the most or the greatest auspicious event that occurs in the infinite past of one's life and it augurs well for infinite future to come.

1003. Subjugation of Happiness (*Sukhasadabbut*): Happiness is subservient to pure soul. Once a person realises the pure soul, infinite happiness follows.

1004. Abundance of Fortune (*Punyarashi*): The realisation of pure soul and ultimate achievement of *Moksha* is the most fortunate thing to ever happen. This implies smiling of eternal fortune in abundance.

1005. Robust (*Anamay*): The pure soul ever remains healthy, robust and active. Existence of diseases will undermine vigour, happiness or robust nature of the pure soul.

1006. The Protector of Righteousness (*Dharmaṣal*): The unshakable belief in the pure soul keeps, sustains and nourishes righteousness and thus the protector.

1007. The Protector of the Universe (*Jagatāṣal*): The pure soul does not interfere in the functioning of the universe and solicits the same. The pure soul is thus the protector of the universe in many ways.

1008. The Leader of the Kingdom of Righteousness (*Dharma-Samrajy-Nayak*): The pure soul alone has the complete, perfect and eternal knowledge of the functioning of the universe. The pure soul is the only undisputed leader of the kingdom of righteousness in the universe.

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ANNEXURES

(i) SIX SUBSTANCES IN THE UNIVERSE

Sl No	Substance	Quantity	Basic Nature	Special Characteristic	Units of Space occupied	Stationary / Mobile Substances
1.	Soul	Infinite	Consciousness/life	Knowledge and happiness	Innumerable	Mobile
2.	Matter	Infinite - Infinite	Inanimate	Touch, taste, smell, colour	One, more than one, Infinite	Mobile
3.	Medium of Motion	One	Inanimate	Instrumental in movement of soul & matter	Innumerable	Stationary
4.	Medium of Rest	One	Inanimate	Instrumental in stationary state of soul & matter	Innumerable	Stationary
5.	Space	One	Inanimate	Instrumental in giving room abode to all substances	Infinite	Stationary
6	Time	Infinite	Inanimate	Instrumental in change/measurement of change	One (<i>kalanu</i>)	Stationary

(ii) A NOTE ON WHETHER SOUL EXISTS

If one is not convinced of the existence of soul, consider the following brief arguments:

1. A new born baby, immediately after birth, starts sucking milk from the mother's breast without being taught about it. This happens due to the acquired knowledge/habit from previous lives.

2. Living beings are able to pronounce letters signifying different feelings depending on varying requirements. Non-living objects cannot pronounce such words conveying feelings.

3. Living beings take birth and die. This is a common experience. If there is no permanent/stable/lasting substance, then who takes birth and who dies? The consciousness that takes birth is it different from the one that dies? Whether the former has withered and from where the latter emerges or goes?

4. Some may argue that consciousness is a part of the body itself. If so, then why do we find inconsistencies between the two? When 'consciousness' wants certain actions, the body may or may not fulfil the same. For example, we may want to bend our knee or hand on reverse direction but the body will not cooperate. Thus, the two entities are different.

5. Although various living beings have differences in bodies, shapes, dimensions, appearance, etc., certain characteristics are common to all Jivas, such as feeling of hunger, fear, sex, happiness, sorrow, etc., and degree of these feelings vary in all depending on external conditions. This shows that the soul exists.

6. After death, some beings become ghosts, spirits, etc., and later tell their relatives, sons, daughters, parents, etc., about their previous lives. Similarly, some children are able to reveal about their erstwhile lives and when the details are verified, these come to be true.

7. The soul has to be an independent matter, very different from the body, like TV station, antenna and TV itself but what is transmitted is altogether different matter and independent of these instruments. Events or news telecast are independent, and happen in their own way, with its causes and effects; the media only transmits them to us. TV or its antenna do not feel sorry or happy over events.

8. Some argue that human beings are the product of five elements - earth, water, fire, air and space. These five elements are there even while cooking food in a vessel, but humans are not produced while doing so. Similarly, other cases can also be cited. It is well known that no matter is destructible; it merely changes its form, even when combined with other matters. They remain independent in any state of existence, as it is possible to separate them. Soul being an independent substance, it is feasible to separate it from the body through the process of purification. A dead body too is made of the same five elements but does not function.

If understood properly, one will accept, without any doubt, that the soul exists. Once this is done, one will do everything possible to move towards realisation of the true self.

(iii) A NOTE ON EIGHT-FOLD CLASSIFICATION OF KARMAS

01 Knowledge-Obscuring *Karma*: A soul is capable of knowing instantaneously all that is happening or has happened or will happen in the entire universe. But different souls know about it very little and that too in varying degrees. Our present knowledge is like a drop in the ocean. Knowledge varies within different species such as insects, birds, animals, human beings, etc., due to this *Karma*.

02 Vision-Obscuring *Karma*: A soul is capable of seeing instantaneously whatever that has happened, is happening or will happen in the entire universe, all at the same time. But different species have different vision abilities depending on *Karmas*. Some species have eye-based vision while others like insects, ants, etc., have no eyes and this is due to this *Karma*.

03 Delusion-Producing *Karma*: Feelings of attachment to objects other than the self create delusion and misconceptions about them. Misconceptions lead to arbitrary and imaginary decisions about the nature of objects and cause attachment or aversion. Delusions abound in number, more specifically relating to family, wealth, status in life, religion, one's body, its senses and purpose of life. All these prevent true perception of things and hinder self-realisation. This *Karma* is considered to be the King of all other *Karmas* as once this is defeated, others will surrender. Just as in a battlefield once the King surrenders, other chiefs and soldiers also surrender without much resistance as they wield less power. When a soul realises oneself to be the King of the self and rules oneself with infinite divine powers, this *Karma* is defeated.

04 Power-Obscuring *Karma*: In day-to-day life and also on the path of self-liberation, there are forces preventing fulfillment of goals in spite of best efforts. For example, when a person is about to eat food served on the dining table but unable to eat due to some bad news or has to leave urgently for some reason. A person wants to donate some money for a noble cause or wants to renounce the world and become a monk but is prevented by his son or wife. A monk in the state of meditation is disturbed by some object. One has to unleash utmost vigour to defeat such obstacles

in order to reach one's goal. Realisation of pure soul leads to unleashing of absolute vigour insurmountable by any object in the Universe and this *Karma* gets annihilated.

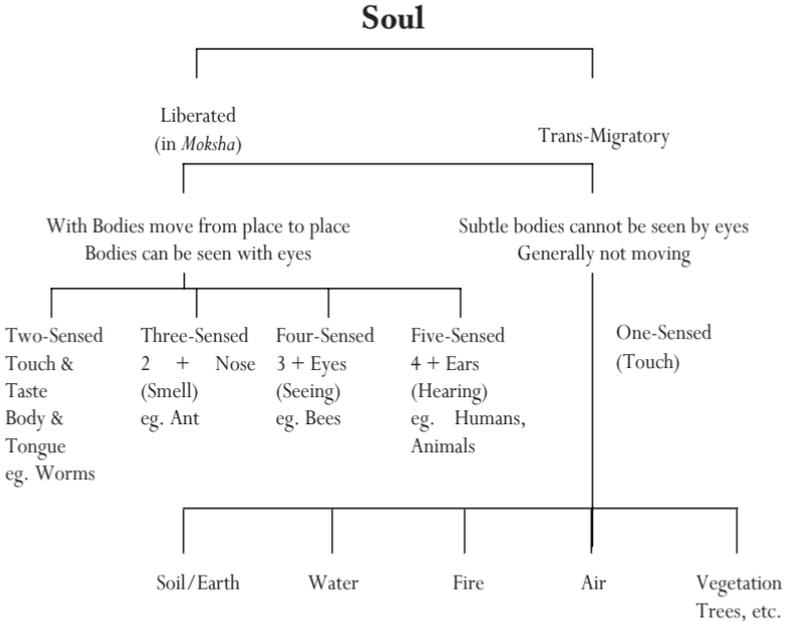
05 Feeling - Producing *Karma*: In life, one experiences both pleasures and pains. These alternatives vary frequently and arise due to hunger, thirst, injury, diseases, cold, heat, wind, friends, animals, clothes, wealth, etc. The same object may cause both the feelings. One may be happy over acquiring a lot of wealth but may become unhappy next moment as to how to preserve it. A soul can attain perpetual bliss and ecstasy only if these *Karmas* are destroyed.

06 Age-Determining *Karma*: This *Karma* causes life-span (age) and obscurs entry into the permanent abode. All living things have life-span, although it varies widely across and within different species. Diseases, accidents, etc., are only peripheral factors and do not cause death. In the absence of this *Karma*, one achieves the permanent abode of liberation and does not have to take birth and die.

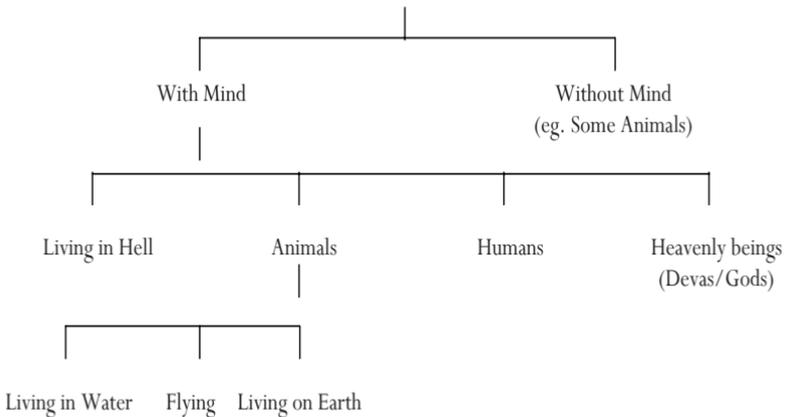
07 Name and Structure-Determining *Karma*: This *Karma* obscurs subtleties and causes different body names. A soul gets the body of an insect, a bird, an animal, a man, etc., with differences in dimensions, colour, smell, height, width, bones, senses, etc., due to the bondage of this *Karma*. In its absence, the soul does not have any association with any type of body, names and becomes extremely subtle.

08 Status-Determining *Karma*: This *Karma* obscures the unchangeable/unique status of the soul and causes low/high status. Some have high-status in life, while others have low-status. This happens in all species as their status differ. In the absence of this *Karma*, the soul maintains its own absolute and everlasting status neither lower nor higher.

(iv) BROAD CLASSIFICATIONS OF SOULS



Souls with Five Senses (Mundane existence)



**(v) SELECT CHARACTERISTICS -
REAL NATURE OF SOUL**

Aspect	Nature of Substance	Nature of Real Substance – Pure Soul	Empirical Substance or Modifications
1. Substance	General & Particular	General	Particular
2. Spatial	Indivisible & Divisible	Indivisible	Divisible
3. Time	Everlasting & Everchanging	Everlasting	Everchanging
4. Behaviour	Singular & Multiple	Singular	Multiple
5. Existence	Evolution, Extinction & Constancy	Constancy	Evolution & Extinction
6. Substance	Stays steadfast in own substance, Association with other substances	Stays within own substance	Associated with other substances such as atoms, etc.
7. Spatial Existence	Stays in own space Associated with spaces of other substances	Stays in own space	Associated with spaces of other substances
8. Time Dimension	Stays in own time dimension, Associated with times of other substances	Stays in own time dimension	Associated with times of other substances
9. Nature	Stays in own nature, Associated with <i>karmic</i> substance	Stays in own nature	Associated with <i>karmic</i> substance and hence influx bondage, stoppage & shedding
10. Recognition of Existence	Recognises existence of oneself, Recognises existence of other substances	Recognises existence of oneself	Recognises existence of other substances
11. Knowledge	Knows oneself, Knows others	Knows oneself	Knows others
12. Seeing	Sees oneself, Sees others	Sees oneself	Sees others
13. Enjoyment	Enjoys oneself, Enjoys others	Enjoys oneself	Enjoys others

(vi) THE PURE SOUL AND NINE PRINCIPLES

	Case for Pure Soul	Case for <i>Karmas</i>
1. Soul	Timeless Treasure of infinite properties	Momentary perception of life/soul
2. Non-Soul	Not aiming at pure soul	Viewing external objects/ <i>Karmas</i>
3. Influx of <i>Karmas</i>	Not aiming at pure soul	Influx of <i>Karmas</i> associated with such viewing
4. Influx of Good <i>Karmas</i>	Not aiming at pure soul	Influx of auspicious <i>Karmas</i> associated with good deeds
5. Influx of Bad <i>Karmas</i>	Not aiming at pure soul	Influx of inauspicious <i>Karmas</i> associated with bad deeds
6. Bondage	Not aiming at pure soul	Bondage of <i>karmic</i> matter
7. Stoppage of <i>Karmas</i>	Aiming at pure soul – emergence of view of pure soul	Stoppage of <i>Karmas</i> due to knowledge and viewing of pure soul
8. Shedding of <i>Karmas</i>	Enhanced view of purity	Shedding of <i>Karmas</i> due to steady/frequent view of the pure soul
9. <i>Moksha</i>	Complete, perfect and constant engrossment in the pure soul	Annihilation of <i>Karmas</i> due to constant engrossment in the pure soul

(vii) DISTINCTION BETWEEN AUSPICIOUS, INAUSPICIOUS DEEDS AND PURE SOUL

	Auspicious Deeds	Inauspicious Deeds	Pure Soul's Perspective	Path to <i>Moksha</i>
Basis	Auspicious ideas/ feelings	Inauspicious ideas/ feelings	Atoms (Pudgala) (non-soul)	Knowledge of Pure self
Nature (Task)	Feel auspicious nature (sweet)	Feel inauspicious nature (bitter experience)	<i>Karmic</i> Atoms (non-soul) – External to soul	Contemplation of eternal nature
Objectives	Anxieties over good results	Anxieties over bad results	Bondage (<i>Karma</i>) (non-soul) – External to soul	Meditation of Pure soul to annihilate bondage & achieve <i>Moksha</i>
Results	Auspicious status like human/ heavenly births	Low status just as beings in hell and animal existence	Mundane existence of births and deaths (non-soul)	Attainment of <i>Moksha</i> & infinite happiness

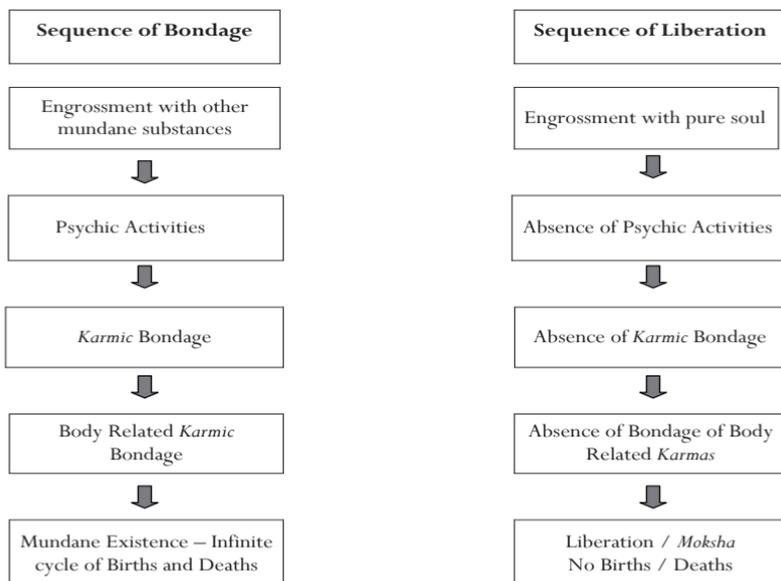
(viii) SIX-FOLD CAUSATION

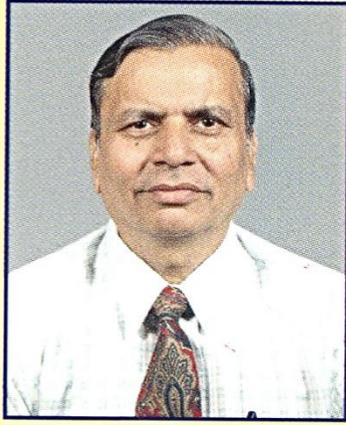
Type of Action/ Causation	An Example of making a pot – Empirical view	An example of Making a Pot – Real View	Real View – Nature of a substance	Real View- Nature of pure soul	Real View- case of <i>Karma</i>
Doer	Potter	Made up of Soil/Clay –	Only self	Pure soul	<i>Karmic</i> Matter
Deed	Pot/ Pitcher	Soil / Clay – transformed form of clay	Within itself – transformation of itself	Salvation/ Moksha – Pure form of Soul	<i>Karma</i> – action of <i>karmic</i> matter
Means	Disc/ Wheel, Rod, etc	Soil/Clay – made by means of clay	By itself	By means of targeting the nature of pure soul	By means of targeting <i>karmic</i> matter
Donee (Purpose)	For storing water	Soil/Clay – To stay as clay	For itself	Realisation of Pure soul	Realisation of pain/pleasure caused by <i>karmic</i> form
Donor (Source)	Taking soil from the basket	Soil/Clay – source was clay for making a pot	From itself	Permanent nature of pure soul	Permanent nature of <i>karmic</i> substance
Support/ Basis of action	By putting on the earth	Soil/clay – basis - the nature of clay	On the basis/ support of itself	Action of pure form on the stage of eternal nature of pure soul	Stage provided by <i>karmic</i> substance

(ix) SIX FOLD CAUSATION IN THE PURE SOUL, ITS CHARACTERISTICS & MODES

	Pure/ Substance	Pure Properties/ Characteristics	Pure Forms/ Modes
Doer	Pure Soul	Given property i.e., knowledge	A given pure form
Deed	Retain the nature of pure soul	Retaining its nature ie., knowledge	A given change of pure form
Means	By its own power	By its own nature/ power, knowledge	By pure form
Purpose	For pure soul only	For given property only, knowledge	For pure form only
Source	From the pure soul	From given property only, knowledge	From the pure form only
Supporting Stage	In the pure soul	Stage support by given property, knowledge	Stage supported by the pure form only

(x) ENGROSSMENT WITH PURE SOUL KEY TO LIBERATION





ABOUT THE AUTHOR

Dr Jayanti Lal Jain, born on 1st March, 1949 at Galiakot, Dungarpur Dist, Rajasthan, has done Ph.D. in Economics (1980) from Oklahoma State University, USA, and holds Ph.D in Jainology (2006) from University of Madras, Chennai. He had earlier done M.A. Economics from Wichita State University, USA, in 1976 and M.A. Economics (Gold Medalist) from the University of Udaipur in 1971 and B.A. from the University of Udaipur in 1969 in First Class.

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Before joining Indian Bank, he worked as consultant in Administrative Staff College of India, Hyderabad, Planning Commission, Government of India, Development Research Centre, World Bank, Washington, USA and also taught at the University of Delhi. He was member of various Apex Level Committees of Indian Banks' Association, Mumbai.

Dr Jayanti Lal Jain has written more than 100 articles on various aspects of Jain Philosophy as well as on Economics, Banking and Finance which have been published in various local, national and international Journals/Bulletins/Periodicals.

He delivers lectures regularly in India and abroad. His lectures are very popular, inspirational and appreciated by one and all.